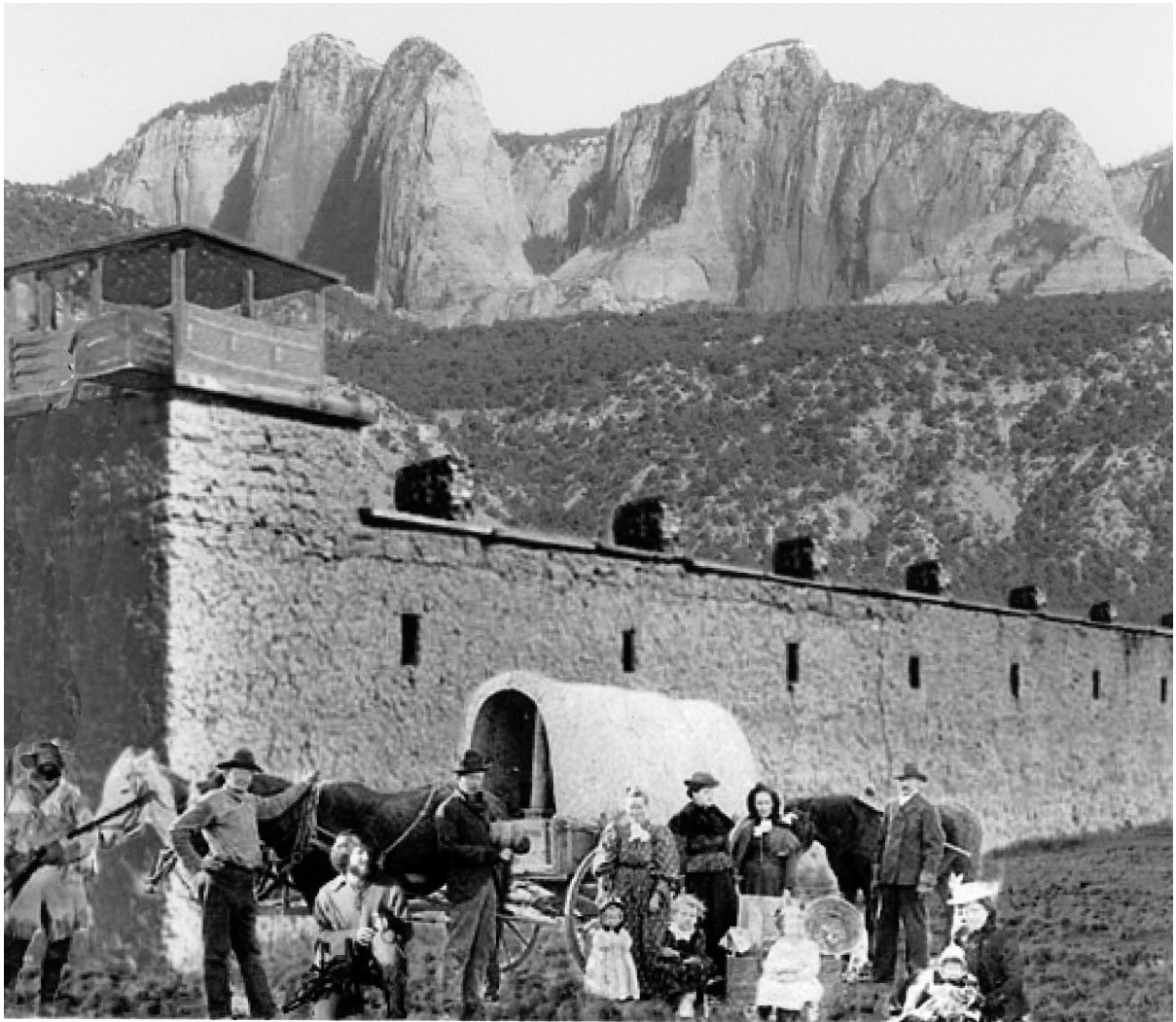


HISTORY
OF
ELISHA HURD GROVES
(5 November 1797 — 29 December 1867)
AND
WILLIAM REES DAVIES
(31 July 1806 — 5 February 1865)
AND
RELATED FAMILIES



Fort Harmony

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One of the things that drives my interest in preserving our history, is that if we lose this, we will lose something that will be irreplaceable. And one of the fears I have is that many of our young people simply don't know the price that has been paid by those of our forefathers who established this great work here upon the earth.

----- Elder M. Russell Ballard

Printed in the United States of America

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PREFACE

This is a compilation of the histories of several families which has been in progress for many years. Elisha Hurd Groves and William Rees Davies are both great-grandfathers of my grandmother, Mary Margaret Fowler Harris. Some information is presented without a reference to the source. This may be due to the fact that many years ago I did not document the sources well. This effort was started about forty years ago. I am making a great effort now to correct that situation. These histories were originally written as individual histories and intended to stand alone; therefore, there is some repetition. Now it seems convenient to combine them into a single volume. Many of the common aspects have not been repeated in each history. For that reason, it may be useful to review all of the histories to gain a better understanding of each family.

Elisha Hurd Groves was converted to the Church in Indiana in 1832. He reports that, *on January 19, [1836] by the counsel of Joseph, I married Lucy Simmons*, in Kirtland, Ohio. They followed the Church in its wanderings, then to “Zion” in 1848, settling in Southern Utah in 1851. William Rees Davies and his family were the first converts to the Church in South Wales, in 1843. They came to Iowa in 1849, and then crossed the plains in 1852, also settling in Southern Utah.

The two families became well acquainted as they were establishing Fort Harmony, where William was the Bishop and Elisha was the Patriarch. The marriage of their children brought them even closer. John Rees Davies married Patience Sibyl Groves at Fort Harmony in 1858. This volume contains their histories as well as those of related families. After all these years, I feel a connection to each of these families. I honor them for their dedication to their values and to their families. Although the lives of all the families reported here, span several hundred years, the common thread is that they are all part of my family. I am grateful to know them, and to see some of their challenges and accomplishments. I have found that even the simplest record of events in their lives, becomes a narrative of great interest.

All of these people were immigrants or descendants of immigrants to America. Those who first settled this land, beginning with the Pilgrims and those who followed them, saw themselves as planters. They were planting a new land, a new country, and a new way of life. They were being led by a higher power, and most of them knew it. I have come to realize that what drove these people was a fire of faith that burned in their hearts, which they could not deny. We can also be planters in our own sphere. And we, like them, have been planted. They had their time, and now we have ours. Somehow we are all rolled up into one family. We are not a bunch of islands. By knowing our ancestors, we can somehow understand ourselves and the importance of our tiny role in a much larger play. A study of their lives can make us feel more connected to our worthy ancestors, and to better understand the debt we owe to them. I hope that this volume will make it easier for our children to know their ancestors. But if it is left on a shelf, unread, it will be of little value. We must know our ancestors to fully appreciate them and to better understand who we are. The story of these early pioneers has become a powerful example for me. I hope that it will also motivate and guide generations to come. I have realized one thing in putting this together: If you never forget where you came from, it will serve you well for the rest of your life.

I am indebted to a multitude of friends and relatives who have contributed to this effort. They have freely provided research, family history information and photos. Their help and interest are greatly appreciated.

If anyone finds mistakes in this, or additional information, please let me know. Thank you.

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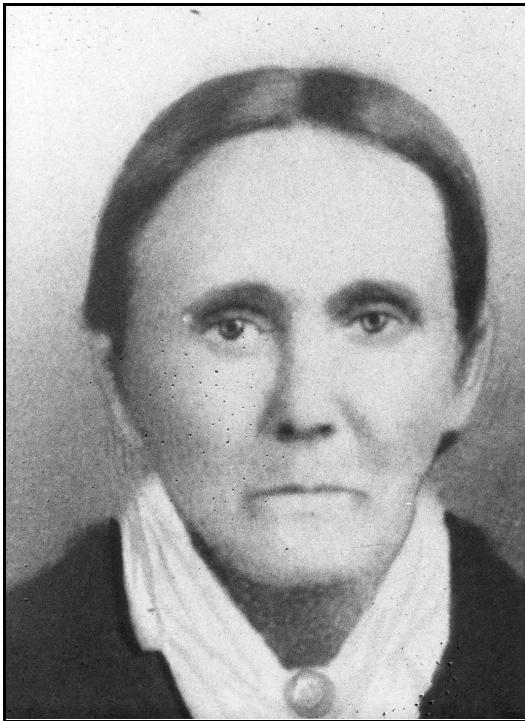
LIFE HISTORY
OF
ELISHA HURD GROVES
(5 November 1797 – 29 December 1867)

And his first wife
SARAH HOGUE
(about 1794 – between 1860 and 1870)

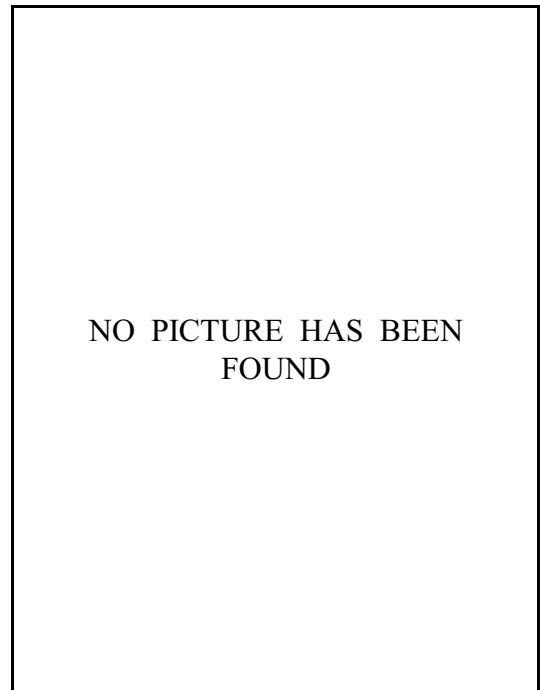
And his second wife
LUCY SIMMONS
(1 February 1807 – 20 July 1883)

And his third wife
BODIL MARIE HANSEN
(25 September 1818 – June 1889)

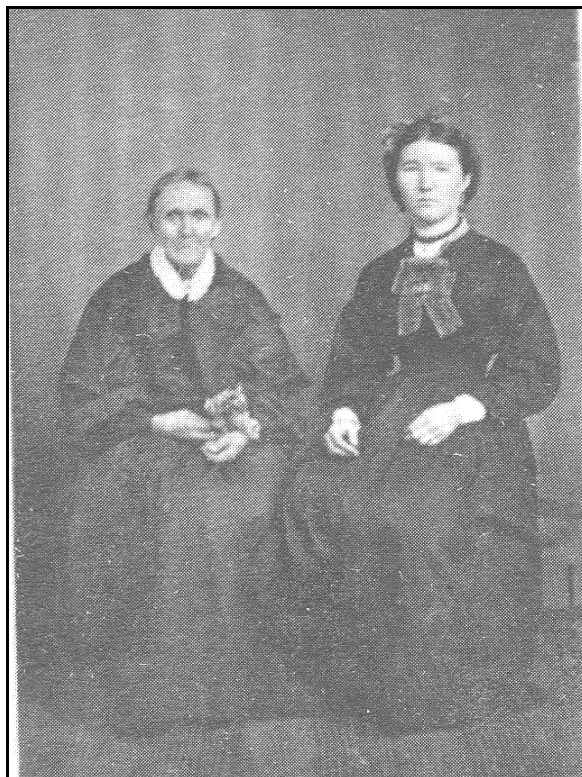
By
MURLAND R. PACKER



LUCY SIMMONS GROVES



ELISHA HURD GROVES



Lucy Simmons Groves & ? (possibly Lucy Maria Groves). Photo from George Hawkins.

Let us, before we die, gather up our heritage and offer it to our children.
----- Will Durant

It is good to look to the past to gain appreciation for the present and perspective for the future. It is good to look upon the virtues of those who have gone before, to gain strength for whatever lies ahead. It is good to reflect upon the work of those who labored so hard and gained so little in this world, but out of whose dreams and early plans, so well nurtured, has come a great harvest of which we are the beneficiaries. Their tremendous example can become a compelling motivation for us all, for each of us is a pioneer in his own life. . . Thanks be to those who remained true while walking through those testing fires. What a price; what a terrible price they paid, of which we are the beneficiaries. We had better never forget it.
----- Gordon B. Hinckley

MY RELATIVES

I am making a book of my treasures.
They are lovely and precious to me.
Records of special people,
Who go on my family tree.
There are ancestors, nieces and nephews,
Each in his place on our line,
And the things I find out about them,
Are mostly good and fine.
Each one has traits that endear him.
Things that set him apart,
From all other uncles or cousins,
And give him a place in my heart.
A place in my life and my memory -----
That no one can take away.
Who could have greater riches
Than these I have today?

----- Eleh Thompson Shumway¹

¹ Great-granddaughter of Elisha and Lucy Groves

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CHAPTER I

INTRODUCTION

The lives of Elisha Hurd Groves, William Rees Davies, John Rees Davies, and their families are very entwined and have many common facets. As the author has prepared histories for these three families, many common aspects have not been repeated in each history. For this reason it may be useful to review all three histories to gain a better understanding of any single family.

I have had a great desire, even drive, to write this history of Elisha and Lucy. It has actually been in work for many years. Even though progress has been slow at times, it has always been there in the back of my mind, waiting for a chance to manifest itself in continued effort. I have gained strength and faith from a knowledge of their lives and their example. When we face challenges and trials, as we all do, one of the healing sources can come from a knowledge of our ancestors. How can we even think of giving up when we consider the sacrifices they made in paving the road for us to follow.

We glean from the experiences of the past as we anticipate the future. As we review the lives of these worthy grandparents, the past somehow becomes a part of the present and is thus perpetuated to the future. Families can be forever, as each member contributes to the whole. We owe much to those who have gone before and provided a firm foundation on which we can continue to build.

A study of the life of Elisha Hurd Groves and Lucy Simmons is of interest because of their accomplishments and also because of their attitude toward things of the spirit. A review of their lives is a review of the early years of the Church. Elisha was converted by Samuel H. Smith, brother of the Prophet Joseph. Samuel was the first missionary of the Church.

Elisha joined the Church when he was 34 years old and the Church was two years old. He was baptized before Brigham Young and George A. Smith. A study of Church history as seen through his life provides new meaning and understanding regarding the trials and sacrifices required of those who had the faith to endure to the end. Now when I read of some event in Church history, I want to think about where Elisha and Lucy were at that time.

Elisha and Lucy participated in many of the notable events in the early formative years of the Church. Elisha helped build the Kirtland and Nauvoo temples, went on Zion's Camp, and lost all of his worldly possessions to the mob when he and his family were driven out of Missouri and again from Nauvoo. He campaigned for Joseph Smith for the Presidency of the United States, was on the High Council in Kirtland, Ohio, Far West, Missouri, Nauvoo, Illinois and Salt Lake City, Utah. He was also a bishop and patriarch. Elisha and Lucy crossed the plains to Salt Lake City in 1848, helped settle Southern Utah, and Elisha was in the State Legislature and was president of the Iron Mission.

Elisha wrote a few pages (see Appendix A and Appendix B) giving reference to major events in his life. They add continuity to this work and are of great value. Although we are grateful for his own words, they are so brief as to leave us yearning for more. It seems that we are never satisfied. It makes us wonder if someone will ever be that interested in our life and wish we would have written more?

The life of Elisha Hurd Groves is pieced together from many sources, including Church records. Since the information available is mostly related to Church activity, little is known of his family life. His public life is a monument, and his character is an example. He was always depended upon and trusted by his friends. He put his life on the line many times. He was a missionary at heart who took every opportunity to teach the Gospel. Hundreds of stalwart members were converted to the Church through the efforts of Elisha Hurd Groves. The exact impact of those conversions on the Church today, is impossible to determine, but it is tremendous. Many thousands of Church members today owe their membership directly, or indirectly, to this missionary.

Elisha and Lucy have left a heritage of selfless service, undaunted faith, unquestioned obedience and persistent devotion to those values of which the Lord had given them a conviction. Lucy was a faithful wife and mother who contributed to the well being of the family, the settlement of the West, and the building up of the Kingdom of God. She left no known written memoirs and, unlike Elisha, did not have Church callings which left a record of those accomplishments.

Lucy must have endured almost unbearable pain and suffering from an accident while crossing the plains in 1848. Not only was there little medical help available for the compound leg fracture, but she had to continue the journey immediately. The pain must have been excruciating as the wagon bumped and jostled for hundreds of miles.

As I contemplate the lives of these worthy grandparents, the spirit which fills my mind and heart is one of admiration, reverence, gratitude, respect and love. Although we would like to know much more about their lives and wish that they had realized the value of preserving more details for posterity, we know enough to realize that they have provided an honorable example and rich legacy. Their children and grandchildren remembered them with honor, and continued their legacy of faith. The names of Elisha and Lucy are common down through the generations.

As we take our turn upon the stage of life, we would do well to emulate their valiant qualities. The greatest legacy they left for us is related to spiritual values. They were spiritually focused, which allowed all of their decisions and challenges to be viewed in proper perspective. They were true to their values when the mob burned their home, when they had to cross a continent to build new cities, and when they were asked to give of their time and ability to missionary work and other activities for building the Kingdom of God. Their sacrifices produced faith. Joseph Smith explained it thus: “A religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation.”²

Our world seems more hectic than theirs in many ways, which makes their light all the more important in our lives. We can see it clearly shining on our path. Our heritage from them is not only life, but faith in Jesus Christ and a dedication to true values. If they had faltered, my life (and the lives of thousands of others) would reflect that deficiency. When I see them in another day, as I surely will, I will embrace them with tears of joy and gratitude.

² *Lectures on Faith*, Sixth Lecture

CHAPTER II

CONVERSION TO THE CHURCH

Elisha Hurd Groves was the son of John Groves and Mary Hurd. He was born on 5 November 1797 in Madison County, Kentucky. He was named for his grandfather, Elisha Hurd, and his grandfather, Elisha Groves. Little is known of his parents or of his early life. It is not even known if he had brothers and sisters. He states that he was "raised a farmer," which indicates that his father was a farmer.

According to his own account, he went to Indiana in 1819 (at the age of 22). He married Sarah, or Sally, Hogue there on 13 December 1825 (or 1824).³ Sarah was the widow of Abraham Case and had four children born between 1813 and 1820:

1. **Francis Cunningham Case**, was born on 17 June 1813.
2. **Elizabeth Case**, was born on 20 February 1815.
3. **Nancy Ann Case**, was born about 1817.
4. **Sarah (Sally) Case**, was born on 14 November 1820.

Abraham Case died on 8 February 1821.

Elisha and Sarah apparently continued to live in Indiana where he farmed, until 1832 when a knowledge and testimony of the restored Church of Jesus Christ changed his life forever.

Elisha was a member of the Presbyterian Church, owned land, and was a farmer. Green County, Indiana records show that Elisha Groves purchased from Benjamin and Elizabeth Turley, for \$150, a parcel of land (about 80 acres) described as: "the east half of the S E fourth of Section no. 17 in Township no. 7 north of range no. 4 west, in the district of lands offered and sold at Vincennes, Indiana." Zebulon Hogue (Sarah's father) was a witness. This same parcel of land was sold by Elisha and his wife Sarah, on 19 March 1831 for \$310.

Events taking place in nearby states are of interest and are briefly reviewed for perspective. The Church of Jesus Christ of Latter-day Saints was organized on 6 April 1830 in Fayette, New York. The first conference was held on 9 June 1830, with 90 people in attendance, about 30 of whom were members. The second conference was held in September 1830, at which time the membership had more than doubled. The third conference was held on 2 January 1831 in Fayette, New York, at which time there were 70 members in New York and several hundred members in Ohio.

In October 1830, Joseph received a revelation in which Oliver Cowdery, Peter Whitmer, Ziba Peterson and Parley P. Pratt were appointed to go into the wilderness to the Indian Territory. After much fatigue and suffering, they arrived in Independence, Jackson County, Missouri about January 1831. Much preaching and many converts had accompanied their journey.

In February 1831, Parley P. Pratt was selected to return to Kirtland and advise Joseph of their accomplishments. He arrived in Kirtland about two months later, after a difficult journey.

³ *Indiana Marriage Records, Early to 1825*, FHL #977.2 V22i, p. 52.

The fourth general conference of the Church was held in Kirtland, Ohio on 3-6 June 1831. Fourteen months had elapsed since the organization of the Church with six members. Now there were 2,000 members.⁴

The Lord made known, through Joseph, that their next conference should be held far away, in the state of Missouri.⁵ Joseph Smith departed from Kirtland, Ohio on 19 June 1831 to go to Missouri. About fifty others left about the same time, all taking different routes. Special instructions were given, commanding them to go forth two by two in the proclamation of the word of God by the way, to every congregation where they could get a hearing. They were commanded by revelation to take different routes and to not build on each other's foundation or travel in each other's track. They were all appointed to meet in Jackson County, Missouri, where they were to hold the next conference.

Samuel H. Smith, Joseph's brother, and Reynolds Cahoon were appointed to go together to Missouri.⁶ They left immediately on their mission. After arriving in Independence, Missouri in August, 1831, the Lord designated Independence and the lands surrounding as the promised spot, appointed and consecrated for the gathering of the Saints. Joseph dedicated the temple site on 3 August 1831, and the fifth conference of the Church was held the following day. Reynolds and Samuel left Independence on 9 August 1831 and traveled 100 miles east on the Missouri River, where they met Hyrum Smith, John Murdock, Harvey Whitlock, and David Whitmer at Chariton. They then turned south to Fayette, Howard County, where Joseph, Sidney and Oliver took the stage. Reynolds and his companion, Samuel Smith, then traveled on foot back to Kirtland. They arrived in Kirtland on 28 September 1831.

About this time, a number of revelations were received which can be found in the "Times and Seasons", volume five, pages 448 to 466. A sentence in one of these reads as follows:

Let my servant Reynolds Cahoon, and my servant Samuel H. Smith, with whom I am well pleased, be not separated until they return to their homes, and this for a wise purpose in me.

In returning to Kirtland, Ohio, they preached the Gospel at every opportunity and would have traveled through Indiana. Elisha H. Groves reports in his own history that he was living in Indiana and that:

In September 1831 [at the age of 33] I heard two sermons preached by Samuel H. Smith [brother of Joseph] and Reynolds Cahoon⁷ on the coming forth of the Book of Mormon. This was on their return trip to Kirtland.

⁴ See "Life of Joseph Smith the Prophet" by George Q. Cannon, p. 116

⁵ See D & C Sec. 52

⁶ *History of Joseph Smith* by Lucy Mack Smith, p. 209

⁷ Reynolds Cahoon was in the same wagon train as Elisha in 1848, with Brigham Young.

Elisha continues his own history:

I believed their testimony and commenced to preach it myself that fall and winter to my friends and relatives, and was baptized by Elder Calvin [Beebe]⁸ March 8, 1832 and confirmed by Elder Peter Dustin and ordained an Elder under their hands a few days after.

Elisha's wife, Sarah Hogue, however, did not see as he did. He coaxed and pleaded with her, but all to no avail. Instead, she became so disgusted that she took the children and went to her family. Sibyl Harris, granddaughter of Elisha, stated in her history that Elisha and Sarah had two children. Her history was written later in her life from memory. The census records indicate that the two younger children "they" had in 1830 were born before the marriage with Elisha and were, in fact, Case children. Sarah's brothers told Elisha that he had so disgraced their sister by associating himself with the Mormons that if he ever came to see her or the children, they would kill him.^{9 10} There is no record to indicate that Elisha ever saw Sarah again. Sarah had a brother, Joseph, who was born on 22 July 1793 and another brother, John, born about 1809.

David W. Patten first heard about the Book of Mormon in 1830. He stated that he became *greatly agitated in mind and desired to see it*. That summer he had the opportunity to read the preface and the Testimony of the Three Witnesses, at the beginning of the book. Two years later he received a letter from his elder brother, John Patten, who said that he was now a member of Jesus Christ's restored Church. David was extremely excited at the news, and rode 300 miles to John's home in Fairplay, Indiana to investigate the Church. There, John taught David the gospel and baptized him on 15 June 1832. Two days later, David was ordained an elder by Elisha H. Groves.¹¹ One wonders if John Patten was a neighbor of Elisha and was possibly even converted by Elisha. Later in 1832, Elisha and David W. Patten were on a mission together in Michigan. It was reported that, *their labors became associated with many remarkable cases of healing*.¹²

David W. Patten was chosen as one of the original Apostles and was the president of that Quorum before his death. He was the first Apostle martyred in this dispensation. He was killed on 25 October 1838 in the Battle of Crooked River (discussed later). If he had lived, he would have been the second president of the Church.

Elisha's brief remarks continue:

I continued to preach the doctrine of the Latter Day Saints. My friends thought I was becoming deranged through studying. They sought every means to recover me from the supposed delusion,

⁸ Calvin Beebe was on the High Council with Elisha in Far West. They were both released at the General Conference there on 6 April 1838 because, "in consequence of their having moved so far away they could not attend the Council."

⁹ *History of Ralph Frost*, BYU Special collections.

¹⁰ *History of Elisha Hurd Groves Family*, by Sibyl Harris Mendenhall.

¹¹ See *The Life of David W. Patten*.

¹² Andrew Jenson, *Encyclopedic History of the Church*, p. 497

sending for ministers of every denomination for 50 miles around who were soon put to flight by the truth, in consequence of which my wife and all my former friends became my enemies.

My life was threatened on every hand on which account I gave a horse and wagon to Brother John Lemmons to remove to Jackson County, Mo., after which I took my valise and went on foot to preach the latter day work. Immediately after, my wife Sarah applied for a divorce, which she got. She sold my land and robbed me of all my property which took place in the year 1833.

Jack Baber records in his book, *History of Greene County Indiana*, the following:

About this time [early 1830's] John Lemmons,¹³ who had been a leading man in the county from the first organization, and been in office much of the time, joined the Mormons, and went further west to, "grow up with the country." Several other citizens went at the same time. One man [this sounds like Elisha] and his wife parted over the question, the man going with the Mormons and his wife remaining at home. She lived to a ripe old age and we believe married twice afterwards.

Elisha continues:

I then went to Jackson County, preaching by the way and baptized some 30 persons. I remained in Jackson County until November of the same year when we were driven out by the mob, headed by Col. Pitcher under the direction of Gov. Boggs. I went in company with 16 families south into Van Buren County on the first of December, returned to Bishop Partridge in Clay County about the 15th [December 1833].

During this time of turmoil in Jackson County, Mormon elders were allowed to perform civil marriages. The following marriage was recorded in Jackson County:¹⁴

November 9th 1833

I do hereby certify that I Elijah [Elisha] H. Groves did act as parson or minister of the Gospel of Jesus Christ, and did solemnize the bonds of matrimony between Joshua Smith and Lavica Keeney on the twentieth day of October in the year of our Lord and Savior Jesus Christ Eighteen Hundred and Thirty three, both of the County of Jackson and State of Missouri.

In the presence of	}	Given under my hand and seal
Benjamin Carpenter	}	this day and date above written,
Joel Smith	}	
James Mansel	}	Elijah [Elisha] H. Groves
Recorded Decr 21 st 1833		Saml C. Owens, Clk

¹³ See above where Elisha gave John Lemmons a horse and wagon so he could move to Jackson County.

¹⁴ Scott H. Faulring, *Jackson County Marriages by LDS Elders*

A letter to the editor of the Evening and Morning Star,¹⁵ reads as follows:

Palmyra, Missouri

May 16, 1833

The Lord is opening the eyes of the blind, and blessing our labors. We have baptized eighteen members in this settlement.

G. M. Hinkle

Elisha H. Groves

To better understand Elisha's marriage to Sarah Hogue, a summary of Sarah's family will be helpful.¹⁶

Sarah was the daughter of Zebulon and Polly Hogue. Sarah married Abraham Case on 14 December 1811. They had four children, Francis, Elizabeth, Nancy and Sarah, before he died in 1821. Abraham Case was active in Indiana history. He was one of the commissioners appointed to set up the county seat of Greene County and his name is mentioned several times in the, *History of Greene County*.

Francis and Elizabeth both joined the Church. Little has been found with respect to the two younger Case girls.¹⁷

Elisha married Sarah Hogue on 28 October 1824. At that time she was a widow, about 30 years of age with four children. The oldest child, Francis, would have been 11, Elizabeth 9, Nancy about 6 and Sarah about 5. Elisha was 26 years old, having never been married. A history of Elizabeth Case is included in a following section.

Elisha is found in the 1830 census in Green County, Indiana being over 30 and under 40 years old (he would have been 33), living with a male between 15 and under 20 and three females: one girl between 5 and under 10, one girl between 10 and under 15, and one female (the mother) between 30 and under 40. Sarah would have been about 36 at that time. Francis would have been 17. Francis would likely have been the boy in Elisha's home. Elizabeth had married William Milam on 29 November 1829. She was 14 and he was 30 at that time. So, Elizabeth would not have been in the Groves home at the time of the census. The younger Case girls would have been about 9 and 13, which does fit the ages given in the 1830 census. There is no indication that Elisha and Sarah had any children together. If they did have children, they must not have been living in 1830.

It is interesting to note that Sarah was appointed guardian of her four Case children after the death of Abraham Case. However, in 1825, one year after her marriage to Elisha, another guardian, Joseph Hogue, was appointed for the four children. It is not known for sure who this Joseph Hogue was; however, he was probably Sarah's older brother, born on 22 July 1793. He would have been about 28 years old.

¹⁵ *History of the Church*, Vol. 1, p. 387

¹⁶ For a more detailed account, see the *History of the Case Family*, in a following section.

¹⁷ Most of the information found on the Case family has been found in, *Case Family History*, by Marjorie DeLapp and, *The Life and Times of Elizabeth Case Milam Wheeler*, by Terry Rosvall.

Marjorie DeLapp states in her history of the Case family that, by 1831, Francis C. Case had migrated to Jackson County, Missouri along with his uncle, William Hogue, to work on Westport Landing. He settled on the Big Blue River. She states that he was baptized in 1831 by Oliver Cowdery. We know that Oliver was in Independence, Missouri from January 1831 until that fall. Francis apparently stayed in Missouri. He married Mary Ann Conley in Lafayette County, Missouri on 3 April 1834. Her family had also joined the Church.

Francis and his family were driven from Jackson County with the rest of the Saints, including Elisha Groves. Francis bought a farm in Daviess County, south and west of Gallatin, which is now located on the northeast corner of the intersection of county roads C and D. Elisha owned the 80 acres immediately west of him. Francis sold his farm to Elisha in January 1838.

Francis and his family moved back to Indiana for a short time, then to Nauvoo and they were in Council Bluffs, Iowa by 1850. He died in Lafayette County, Iowa in 1858.¹⁸

Elizabeth Case had apparently lived with Elisha and Sarah until she married William Milam in 1829. Elizabeth and William were both baptized in 1832. William stated that he was baptized in March by Elder Calvin Beebe. That was the same man and date of Elisha's baptism. Elisha stated that he had taught his family and neighbors since the fall of 1831. It seems likely that he taught Elizabeth and William.

Elizabeth and William were faithful members of the Church. They had ten children. They followed the main Church body through Missouri, Illinois, Iowa and finally to Salt Lake City in 1852 where William died the following February. Elizabeth was then a widow at the age of 38. She then married William Wheeler on 10 June 1855 in a plural marriage. They had two more children.

Elizabeth died in Salt Lake City on 1 July 1891 at the age of 76. She was a faithful woman who had endured to the end, having a lifetime filled with many trials, but having set the feet of her children on the path of the gospel.

¹⁸ See the following histories on the case family for more information on both Francis and Elizabeth.

CHAPTER III

ZION'S CAMP

The membership of the Church was drawn from the great middle class of society. Few of these, at the time of entering the Church, had received any wide distinction. Most of them were highly respected members of their communities, and some were prominent in local affairs.

It was the spirit within the Church which turned the commonplace into greatness. The Church offered opportunities for expression. It encouraged learning. It called men to be leaders and expected them to grow big enough to fill the call. The job might be bigger than the man - but not bigger than the man might become. The Church attracted great men and it produced great men.

As the Church members moved into Missouri, it was inevitable that conflict would arise between Mormons and non-Mormons.¹⁹

The Mormons were a different people from those already living in Missouri. The early settlers in Missouri were mainly from the mountain regions of the southern states. They were largely poor people, with small acreage in the south, who had been induced by politicians to move into Missouri and swell the slave holding population. (Missouri had been admitted into the Union as a slave state, in 1820). The Mormons, on the other hand, were mostly New England stock.

The Mormons had a zeal for Zion which aroused the suspicions of the old settlers. The Saints were contemplating an exclusive Zion where only "The Righteous" could dwell. They isolated themselves socially and worked together collectively. Homes and other buildings were put up overnight. A string of new members continued to pour into the area. The local people as well as the ministers felt challenged and were afraid of being outnumbered.

The anti-Mormon feelings developed quickly into the form of a mob. On 31 October 1833, an armed mob demolished ten dwelling houses of the Saints west of the Big Blue River. The Mormon men were beaten, and the women and children driven into the woods. By mid-November, 1200 Saints had been driven out of Jackson County and two hundred and three of their homes had been destroyed. Elisha was one of those driven from his home. Most of the families had gone directly to Clay County; however, Elisha went with a small company of 16 families who traveled south into Van Buren County about the first of December. He traveled to Clay County about 15 December 1833 and went to Bishop Partridge, who was the presiding Church leader in Missouri. He was immediately sent on a mission to Illinois, presumably by Bishop Partridge.

Elisha had no family at that time and was probably spending most of his time in Church service and may have been living with another member of the Church. In March 1834, he returned to a small branch of the Church on the Fabius River (in northeast Missouri). He wrote to Bishop Partridge for counsel. While waiting for a reply, he hired out for two months in exchange for clothing and probably board and room. He also preached three times a week and baptized several persons. His spare time was undoubtedly spent in strengthening the Church and teaching the members.

¹⁹ See *The Restored Church*, by William E. Berrett.

His counsel, received from Bishop Partridge, was that he should not continue his mission, but rather return to Missouri with a good rifle. He was also told that Joseph was expected in June with 500 brethren. (This group actually numbered about 205 and became known as Zion's Camp).

Elisha obtained a good rifle, and in May he went to the Salt River Branch of the Church where he waited ten days until the Prophet Joseph arrived. This branch of the Church on the Salt River, Monroe County, Missouri, was called the Allred Settlement. The presiding elder, James Allred, Sr., and ten brethren (Elisha plus nine others) united themselves with Zion's Camp when Joseph arrived.²⁰ Elisha was organized in Zion's Camp under James Allred, captain of ten, and marched to Clay County. A group led by Hyrum Smith also met the camp somewhere on the Salt River. By this time, Zion's Camp consisted of 205 men - all armed and well equipped.

The winter of 1833-34 had been very challenging for Joseph. He was trying to solve the Missouri problems from Kirtland. There had been much correspondence with Bishop Partridge as well as with Governor Dunklin. The Governor had promised to call out the state militia to aid in restoring the exiles to their homes. The primary purpose of Zion's Camp was to combine with the militia in that effort.

As the camp approached Clay County, word was received that Governor Dunklin refused to assist them in any effort to regain their lands. On 19 June 1834, the mob made an attempt to intercept them. A sudden and terrific storm scattered the mob and made it impossible for them to organize an attack. The next day most of the mob went home. Zion's Camp continued peaceably into Clay County on 3 July where it was disbanded and the members given leave to return home.

Zion's Camp had apparently failed in its mission. Or had it? It had been of great value in training future Church leaders. The first Quorum of Twelve Apostles and the first Quorum of Seventy were all chosen from the members of this camp.²¹

²⁰ See *Joseph Smith and the Restoration*, by Ivan J. Barrett, p. 280

²¹ A complete list of those who participated in Zion's Camp is given in *History of the Church*, Vol. 2, pages 183-185.

CHAPTER IV

KIRTLAND, OHIO

In February of 1834, the first stake was organized at Kirtland with the First Presidency of the Church acting as the stake presidency. A high council consisting of twelve high priests were ordained to act within the stake. Joseph Smith and his counselors were acting in a double capacity. The office of First Presidency of the High Priesthood, which is the First Presidency of the Church, was separate and distinct from their office as a stake presidency. After abandoning Kirtland, a dual capacity was never held again by the Church presidency.

On 3 July 1834, Joseph organized a stake and high council near Liberty, Clay County, Missouri. This was immediately after the disbandment of Zion's Camp. David Whitmer was ordained stake president, with W. W. Phelps and John Whitmer as counselors. Elisha would have attended the meetings and was familiar with these men. David Whitmer was one of the Three Witnesses of the Book of Mormon, and John Whitmer was one of the Eight Witnesses.

Joseph remained in Clay County for several days to instruct the Saints. He departed for his return to Kirtland on 9 July 1834.

Elisha remained in the Clay County area for a short time. He was ordained a high priest on 10 September 1834²² by the High Council, and was called on a mission to Illinois (presumably by this new stake presidency). He departed for his mission on 11 September 1834 in company with Morris Phelps. This was the same Morris Phelps who later married Elisha's future sister-in-law, Sarah Thompson. Brother Phelps left him shortly after their departure to visit his friends, and Elisha was left alone. He spent the winter in Illinois preaching, baptizing and organizing the new members.

It was at this time that the Quorum of Twelve Apostles was organized in Kirtland on 18 February 1835. The First Quorum of Seventy was organized with seventy members ten days later, on 28 February. The Twelve Apostles were chosen by the Three Witnesses. All members of both these quorums participated in Zion's Camp.²³

Other missionary efforts are reported in the *History of Charles Shumway*:

As early as 1835 [the year may have been wrong] he [Elisha] helped organize a branch of the church in Bedford, Illinois while serving on a mission with Wilford Woodruff and Elijah [Isaac?] Higbee. In the month of June alone of that year, the three elders mentioned above baptized 33 people into the newly restored church. In reporting his missionary labors in December of that same year, he indicated that he baptized sixteen in Calhoun County, Illinois and then traveled in company with

²² See *History of the Church*, Vol. 2, p. 164

²³ See *The Restored Church* by William E. Berrett, p. 97.

*Amasa Lyman to Madison County, Illinois where they held twenty-five meetings and had some additional success.*²⁴

In the spring of 1835, Elisha by his own account "got in company" with Isaac Rigby [Higbee ?] and they traveled to Kirtland. They taught the Gospel along the way and baptized 75 persons. They arrived in Kirtland on 11 August 1835. This must have been a joyous occasion as they renewed friendships with those who had been so close to them, including the Prophet Joseph.

Elisha was just in time to attend a General Assembly on 17 August 1835 where the Doctrine and Covenants was presented for acceptance by the Church. Elisha was given a blessing at that assembly.²⁵ It was the first time that the revelations of Joseph had been assembled into such a volume and presented to the general Church membership.

Elisha was immediately called to work on the temple which he did for two months. The temple construction had been started two years earlier on 5 May 1833. It was a courageous undertaking for a church three years old. The members were few, and at that time, they were relatively poor. Persecution also hindered the work. Greater and more costly temples were later erected, but none so taxed the energies and resources of the people. Hyrum Smith, Reynolds Cahoon and Jared Carter were in charge of the temple construction. That fall, some meetings were held in the completed portions of the temple.

This short visit in Kirtland must have been very spiritually uplifting for Elisha. To add to this, he received a patriarchal blessing from Joseph Smith, Sr. in a school house in Kirtland, Ohio on 27 August 1835. Elisha has a total of six patriarchal blessings recorded, although some of them are duplicates.

It was also at this time that Joseph obtained possession of the papyrus which contained the writings of Abraham. Joseph spent much time translating them; however, they were not published until 1842.

In October of 1835, Elisha was called on another short mission. This time he went to an area a few miles south of Cleveland, Ohio and about 25 miles from Kirtland. He baptized about 20 people and raised up a small branch.

Elisha returned to Kirtland about the first of January 1836. He attended an English grammar school for a few weeks. Professor H. M. Hawes was the proprietor of the school and its only teacher. Elisha said that he was "taken out by the Prophet Joseph and put into an Hebrew school." This Hebrew school was the School of the Prophets. It had been organized by Joseph in response to a revelation now known as D & C section 88. The first meeting was held on 24 January 1833. The early meetings were held in the upper story of the Newel K. Whitney store. Although the objective of the school was to prepare the membership of the Church to carry the gospel to the world, the subjects taught and discussed were as broad as human interests.

After the House of the Lord in Kirtland was finished, the upstairs rooms were used by the School of the Prophets. Here the brethren studied Hebrew and Greek under the able tutelage of Joshua

²⁴ See *Journal History* under dates from 2 November 1835 to 7 April 1836.

²⁵ See *History of the Church*, Vol. 2, p. 244.

Seizas from Hudson, Ohio. Eighty of the brethren enrolled in four classes to study Hebrew.²⁶ This must have been the Hebrew school Elisha mentioned. He did not attend the school long enough to become proficient in Hebrew, but he would have learned the basics and gained more appreciation for the language and for the scriptures.

Elisha reports that, *on January 19, [1836] by the counsel of Joseph, I married Lucy Simmons, [or Seamans].* Elisha further states that they were married *by Elder Luke Johnson in presence of a congregation of the Saints* (from his own book of patriarchal blessings). Joseph was ever mindful of the needs of his beloved friends and apparently was the catalyst which brought these two people together in marriage. How they met is not known. One history suggests that he converted her near Kirtland. This is not true because her family was converted in New England. Elisha probably met her in or near Kirtland. He was 38 years old and she was 28 at the time of their marriage. This was her first marriage.

Lucy was born on 1 February 1807 in New Ashford, Berkshire County, Massachusetts to Samuel Simmons (or Seamans) and Leah Lewis. Samuel died when Lucy was two years old. Her mother then married John David Wesley Thompson in Berkshire County, Massachusetts in 1812. They had five children before he died in August of 1823. Leah then married Nathaniel Childs on 25 July 1824, and they had three children. The family was probably living in Pomfret, Chautauqua, New York when they joined the Church a few years later.

Pomfret was a small town. “Mormon” missionaries in town would have been known by all. Joseph Brackenbury was one of the first missionaries to come into that town. He became the first missionary martyr of the Church, and it happened in Pomfret. Leah and her family must have know him, and possibility been taught by him. His story is told as follows:

Brackenbury, Joseph Blanchett, the first Elder in the Church who died as a martyr in the missionary field, was born Jan. 18, 1788, in Lincolnshire, England, and emigrated to America when quite young. Becoming a convert to “Mormonism,” he was baptized and confirmed April 10, 1831, by John Correll and Solomon Hancock. He was ordained an Elder the day after his baptism and started on a mission in 1831. While filling that mission he died suddenly Jan. 7, 1832, at Pomfret, Chawtauqua [Chautauqua] Co., New York, from the effects of poison administered by his enemies. The doctors attempted to dig him up to use his body as a subject for dissection but were hindered in their intentions by Elder Joel H. Johnson, who was warned in a dream of the matter in progress, and rose from his bed at 11 o’clock at night. Together with his brother David he went to the grave and succeeded in arresting one of the parties while at work with a spade and a hand sledge. The intended grave robber was bound to appear at court, being placed under \$1,000 bond, but his case never came to trial. He [Brackenbury] is first mentioned as an Elder at June, 1831 conference held at Kirtland, Ohio, and was ordained a High Priest Oct. 25, 1831, by Oliver Cowdery. — L.D.S. Biographical Encyclopedia.²⁷

²⁶ See *Joseph Smith and the Restoration*, by Ivan J. Barrett, p. 220.

²⁷ *The Latter Day Saints on the Missouri Frontier*, by Pearl Wilcox, p. 75

The obituary of Lucy, quoted in full later in this history, stated that Lucy was baptized by Samuel H. Smith in 1832. This is the same man (brother of Joseph) who converted Elisha the previous year in Indiana. A Daughters of the Utah Pioneers (DUP) history of Lucy was presented by Vivian Barton in 1974. That record stated that Vivian had found Lucy's baptism date as being 8 March. No year or source of information was given. According to the history of Lucy's half sister, Sarah Thompson, the gospel came to their home in 1831. Leah, her husband, Nathaniel Childs and all of their children joined the Church. One son, John Wesley David Thompson apparently left the Church at an early age. It is believed that he was baptized with the family. The history of Leah's son Samuel Thompson states that he was baptized by Brigham Young in April 1833 when Brigham was on a mission with his brother-in-law, John P. Greene. The history of Leah's son James Lewis Thompson states that he was baptized on 9 February 1833 by John P. Green.

Sarah Thompson reported that Leah gained enough education (in her poverty) to teach school after the death of her husband, John Thompson. Sarah and Lucy both became school teachers. Sarah reports that after they joined the Church, their friends turned against them.

Lucy was reared in New England.²⁸ They were not used to hardship and pioneer life. They heard about the gospel from missionaries, joined the Church and moved to the Kirtland area to be with the Saints. Lucy received her patriarchal blessing in Kirtland, on 15 July 1835 from Joseph Smith, Sr. This indicates that she was living in Kirtland at least by that date. Lucy has a total of nine patriarchal blessings recorded, although some of them are duplicates. No details of the conversion of her family are known.

Lucy Simmons' ancestors had lived in and around the Bristol, Massachusetts area for 150 years prior to her birth. Twenty of her family lines in America can be traced to that area, 15 of which were in this country prior to 1700. Included are some prestigious early American families, such as William Bradford and the John Alden family of Mayflower fame.²⁹

The year 1836 was a busy time for Elisha. It would certainly be a year to remember in his life. He was called, on 6 January 1836 (13 days before his marriage), to be a member of the High Council of Zion in Kirtland.³⁰ He was appointed to take the place of Parley P. Pratt, who had been chosen as an Apostle.

The Kirtland Temple was nearing completion. Although no mention is made of it, Elisha probably worked on it as it was being prepared for dedication. It was dedicated on 27 March 1836. So urgent was the need for the temple that the second story was still unfinished at the dedication. Nearly nine hundred members crowded into the building for the initial dedicatory service. Some members had even traveled from Missouri to attend the dedication. Many could not get inside, so the service was repeated on Thursday, 31 March. The dedicatory prayer is found in D & C Section 109.

The journals of many who were in attendance at the services, assert that angels appeared in the congregation and that heavenly choirs were heard. Elisha and his new wife were there.

In minutes of the prayer meeting held on Sunday, 16 November 1856 in Fort Harmony, Utah (recorded by Rachel Woolsey Lee), the following is recorded:

²⁸ See *History of Elisha and Lucy* by Eleh T. Shumway Lazenby

²⁹ See *The Groves Family*, as found in the August 1987 issue of the *Lee Quarterly*.

³⁰ See *History of the Church*, Vol. 2, p. 357.

Bro. Groves spoke of his experiences in the commencement of this Church. Spoke of Angels that appeared in the temple in Kirtland and of the cloven tongues like as of fire that set upon those that were in that Temple and he said that he felt the same spirit in our midst this evening. Sister Groves testified the same things.

A short time after the Kirtland Temple dedication, Elisha and Lucy received their temple blessings and prepared to move with Lucy's "friends" to Clay County, Missouri. This would probably have included her parents.

Elisha must have had some concerns about taking his new wife to Missouri where he had recently felt the hatred of the mob and been a victim of its wrath. However, he was filled with faith, and nothing could prevent him from following the direction given by Joseph to gather in Zion.

Elisha never wanted to miss an opportunity to preach the Gospel. He let Lucy travel with her friends and he traveled on foot so he could preach along the way. He caught up with them at the Salt River Branch of the Church (Monroe County, Missouri). This is where he had waited for Joseph and joined Zion's Camp. From this point, he traveled in company with his wife to Clay County, Missouri. They probably arrived in the summer of 1836.

CHAPTER V

MISSOURI

After only a few weeks in Clay County in 1836, Elisha was again called on a mission. This mission call was a little different than others he had received. Elisha said that the call came from John Whitmer and William W. Phelps (councilors to the stake president, David Whitmer). David Whitmer was away at Kirtland at the time. He was requested to go in company with Thomas B. Marsh, president of the Quorum of Twelve Apostles, to the south part of Kentucky. The purpose was to obtain means to purchase land for the benefit of the Church. They obtained about \$1,500.

This money was used by the stake presidency to purchase land for the townsite of Far West. The land was subdivided into lots. As Saints came west in a steady string, there was a great demand for the lots as Far West became the center of the Church in Missouri. The filing on the townsite was made on 8 August 1836. The north half was entered in the name of W. W. Phelps and the south half in the name of John Whitmer.

The value of the land went up dramatically with the demand. The stake presidency made one little mistake. They used the money gained from sale of the lots for personal use,³¹ rather than for the Church. For various reasons, the stake presidency were all eventually excommunicated from the Church. W. W. Phelps led a checkered career as a Mormon, being twice excommunicated and twice reinstated. He came west in 1848 in the same company as Elisha. He was the writer of many Mormon hymns, 15 of which are in the LDS hymn book.

In the fall of 1836, the Saints began their removal from Clay County into the wilderness. They had few of the facilities for extensive travel or for the establishment of comfortable settlements. To the north and east of Clay County, was Ray County, the upper part of which was almost entirely unoccupied. Only seven men lived there, and they were bee hunters who, having exhausted the honey of that region, were about to desert the place. The timber was poor and the land unattractive to ordinary settlers. Into this place, known as the Shoal Creek region, the Saints journeyed. They bought out the few possessions of the bee hunters and began to build homes. The natural poverty of the country rendered it for a time, a place of safe refuge. But it was then, as it has been since, that the Latter-day Saints are left in undisputed possession of a desert or wilderness, until they have redeemed it from physical chaos and made it a delightful habitation for man -- then their expulsion or oppression begins. Their industry and thrift are a temptation to the idle.

In December of 1836, they petitioned the legislature to incorporate the Shoal Creek region into a new county, which was almost entirely unoccupied except by them. This was granted in that month, and the county was organized under the name of Caldwell. The city of Far West was laid out during that winter.³²

Elisha was probably back from his mission and with his wife in Far West by the time their first child was born, on 30 October 1836 at Far West. They named her Mary Leah. It is unlikely that they

³¹ See *Comprehensive History of the Church*, Vol. I, p. 423

³² See *The Life of Joseph Smith the Prophet*, by George Q. Cannon, p. 221.

had a house built by that time. In fact, they settled there before the official county was organized. When he found time to build a house and do other necessities to take care of his family is not known. Lucy must have been very courageous, self reliant and possessed a strong faith to endure these hardships.

By the spring of 1838, the county population was more than 5,000. The greatest concentration was at Far West, which by that time had 150 houses, four dry goods stores, three family groceries, half a dozen blacksmith shops, a printing establishment, and two hotels. A large and comfortable schoolhouse had been built in 1836, which served also as a chapel and courthouse.

Soon after his return from Kentucky, Elisha was set apart as a member of the building committee, on 7 April 1837, along with Jacob Whitmer and George M. Hinkle (serving under Hyrum Smith) to build the temple in Far West. Apparently, one of Elisha's primary duties was fund raising. He, as always, took his assignments very seriously. He left his new wife and baby girl about 20 December 1836. This time his assignment was to travel back to Kirtland by way of the new branches along the way. He must have become familiar with the route by this time and had many friends along the way. He would also have visited many of his own converts and strengthened them. He obtained a subscription of \$15,000 for the Temple.

Elisha arrived in Kirtland about February 1837. He obtained a printing press and some other goods for the Church in Missouri. This was probably the printing press used by the Church in Nauvoo and destroyed by the mob. After a short stay, he returned to Far West by way of St. Louis, where he purchased additional supplies.

He remained in Far West for the remainder of 1837. In the summer of 1837, preparations were begun for the building of a temple in the center of the town. The excavation for the cellar under the prospective structure, 120 x 80 feet in area and 5 feet in depth, was made. More than 500 men were employed in this work. The cornerstones of the temple were laid soon afterward. However, little more was ever done.

The second child of Elisha and Lucy, John Simmons Groves, was born in Far West. He was probably born in the summer or fall of 1838. He died as an infant. The date of his death is not known. It may have been during their exodus from Missouri. They left under harsh conditions as they were driven out by the mob.

Elisha was appointed to the high council in Missouri at the conference held on 7 November 1837 at Far West.³³

In the spring of 1838, Elisha purchased 160 acres from the government in Daviess County and moved his family onto it. However, he probably did not move until after Joseph Smith arrived in Far West.

Mobocratic power had increased in Kirtland, and Joseph was driven out with Sidney Rigdon on 12 January 1838. Their destination was Far West, and they were pursued for more than two hundred miles by armed enemies seeking their lives. The weather was intensely bad, and their families suffered greatly. Several times, the pursuers crossed the Prophet's track. Twice, they entered the houses where his party had gained a refuge, and once they occupied a room for the night in the same building with only a partition between them. Joseph and his party reached Far West on 14 March 1838.

³³ See *History of the Church*, Vol. 2, p. 524.

On 5 February 1838, while Joseph was traveling to Far West, a general assembly of the Saints in Far West was held at which David Whitmer, John Whitmer and William W. Phelps were rejected as the local presidency. A few days later, Thomas B. Marsh and David W. Patten, of the Twelve, were selected to act as a presidency until the Prophet arrived. Oliver Cowdery too had been suspended from his position. At a general conference on 6 April 1838 in Far West, Brigham Young, David W. Patten and Thomas B. Marsh were chosen to preside over the Church in Missouri as the stake presidency. It must have been a sorrowful day for Joseph when he lost the companionship of some of the men who had been so close to him.

It was at Far West that the Lord by revelation designated the official name of the Church on 26 April 1838. This is now found in Doctrine and Covenants Section 115, verse 4.

It was probably after this April conference that Elisha moved his family to Daviess County. His life as a farmer in Daviess County was short lived. He not only lost the land, but his house and improvements which he had built. The map of "Upper Missouri" in the back of *A Comprehensive History of the Church*, Vol. I, shows a town called Groves in southern Daviess County. It seems possible that it was named after Elisha H. Groves.

By the fall of 1838, the mob began to rage again, and Joseph advised the Saints in that area to gather at Adam-ondi-Ahman (called Diahman at that time by Church members). Elisha immediately moved his family there, but they were driven out by the mob about November. He then moved his family into Caldwell county for a short time. During his short stay at Diahman, Elisha had a visitor, Benjamin Johnson, who recorded his stay with them during these trying times:

About an hour before sunset he gave the pass, and a guard to go with me, to get some items and say goodbye, and especially to inquire where I could find shelter for the night—a few miles from town. He was told of a house four or five miles distant, where I could build a fire and keep from freezing. It was still cold, with deep snow, and I started alone just at sunset, without blanket, overcoat, mittens, or any clothing more than a respectable suit of common thickness and warmth. I had a few matches with which I hoped to kindle a fire in the cabin to which I was directed, but when there found someone had been before me, and had not only burned the wood, but had burned the chinking of the house. I sought in the snow for wood to start a fire but could not find any, and for a time did not know what to do, but finally concluded to strike across the prairie ten miles farther, to the houses of some brethren living in a skirt of timber between Diahman and Far West, who had not been disturbed by the mob. To this timber I started, still wading in snow without a path. Late in the night I came to a house, and knocking at the door a man came out, and I asked for a place to stay. He told me I could not get into the house, and showed me the whole floor, to the door, covered with sleeping people. He said there was another house only a mile away, where I could stay, and gave me directions through the timber to find it. I lost my way and wandered for miles through the timber, and returned to the same house. The man then went with me until the path was plain, and towards morning I arrived at the residence of Elisha H. Groves by whom I was kindly received. The house was cold and the floor open, and lying upon only a rug I could not sleep for the cold, which was now fast increasing. Food was exceedingly scarce, and after all the fatigue of the night before, I had but a small breakfast. There was nearly twenty miles of bleak rolling prairie to go over, with deep snow before reaching Far West, the place of my destination. The air was full of frost, and the sun through the mist looked blue and cold, and the wind was terrible

*and would be full in my face. Under the circumstances it looked like a fearful undertaking, but no alternative appeared. Go I must, so I started with some miles of unbroken snow before reaching the traveled road.*³⁴

David Osborn recorded an experience he had with Elisha and Elisha's step-son, Francis Case, in the fall of 1837:

*We enjoyed ourselves pretty well through the winter, though I had my grain to haul 60 miles after I built a house to live in. The gentiles were very friendly to us at this time. I had but little money, having left my sale- notes with Brother William to collect and send me by mail. But I bought pork on credit and borrowed a hundred dollars on credit to enter my land but I received my money by mail and paid my debts with interest. I bought land and commenced a farm in Daviess County, 12 miles north of Far West, cleared, fenced and put into corn eight acres [1837]. Also built a good white-oak log cabin the first season. Also dug a well some 35 feet deep, but got no water. In the fall, I took a tour in company with Elisha H. Groves and Francis Case on Grand River some 60 miles north, bee hunting. We were from home six weeks and got about five barrels of beautiful honey. Though it rained about one week while we were out, the richest tree we found contained 11 1/4 gallons, though I heard of 20 gallons being taken from one tree.*³⁵

Elisha later signed an affidavit concerning the Missouri events,³⁶ as follows:

Affidavit of Elisha H. Groves

I, Elisha H. Groves, of the town of Quincy, and state of Illinois, upon oath say, that I was a resident of Daviess County, in the State of Missouri, and that on the 16th day of November, in the year of our Lord, 1838, Judge Vinson Smith and others came to my house and ordered myself and family, Levi Taylor, David Osborn and others, to leave our possessions which we had bought of Government and paid our money for the same, saying we must within three days leave the county or they would take our lives, for there was no law to save us after that time. In consequence of those proceedings, together with Governor Boggs' exterminating order, we were compelled to leave the state of Missouri. Furthermore this deponent saith not.

Given under my hand at Quincy, the 17th day of March, A.D. 1840.

Elisha H. Groves

Sworn to before C. M. Woods, Clerk Circuit Court.

This was a trying time for the Church. On 12 October 1838, Joseph was informed by General Doniphan that a mob of 800 men was marching against the people of Daviess County. Within a week,

³⁴ Benjamin Johnson, *My Life's Review* (1947), pp 50 - 52. This was provided by Becky Shields.

³⁵ David Osborn, *Autobiography*, typescript, BYU-S, pp 14 - 15.

³⁶ See *History of the Church*, Vol. 4, p. 68.

Adam-ondi-Ahman was laid to waste with the houses burned and animals run off. Women and children were driven out and exposed to a terrible storm.

Thomas B. Marsh had apostatized and had joined the mob against the Prophet.³⁷ This left David W. Patten as President of the Quorum of the Twelve. On 24 October, David W. Patten was killed in the battle of Crooked River as he led a group of militia to rescue three members of the Church who had been taken as prisoners and were condemned to die. Brigham Young then became President of the Quorum of the Twelve.

On the day of David Patten's funeral at Far West, Governor Lilburn W. Boggs issued an order of extermination against the Saints. His words were:

The Mormons must be treated as enemies, and must be exterminated or driven from the state, if necessary, for the public good. Their outrages are beyond all description.

By 26 October 1838, twenty-five hundred of the mob militia had congregated at Richmond, and from there they took up their march for Far West. They were robbing, plundering, shooting, and threatening ravishment by the way. It was such sport, this outrage of the innocents, that it drew an overwhelming force to execute the ghastly order of Governor Boggs.

The executive decree of massacre fell like music upon the ears of the wicked mob. On Tuesday, 30 October 1838, a party of two hundred and forty mobbers fell upon a few families of Saints at Haun's Mill and butchered them. On the following day, Joseph and some of his trusted friends were betrayed into the hands of the mob. That betrayal resulted in much suffering and torment for Joseph and others, as well as six months in Liberty Jail. Meanwhile, the Saints were scattered during the harsh conditions of winter and driven to any point of safety they could find. The agony of the exodus from Missouri cannot be described. Many of the brethren had been killed. Many more were in prison, and all the rest were pursued with vindictive hate and threats of death.

Brigham Young assumed leadership of the Church as president of the Quorum of the Twelve. He gathered with most of the Saints in the area of Quincy, Adams County, Illinois. A General Conference was held at Quincy on 17 March 1839. Brigham Young presided.

A conference (or meeting of Church leaders) was conducted in February 1839 at Quincy, Illinois, to consider relocating Church headquarters to Commerce, Illinois. The exact date of the meeting is not known, but an account of the conference is recorded in *History of the Church*, Vol. III, pages 260-61.

Elder John P. Greene³⁸ told those attending that, *a liberal offer had been made by a gentleman, of about 20,000 acres, lying between the Mississippi and Des Moines Rivers, at two dollars an acre, to be paid in twenty annual installments, without interest.*

According to Greene, a committee had inspected the land and thought it, *every way suited for a location for the Church.*

Following lengthy discussion, it was decided not to locate on the land at that time. Joseph did not escape from Missouri until the following April.

³⁷ Thomas B. Marsh was later rebaptized and is buried in Ogden, Utah.

³⁸ John P. Greene was one of the missionaries who taught the Gospel to the family of Lucy Simmons Groves, with Brigham Young.

CHAPTER VI

ILLINOIS

The discouragement and anger which Elisha must have felt is impossible to comprehend for those who have not "walked in his moccasins." Elisha was again faced with the problem of finding a place to settle with his family. In February 1839, he started for Illinois, where he rented land in the neighborhood of Columbus, Adams County (15 miles east of Quincy). He immediately began preaching, and baptized several persons.

Lyman Littlefield stated that it was near Quincy that he was married by Elisha H. Groves:

Among many other acquaintances, I found Lysander Gee, who had been a Far West associate. Enquiring of him of the whereabouts of many friends, I asked concerning the residence of our friend Samuel Kingsley. Said he, "He has been dead a few months and his wife and sisters are living but a few blocks from us." Accompanied by him, I soon made them a call. Mrs. Kingsley had a babe then about five months old. She informed me she had buried her husband near Beardstown, on the Illinois River, and being left among strangers, she concluded to remove to Quincy and live with her sisters-in-law. I called several times at that residence. That lady and myself attended a few parties together and, not to be circumlocutional, right here it might as well be told the reader in plain words that, in due time, Mrs. Kingsley, at my suggestion, consented to substitute the name of Littlefield for that of Kingsley. This arrangement being confirmed with the usual covenant and agreement, we took a trip about twenty miles to a little place called Liberty, in Adams County, and at the residence of her uncle, Benjamin Andrews, the marriage ceremony was pronounced which constituted us lawfully husband and wife by Elder Elisha H. Groves, a preacher of the gospel in the Church of Jesus Christ of Latter-day Saints.³⁹

Joseph, and those with him, escaped from Missouri on 16 April 1839. They made their way to Quincy, Illinois, where he immediately began to search for a place for the Saints to settle. On 1 May 1839 Joseph made the first purchase of lands in the area of Commerce, Illinois. The town consisted of only six houses. The area was basically a swamp. Joseph changed the name to Nauvoo, started draining the swamps and building a city. Two hundred and fifty houses were built the first year. Wow, what a feat! A conference was held at Nauvoo on 6 April 1840. Joseph presided and gave much instruction. Elisha would surely have been in attendance.

Elisha reports that, in the spring of 1839, (this was probably in 1840) he went on another mission to the north part of Illinois. He raised up a small Branch on the Pecatonica River and returned home in the fall. No mention is made of how his family fared while he was away. Lucy must have

³⁹ Lyman Littlefield *Reminiscences*, (1888), pp.106 - 107.

been a strong willed woman who could cope with being alone so much and with small children. Her faith, like his, never wavered.

The *Times And Seasons* reported the following communication from Elisha H. Groves, in the October 1840 issue:

I left my home May 12, 1840, in company with Isaac Cleveland and traveled to Commerce, Hancock County, Illinois, and thence to Savannah, Carrol County, Illinois, by water, arriving there on the 21st. We preached there the same evening. Thence we went to Napoleon where we held several meetings, and in a place called the Townsend settlement on the head of Rush Creek, Jo Davis County, Illinois. From there we traveled to Big Grove, where we unexpectedly met with Brother Ezra Strong; he and family had been much afflicted. Thence we traveled to Wames(?) Grove and held several meetings. We next went into the settlements of the Pecatonica River in Winnebago and Stephenson Counties, Illinois. On the 20th of June Brother Cleveland left me for the East, after which I traveled up and down this river preaching whenever I could get an opportunity. I have baptized 12 persons⁴⁰ and organized a Church of 20 members with Brother Strong as president. In all the above places there are believers and great calls for preaching; also on Rock River, northern Illinois, but the situation of my family will not permit me to stay. This branch of the Church is 40 miles East of Galena, Stephenson County, Illinois. This is an excellent country; the soil is equal to that of Missouri, the land is not yet in market. (Journal History for October 1840).

The following story of a conversion by Elisha is reported by Eleh T. Shumway as told by Richard Franklin Shumway, son of Charles Shumway:

After having his own eyes opened to the truth of the Gospel, Elisha Hurd Groves had great joy in it. He filled several missions, sharing what he found with others. It was on one of these missions, in 1841 [1840], that he happened to be passing a sawmill on a sunny morning, when he saw two men there working. He stopped to say hello and to pass the time of day. In the course of their visit one of the young men asked him what he was doing in their part of the country. Elisha replied, "I am a preacher."

Not taking him too seriously and half in fun, the other young man said, "What do you preach?" Soberly Elisha made answer, "I preach Jesus Christ by the power of God."

The two young men pondered a few moments then one of them said, "That sounds all right. If you will do that we will listen."

Elisha spoke to them a while. He bore witness to them that the Gospel of the Lord Jesus Christ had again been restored in fulfillment of Bible prophecy, and showed them a copy of the Book of Mormon. They were very much interested and asked if they might read it. He said that they could. Then he invited them to come to his meeting where they could investigate and learn more about this message, which was to all people. They accepted the invitation and promised to be there.

One of these men was Charles Shumway. He was very much impressed by the Mormon Elder and his message. He felt it had the ring of truth. He thought about it and thought about it. He could not seem to get it out of his mind. He read the Book of Mormon, studied it and prayed about it. In his heart he felt it was true, but he was not one to accept things blindly. He wanted to be sure.

⁴⁰ This probably included Charles Shumway and his family.

Then one night a mob broke into the meeting. They had gathered to kill the missionary Elisha Groves. When Charles Shumway saw what they planned to do, it came to him all at once as if someone had spoken to him. The young missionary was telling them the truth, and he must defend him. He immediately stepped in front of Elisha and said, "If you commit this terrible crime, it will be over my dead body."

Hindered in their purpose, the members of the mob backed away cursing and threatening, but none of them came forward to carry out the murder they had planned to do. The missionary and investigators were left in peace.

Soon afterward, Charles Shumway and his friend and fellow sawmill worker, were baptized. Charles Shumway left that part of the country to gather with the rest of the saints. He was a staunch and faithful member all of his life, and gladly endured a life of hardship and pioneering for the sake of the faith he had embraced. He took the first wagon across the Mississippi River when the Saints were being driven out of Nauvoo, in February 1846. His wagon reached the other bank safely.

The bone chilling cold which had caused the homeless pioneers so much suffering in their open air camps, became at last a blessing. A week later it made possible an escape from their enemies by allowing them to cross the Mississippi River on the ice and putting the width of the Mississippi between them and the mobs.

Charles Shumway was strong in the faith he had embraced. Reaching Utah, he helped in the settlement of Cache Valley, Manti, Ephraim and parts of Arizona. One settlement in Arizona bears his name.

Years later at the funeral of Charles Shumway in Arizona, his grandson William Shumway, reported that Bishop Hunt told the following story about Charles Shumway (this may have been the same incident with Elisha H. Groves):

Charles Shumway was the nearest a fearless man of any man I have ever known. An armed mob had assembled at one time and berated the leaders of the Church with some vile epithets. Charles listened to them for awhile, and unarmed, walked up to the leader of the mob and grabbed his nose between the two forefingers of his right hand and gave it a vicious tweak, and said, "shut up" and he shut up.

Elisha made such a difference in the lives of those he taught the Gospel, but also in their families and countless future generations. Charles Shumway was one of those whose life was completely changed. His son, Andrew Purley Shumway, was born in Sutton, Worcester County, Massachusetts on 20 February 1832. He left the following record of their family conversion and struggles as they followed the Church:

When I was about five years of age my father moved my mother and myself to my grandfather's (Samuel Hooker) near the town of Sturbridge, Worcester County and there left us to go to the west to visit a brother of his who went to the west some years previous. He returned soon after and moved his little family consisting of only my mother and sister Mary besides myself. We located on a little stream of water called the Kill Buck near Rockford, State of Illinois. This was an unsettled country, at least very thinly settled, our nearest neighbor living one mile from us. After erecting a hewed log house and

opening up a large farm and living here a year or two, during which time we had considerable sickness, myself having the whooping cough, we then moved near to the Pecatonica River about 40 miles from Galena. Here my father fenced a farm, bought a sawmill⁴¹ and by dint of perseverance and industry he accumulated a good deal of property. We lived here until about the year 1840, when Elder Elisha Groves came through that part of the country peaching the Gospel. My father and mother believed and received the truth and were baptized by Elder Groves. Shortly after, he went to Nauvoo to see and visit the Prophet Joseph. He soon returned bringing Elder Amasa Lyman with him who preached there for some length of time.

At this time my father was confined to his bed through being beaten by one Joseph McConnel on account of his religion. However, he was remarkably healed through the laying on of hands by Elder Lyman. After this, he loaded a flat boat with materials for a frame house, and putting on the house furniture, went down the river to Nauvoo and soon returned and settled up his business. He then took his family in a two horse wagon to Nauvoo.

We lived in peace until the martyrdom of Joseph and Hyrum Smith on the 27th day of June 1844, which circumstances I well remember as I attended their funeral.

I was baptized in the baptismal font in the Temple of Nauvoo in the year 1842. In the year 1845, the word of the Lord came to the Saints for them to prepare to move to the Rocky Mountains. My father being appointed captain of fifty erected a shop for the manufacture of wagons. During the winter I worked with a team of mules hauling corn and provisions from the country for the hands and hauling wood for their families to burn. I also hauled timber etc. to the shop.

All things being ready in February 1846, my father [Charles Shumway] with his company crossed the Mississippi River on flat boats and camped on the west bank of the river, his company being the first that crossed the river for the Rocky Mountains. After a day or two we moved and encamped at a place called Sugar Creek where there was plenty of timber and browse for our animals. We stopped here some three or four weeks waiting for the Saints to gather together, after which President Young organized the different companies and we rolled out of camp some time in March.

The pioneer camp arrived at Mount Pisgah May 16th. We arrived at the Missouri River too late in the season to proceed across the Rocky Mountains. Therefore the headquarters of the Saints were established on the west bank of the Missouri River. My father and some dozen families proceeded about 110 miles to the Pawnee Missionary Station on the Loup Fork about four miles from the Pawnee Village thinking we could procure corn from the Indians for our consumption through the winter. They thought they could get it cheaper than from the whites in Missouri, which proved to be the case. At this place Abel Guar and myself herded the stock belonging to the company. Most of the time we lived on Indian corn ground in a hand mill, each family taking their turn at the mill, and by keeping the mill constantly at work all managed to get enough to sustain life.

Here my father was taken with chills and fever as also a good many others. Just before winter set in, and very late one evening Jack Redding and Solomon Case rode in to the fort having come from the headquarters in great hurry bringing word from President Young for us to move back to Winter Quarters immediately as it was not safe for us to remain here. We therefore made everything ready and left sometime the next day. We had traveled about twelve miles when on looking back, we saw that

⁴¹ It was at this sawmill that Elisha met Charles Shumway and began teaching him.

the Station and buildings we had just left were all on fire, this having been done by a war party of Sioux Indians. The Sioux and Pawnee Indians had been at war with each other for sometime and had they found us living at the Pawnee Station they would have massacred our whole company. Thus were we warned by the Lord through His servants in time to save ourselves from the hostile savages.

We continued our journey in peace although many of the company were very sick. My mother among the rest was hardly able to get out and into the wagon. By this time our family was all shaking with the ague. Those who were sick suffered much for want of proper food, having nothing but corn meal and dried buffalo meat. After arriving at Winter Quarters we managed to get a log house put up to live in during the winter. Our sickness increased until there was not one of the family able to hand a drink of water to another. My mother gradually grew worse until the 14th of November 1846 when she called her family around her and told them she was going to die. After some friendly admonitions to her family and tenderly embracing each one, her spirit took its departure for the spirit world. She died as she had lived, beloved and universally respected by all who knew her. She was buried along with 500 of the Saints that died during the winter from diseases of different kinds and through want of necessary food when sick. The fact that 500 of our most able bodied men were called by the U. S. Government to enlist in the War with Mexico to prove our loyalty to the government, left many families to look out for themselves, many of which would have suffered much only for the kindness of those who were left. However their labors were increased to the extent that many passed away through over-exertion in taking care of those who were sick. The privations of the Saints through the winter will ever be remembered by the Latter-day Saints.

In the spring of 1847 my father, with 143 others, was selected to start April the 14th to pioneer the way to the Rocky Mountains. When father told me he was selected to go, I burst into tears. My mother having just died, it seemed more than I could endure to be left alone. This affected by father very much and he went and told President Young how I felt and that I wished to go with him. The President said, "Let him go; it will be alright." This news gave me great joy. Brother John D. Lee furnished us a span of mules and a light wagon for the journey. Accordingly on the 14 of April we took our leave of my sister Mary and sister Harriet who was lying on her death bed at the time with the canker. We went out a couple of days journey to a suitable camping place. Here we waited a few days for President Young and others to accompany us. While here we received information that my sister Harriet had died.

All things being ready we took up our line of march for the far off Rocky Mountains to seek a place where we could live in peace and be free from the persecution of our enemies. As a people we had for many years been subject to rank persecution . . .

Our wagons were loaded with provisions, some corn for our animals, farming implements, tools of different kinds etc. Professor Orson Pratt with instruments for taking observations (latitude and longitude), one boat on a wagon to be used in crossing rivers, one cannon, and one rodometer that we might measure the distance traveled each day. This we did by marking the distance on buffalo bones and skulls and sticking them up by the side of our trail for the benefit of those following after us later in the season. We lengthened out our provisions on the way by adding plenty of buffalo meat. Along the Platte River and through the Black Hills there were buffalo in great abundance, so much so that we often were obliged to stop our wagons and wait for hours for them to get out of our way before

we could proceed. We were forbidden to kill any more than we could consume as it was a sin to waste that which God has created for the good of man.

When we started, it was as much as my father and myself could both do to harness, drive and take care of one span of mules, owing to the sickness we had passed through. But our health improved so that in a short time we were quite strong and well.

We proceeded on our journey without being molested by Indians although we saw many tribes and bands, they injured us no more than to steal two or three horses. We often traveled two or three wagons abreast in order to consolidate our strength in case of an attack by the Indians. We used the utmost precautions at night to avoid surprise attacks. Thus we continued our journey from day to day and from week to week through a country none of us had any knowledge of, being led by the inspiration of the Holy Spirit and our way pointed out by the finger of the Lord.

In 1840, Elisha and his family were living in Columbus, Adams County, Illinois, near Nauvoo, when their third child, Samuel Elisha Groves, was born on 14 September 1840. Samuel's patriarchal blessing, given by his father, shows his name and birth place. He was named Elisha after his father, but the name Samuel may have had many sources. It was the name of Lucy's father and her half-brother, Samuel Thompson. It was also the name of the missionary who had converted both Elisha and Lucy, Samuel H. Smith, brother of the Prophet Joseph. That must have been special to them.

It was this same day, Monday, 14 September 1840, that Joseph Smith Sr., Patriarch of the Church of Jesus Christ of Latter-day Saints, and father of the Prophet Joseph, died in Nauvoo from the effects of exposure and privation during the Missouri persecutions. His age was 69 years, 2 months and 2 days.

Elisha was appointed to a committee of 5 men at the general conference in Nauvoo beginning on 3 October 1840.⁴² The purpose of the committee was to, *ordain such as have recommends to this conference for ordination, ... and report their proceedings before the conference closes.* It appears that the missionaries in the area were baptizing; but many of the converts were being sent to the conference with a recommend to be ordained in the priesthood. Many of the missionaries did not hold the melchizedek priesthood. One of those ordained by Elisha at that time was Ezra T. Benson.⁴³ His autobiography states:

I attended the October [1840] conference at Nauvoo, Illinois, and put up with [resided with] Edwin Wooley and heard for the first time, the Prophet Joseph Smith, preach upon baptism for the dead. During conference, I was counseled to go forward to be ordained to the office of an Elder. I did so and was ordained by Elisha Groves and he promised me many great blessings.

Ezra T. Benson and his wife Pamela Andrus had moved to Quincy, Illinois, where they first heard about the Mormons in 1838. His initial impression was that he thought their ideas were peculiar. Ezra T. Benson and his wife were eventually converted. They had been baptized on 19 July 1840 in Quincy, Illinois, a few months before the general conference.

⁴² See *History of the Church*, Vol. 4, p. 204

⁴³ See "Ezra Benson Autobiography," *Instructor* 80, 1945, p. 102

The fourth child of Elisha and Lucy was born in Nauvoo on 18 August 1841. They named her Patience Sibyl. (Some records show her birth as 18 August 1843). Family records quote her as saying that she was seven in 1848 and that she walked to Salt Lake City. In later years she remembered watching the Nauvoo Temple being built. She thought that it must be the most beautiful building in the world. Their home was on the north side and near the temple, Block 46, Lot 1.

Sibyl also remembered Elisha working on the temple. She remembered being taken to the temple when suffering with chills and fever, and that she was healed.

*Elisha H. Groves is believed to have been the first LDS Elder to labor as a missionary in Wisconsin, and it was reported in August 1841, that he had raised up a small branch of the Church at Vienna, Dane County.*⁴⁴ It is possible that he was farming and was called to go on a mission as soon and the crops were harvested. Elisha was called on a mission to Iowa County, Wisconsin on 7 October 1841.⁴⁵ Iowa County is in southern Wisconsin, near the Illinois border.

Although the Church and its members had received mostly negative press throughout the country, there were a few exceptions. The following 1841 editorial in the *St. Louis Atlas* is one example:



Robert and Murland Packer at the site of the Elisha Grove's home in Nauvoo, March 1999.

⁴⁴ Andrew Jenson, *Encyclopedic History of the Church*, p. 958.

⁴⁵ See *History of the Church*, Vol. 4. p. 429.

ST. LOUIS ATLAS

Vol. ? St. Louis, September ?, 1841. No. ?

THE MORMONS.

The people of Nauvoo have been grossly misunderstood and shamefully libeled...

The present population between eight and nine thousand, and of course the largest town in Illinois. The people are very enterprising [enterprising], industrious and thrifty. They are at least quite as honest as the rest of us in this part of the world and probably in any other. Some peculiarities they have no doubt. Their religion is a peculiar one; . . .

Ardent spirits as a drink are not in use among them; and the sale of spirits except as a medicine is forbidden by law. Any member of the church who presumes in any place to vend spirituous liquor is first admonished: and upon persistency in his offence expelled from the church. Tobacco also, is a weed which they seem almost universally to despise. We don't know but that the Mormons ought to be extirpated for refusing to drink whisky and chew tobacco; but we hope the question will not be decided against them hastily; nor until their judges have slept off the fumes of their own liquor and cigars.

Among the public buildings, projected and in a state of forwardness at Nauvoo, is an immense temple to be constructed of hewn stone and to have an elevation of seventy feet. Its other dimensions may be inferred from its height. A splendid hotel, one hundred feet long, built also of stone is going up, -- Scores of mechanics and laborers are busy as bees about them; and as they are all influenced by a public spirit unknown to the most of our communities, they do more work and bring more to pass than people do elsewhere.

How long the Mormons will hold together and exhibit their present aspect, it is not for us to say. At this moment, they present the appearance of an enterprising, industrious, sober and thrifty population -- such a population indeed as, in the respects just mentioned, have no rivals east, and, we rather guess not even west of the Mississippi.

Note: The original report, from which the above article was derived, appeared in the St. Louis Daily Evening Gazette of Aug. 31st. The exact date and full content of the Atlas version of the article is unknown. The above text is taken from an excerpt published in Samuel M. Smucker's History of the Mormons and a reprint in the Oct. 15, 1841 issue of the Times & Seasons. The latter paper reproduces the following paragraph, which is not in the Gazette: "They have enclosed large farms on the prairie ground, on which they have raised corn, wheat, hemp, etc., and all this they have accomplished within the short space of four years. I do not believe there is another people in existence who could have made such improvements in the same length of time under the same circumstances. And here allow me to remark, that there are some here who have lately emigrated to this place, who have built themselves large and convenient homes in the town; others on their farms on the prairie, who, if they had remained at home, might have continued to live in rented houses all their days, and never once have entertained the idea of building one for themselves at their own expense."

On Sunday, 2 August 1842, Elder Amasa M. Lyman reported from Rockford, Illinois, that upon his arrival a short time previously (it must have been at least several months) at Vienna, Dane County,

Wisconsin, he found that Elder Elisha H. Groves had built up a small branch of the Church there of which Elder Lyman's companion, Elder Shumway, was a member.⁴⁶

By his own record, Elisha moved into Nauvoo in 1842. He states that in the fall of 1842 he went on a mission to the eastern part of Illinois and returned home in the spring of 1843.

The Relief Society was organized by Joseph Smith in Nauvoo, on 17 March 1842 with 18 members. It is stated in the history of Sarah Thompson Phelps (Lucy's half sister) that she and her mother, Leah Lewis, were charter members. This would indicate that Lucy was also one of the original members.

Lucy Groves taught school at various times and places during her life. She taught all of her children. They were taught well, as indicated by their own writing. There was apparently no general public school in Nauvoo at that time. Individuals set up school in their home or any place they could find available. Families would contract with a teacher for teaching their children. There is a record (found in the Nauvoo Journals) that Lucy taught school in Nauvoo, as follows:

Schedule of common school kept by Lucy Groves in the city of Nauvoo on Back Street cornering on Joseph Street in fractional township 7 North, range 9 West.

There were thirty-six students attending this school during all or part of a period of time running from 31 October 1842 to 22 December 1842.

Those who signed as the employers of Lucy Groves were Joseph Parker, Waldo Littlefield, Horace Evans, John L. Butler, and James Huntsman. These names are given here because they appear to be the fathers of some of the children named below:

<i>O. Evins</i>	<i>J. Tomlinson</i>	<i>M. Tomlinson</i>	<i>J. Tomlinson</i>
<i>D. Littlefield</i>	<i>J. Littlefield</i>	<i>E. Hill</i>	<i>S. Hill</i>
<i>M. Hill</i>	<i>S. Huntsman</i>	<i>M. Huntsman</i>	<i>J. Davis</i>
<i>C. Davis</i>	<i>S Davis</i>	<i>E. Davis</i>	<i>A. Potts</i>
<i>J. Potts</i>	<i>A. Parker</i>	<i>W. Davis</i>	<i>R. Chapman</i>
<i>E. Chapman</i>	<i>J. Edwards</i>	<i>James Edwards</i>	<i>C. Butler</i>
<i>E. Tomilson</i>	<i>Fuller</i>	<i>B. Fuller</i>	<i>J. Fuller</i>
<i>S. Fuller</i>	<i>T. Butler</i>	<i>H. Littlefield</i>	<i>G. Davis</i>
<i>R. Davis</i>	<i>W. Teeples</i>	<i>D. Brown</i>	<i>M. Groves [Mary Leah]</i>

A special conference was held in Nauvoo, from 10-12 April 1843. Elisha probably planned to be home in time for the conference. The object of the conference was to: *ordain elders and send them forth into the vineyard to build up churches.*⁴⁷ Elisha was appointed to go with George P. Drykes, to eastern Illinois. They were to travel from Terre Haute to Shawneetown and Cairo, on both sides of the Wabash River.

⁴⁶ See *Heart Throbs of the West*, Vol. 4, p. 227.

⁴⁷ See *History of the Church*, Vol. 5, p. 348.

On 3 July 1843, Joseph directed the Twelve Apostles to call a special conference to choose elders to go into the different counties of Illinois to preach the gospel and disabuse the public mind with regard to his arrest.⁴⁸ Elisha was called to go to Madison County, Illinois.

By this time, Nauvoo had grown into the largest city in Illinois. It had many businesses and a wide variety of skilled laborers, including the following:⁴⁹

- 20 schools
- One University
- A Circulating Library
- Over 2,000 well built homes
- 35 General Stores
- 14 Boot & Shoe Stores
- 9 Dressmaking & Millinery stores
- 8 Taylor Shops
- 9 Law Offices
- 13 Physicians
- 5 Potteries
- 4 Bakeries
- 6 Blacksmith shops
- 7 Wagon & Carriage Shops
- 5 Livery Stables
- 11 Grist Mills
- 3 Match Factories
- 7 Brick Yards
- 3 Lumber yards

Lucy received a patriarchal blessing from Isaac Morley, in Nauvoo in 1843. Isaac Morley seems to have been close to the Groves family. He was first counselor to Bishop Edward Partridge, the first Bishop of the Church, from 1831 to 1840. He was ordained a patriarch in 1838. He came to Utah in 1848 with Elisha and his family. Isaac Morley brought in his wagon the records of the Church and some precious items from the Nauvoo Temple.⁵⁰

Lucy's mother, Leah Lewis, died in Nauvoo on 3 November 1843. She had apparently been near Lucy in all her travels, and she may have even lived with them. Her obituary appeared in the newspaper, the *Nauvoo Neighbor*, on 15 November 1843:

LEAH LEWIS OBITUARY

Died on the 3rd inst. in this city, Mrs. Leah Chiles [Childs], of cancer and rheumatism, in the 57th year of her age.

⁴⁸ See *History of the Church*, Vol. 5, p. 485

⁴⁹ *Nauvoo American Heritage*, by Ida Blum, and *Western Migration of the Mormons*, by Miller.

⁵⁰ Taken from the *Diary of Hosea Stout*, Vol. I, p. 30.

Sister Childs was a firm believer in the doctrines of the Church of Jesus Christ of Latter-day Saints, as they have been revealed in the last days to man through the medium of revelation. She shared all the persecutions heaped upon the saints -- was driven with them from the state of Missouri, and suffered much from exposure and fatigue. Never was the name of a more generous, benevolent and sympathetic woman enrolled upon the records of the Church. She was truly a "mother in Israel." She possessed great faith, which seemed, for a long time, to baffle the destroyer, death; but it was the will of her Heavenly Father to take her to himself, that her soul might be emancipated. She [was] released from the vicissitudes of this troublesome world. She had been afflicted for more than a year, and suffered the most excruciating pain, but she was perfectly resigned to the will of heaven and when the period of her dissolution arrived she fell asleep, as calm as the sleep of infancy, with the unwavering hope of participating in the first resurrection, when she should awake to everlasting youth, immortality and eternal life.

Lucy also received a patriarchal blessing from Hyrum Smith on 2 January 1844. Elisha received a patriarchal blessing from Hyrum Smith on 8 January 1844.

During the latter part of 1843, Joseph Smith communicated with the prospective political aspirants for the United States presidency. Clay, Calhoun, Cass, and Van Buren were asked for their views toward the Mormon people. The answers were evasive. It was evident that the Saints could expect little help, whichever candidate was elected. Anxious to exercise their right to vote and especially anxious to place their cause and views before the nation, the Mormon leaders made a surprising move. They decided to place their own candidates in the field. A state convention of a "Reform Party" was called and met at Nauvoo, on 17 May 1844. From that convention, Joseph Smith emerged as a candidate for the office of President of the United States. At that time Nauvoo had a population of about 20,000 and was by far the largest city in the state of Illinois, including Chicago.

Few expected Joseph to be elected, but it offered a real opportunity to lay the Mormon cause before the nation. The press would eagerly publish the views of a candidate to the office of President of the United States while spurning those same views as the expressions of a prophet. The Twelve Apostles and other special missionaries were called to go into the Eastern States to further the cause.

Elisha was one of those selected to go on a "mission" for the purpose of promoting the presidential candidate, Joseph Smith. This was a new forum for bringing the Mormon point of view to the attention of the nation.

The assignment is recorded⁵¹ as follows:

Those Elders who are numbered in the foregoing list to preside over the different states will appoint conferences in all places in their several states where opportunities present, and will attend all the conferences, or send experienced and able Elders, who will preach the truth in righteousness, and present before the people General Smith's Views of the Powers and Policy of the General Government, and seek diligently to get up electors who will go for him for the Presidency.

S/ Brigham Young

⁵¹ See *History of the Church*, Vol. 6, p. 340.

Elisha was designated as the man responsible for the state of Illinois in the above list. There were 35 other men listed to assist him in that state.

No details of this mission are known. He tells us only that he had to flee twice from mobs, and that he returned to Nauvoo a few days before Sidney Rigdon preached his sermon, promoting himself as the leader of the Church. Elisha and Lucy were undoubtedly in attendance at that meeting with their family, and the later meeting in which Brigham Young spoke.

Joseph and Hyrum were martyred in the Carthage Jail on 27 June 1844. As the news spread, the Apostles and other missionaries returned to Nauvoo. Space here does not provide for the details of those events. Suffice it to say that the Church was grieving for their loss and also seeking leadership.

Sidney Rigdon had become dissatisfied with the Church and had gone to Pittsburgh, Pennsylvania to live, prior to the death of the Prophet. Upon hearing of the death of Joseph, he hastily returned to Nauvoo, arriving on 1 August. Sidney promoted himself as the "Guardian of the Church." He called a meeting for 8 August to officially decide the matter of a guardian. Brigham Young and others of the Twelve had arrived at Nauvoo by the 8th of August. Sidney was much loved by the people, and a great orator. He spoke in the morning and convinced many that he should be the next leader of the Church. Brigham Young then arose and announced another meeting for two o'clock that afternoon.

Brigham Young, President of the Quorum of the Twelve, was the first speaker at the afternoon meeting. He spoke with much power. He reminded the people that all the powers of the Priesthood were vested in the Twelve upon the loss of the President. Some of those present testified that, while he spoke, it appeared to them that the Prophet Joseph was standing before them and that the Prophet's voice was speaking to them. The great majority was convinced and voted to sustain the Twelve as the leaders of the Church. This was an important day for the Church and a turning point for the events to follow. Elisha witnessed this,⁵² and it can be assumed that Lucy did as well.

At the conference held in Nauvoo, on 8 October 1844, Brigham Young selected men from the High Priests Quorum "to go abroad in all the congressional districts of the United States, to preside over the branches of the Church."⁵³ Elisha was one of those appointed. No details of this mission have been found.

Elisha presumably continued his farm work, at least in the summers. Brigham Young was determined to finish the temple for endowment of the Saints even though it became obvious that they would not be allowed by the mob, to remain in Nauvoo. Brigham Young dedicated the attic story of the temple on 30 November 1845, before the temple was completed, so endowments could be performed before the Saints were forced to leave for the west. It was a frantic effort to complete this work and prepare to leave Nauvoo. There were 5,669 endowments performed between 10 December 1845 (beginning with the General Authorities) and 7 February 1846, when Brigham and many of the Saints were forced to cross the Mississippi River and begin a long westward trek. Elisha and Lucy were included in those numbers. They received their endowments on 24 December 1845, and were sealed on 28 January 1846. Orson Hyde was left in Nauvoo with the responsibility of completing the

⁵² See the writings of Elisha in Appendix B.

⁵³ See *History of the Church*, Vol. 7, p. 306.

temple. With the help of many faithful members who remained behind, he completed the temple and it was dedicated by Wilford Woodruff on 30 April 1846.

During the fall of 1845, Elisha was out among the branches of the Church, collecting means for the building of the Nauvoo Temple. Others were assigned to build wagons in preparation for the move west. Joseph Smith planned to build a tabernacle just west of the temple as it was being constructed in Nauvoo. It was to be a canvas tent 250 by 125 feet. However, his death brought an end to the project. The canvas had been purchased. It became the covers for the covered wagons in their trek west during the spring of 1846.⁵⁴

The details of the Groves family leaving Nauvoo are not entirely clear. Oh, that we could grasp the faith of those mighty souls who were stalwart in this effort to leave a beautiful city and follow a prophet into the wilderness. Elisha records the following:

In May [1846, I] turned my property into the hands of the Brethren who were left to preside for the poor [in May he would have probably been at Mt. Pisgah]. On the 25th [February 1846?]... left Nauvoo for the mountains. Stopped at Pisgah, put in a crop and left it in the hands of those left to preside there and went on to Council Bluffs before the Mormon Battalion left. We crossed over the [Missouri] River about the 1st of November and built a cabin in Winter Quarters. I was confined in my bed all winter with the lung fever and scurvy.

⁵⁴ *LDS Church News*, November 17, 2007, p. 6.

CHAPTER VII

THE JOURNEY WEST TO WINTER QUARTERS

President Gordon B. Hinckley, then a counselor in the First Presidency, dedicated sixteen restored buildings in Nauvoo, on 14 August 1882. He said that the Saints knew they would not remain long in Nauvoo, that they would go to the Rocky Mountains, but Nauvoo was still to be built. Speaking of crucible as a test or trial of great severity, President Hinckley called Nauvoo a crucible of vision, loyalty, integrity, leadership and faith for the pioneers of the 1840s. About Nauvoo as a crucible of faith, he said:

It would have been so much easier to have renounced belief, subscribed to the demands of the mob, and remained here to enjoy the fruits of earlier industry. But their faith had become the very essence of their lives.

Eleh T. Shumway Lazenby reports in her history that:

At Nauvoo a mob came to their home [Elisha's] and told them they must either renounce Mormonism, or they had only an hour in which to leave. If they were still there at the end of that time, they, the mob, would kill the whole family. That night, during a terrible storm, without shelter or protection except some quilts hung about the wagon, [Lucy] gave birth to a child.

That child was Sarah Matilda. Records show that she was born on 14 February 1846 in Nauvoo. According to Eleh T. Shumway, a large campfire had been lit on the bank of the Mississippi River that same night. The Saints were gathered on one side of the fire and the mob on the other. One of the mob shot and killed Elisha's only milk cow. They put her on the fire, and swore with terrible threats that, any Mormon who opened his mouth would be served the same way. This would indicate that Elisha and his family were near the mob and on the Nauvoo side of the river when Sarah Matilda was born in a wagon box. That birth was probably brought on by stress related to actions of the mob. There is no way that we can comprehend the faith and associated suffering which the Saints endured. From our vantage point of modern conveniences and comparative prosperity, we have no reference of comparison. They were willing to literally sacrifice everything.

According to some estimates, only 17 percent of the Church membership in Nauvoo (of about 20,000) went West with the Saints. It was a journey which took much faith and a willingness to sacrifice all physical comforts and security. Those who followed Brigham Young did not depend on the light of someone else. They had received their own witness and were committed to follow that course.

Joseph Sr. and Lucy Smith had eleven children (two died as babies). None of their children went west, even though Lucy and four of the children were alive at the time. All the children drifted from the Church. William had been one of the Twelve. He became rebellious and was

excommunicated in 1845. He influenced his mother and three sisters to stay in Illinois.⁵⁵ Lucy spent her last two years with her daughter-in-law, Emma Smith.

Charles Shumway left Nauvoo and led the first wagons across the Mississippi River on 4 February 1846. They drove off the wharf at Nauvoo onto flat boats and were ferried across the mighty Mississippi River, which was a mile wide. He broke a trail westward which thousands of Saints would soon follow. They traveled west about six miles to the banks of Sugar Creek, where they camped to await the arrival of Brigham Young and other Church leaders.

Brigham Young and other members of the Twelve crossed the Mississippi River with their families on February 15th. They camped at Sugar Creek to get organized. The condition they found there was heartbreaking, as so many had been forced out of their homes on an hour's notice, like Elisha and his family. The weather turned extremely cold. Charles C. Rich walked across the river on the 25th to verify that wagons could cross. Now they would not be limited by slow crossing of the flat boats. On the 26th, wagons started crossing the river on the ice. Hundreds of wagons crossed on the ice over the next few days. Then suddenly the ice broke up and the line of wagons was halted while great blocks of ice choked the river. The delay was but temporary; the ferry boats began to cross the river again, and the great exodus continued.

One melancholy report of those few days on Sugar creek is touching:⁵⁶

By ascending a nearby hill we could look back upon the beautiful city and see the splendid temple we had reared in our poverty at a cost of one and a half million dollars. Moreover, on a clear, calm morning we could hear:

*"The silvery notes of the temple bell
That we loved so deep and well.
And a pang of grief would swell the heart
And the scalding tears in anguish start
As we silently gazed on our dear old homes."*

Of these scenes an unknown poet of the camp wrote:

*God pity the exiles, when storms come down —
When snow-laden clouds hang low on the ground,
When the chill blast of winter, with frost on its breath
Sweeps through the tents, like the angels of death
When the sharp cry of child-birth is heard on the air,
And the voice of the father breaks down in his prayer,
As he pleads with Jehovah, his loved ones to spare.*

There was much suffering because of the weather and because many had left in haste without proper supplies. Their shelter was insufficient and their clothing was scanty. They had left two months before anticipated because citizens of neighboring counties had become so insistent for their removal. The early exodus was necessary to prevent bloodshed. The last two weeks of February, there were 800

⁵⁵ *Church News*, January 7, 1989, p. 5.

⁵⁶ *Memoirs of John R. Young*, ch 2, pp. 14-15.

men who reported themselves at the Sugar Creek camp without more than two weeks of provisions for themselves and teams. Brigham Young entered the camp with a year's supply for himself and his family. He gave it to the needy so freely that within two weeks he had nothing left. There were also some births (as many as nine in one night) and deaths at this early point of the long journey. By the first of March there were over 5,000 exiles shivering under their meager shelters of wagon covers and tents. The first group of wagons, led by Brigham Young, moved out from Sugar Creek on 1 March 1846.

The final days of the Groves family in Nauvoo can only be pieced together from fragments of information found in Elisha's brief history and other records. Elisha and his family were delayed somewhat by the impending birth of Sarah Matilda and then being driven out of their home. They probably left Nauvoo on 26 February 1846, which was the first day wagons started crossing the river on the ice. The history of Sarah Thompson Phelps (half sister of Lucy) states that her family crossed the Mississippi on the ice on 26 February 1846. Her son, Hyrum Smith Phelps, was born that night. They were probably traveling with Elisha and Lucy as well as other family and friends. Elisha and his extended family would have camped on Sugar Creek until March 1st and then started west with the company headed by Brigham Young. Other wagon trains formed and left Sugar Creek later in the spring. Sarah and her family stayed at or near Sugar Creek until June and then moved to Mt. Pisgah where they spent two years.

The last of the faithful Saints to leave Nauvoo were the poor and those with no family or means of transportation. Many of them were sick. The mob had no mercy and forced them to leave Nauvoo. Having no place to go and wanting to follow the Church, they crossed the Mississippi River and accumulated on the Iowa side. Word was taken to Brigham Young who sent back wagons from Council Bluffs and elsewhere along the westward trail for relief of these refugees.

Perhaps seven hundred men, women, and children were on the river bank when the relief wagons arrived. On October 9, 1846, those refugees witnessed what to many of them was just as much a gift from God as when He fed the Israelites in the wilderness. Flocks of quail suddenly alighted in the camp, and the Saints were able to capture many of them alive as well as to kill many more. These birds provided much needed nourishment for the Poor Camp, as it was called, when they began their journey westward.

William Clayton was also in Brigham Young's company which left Sugar Creek. On April 15th they were camped a few days past Locust Creek when he received word that his wife, Diantha, who was still in Nauvoo, had given birth to a son. In honor of the occasion he composed a new song which he called "All is Well," known today as "Come, Come, Ye Saints."

Several permanent settlements were organized to care for those who would follow. One of these was Mount Pisgah which was 172 miles west of Nauvoo. Brigham Young and his company arrived there May 18, 1846. The laboring force was immediately divided up. Streets were laid out, houses were built, rails were split, fences were built, and several thousand acres of grain were planted.

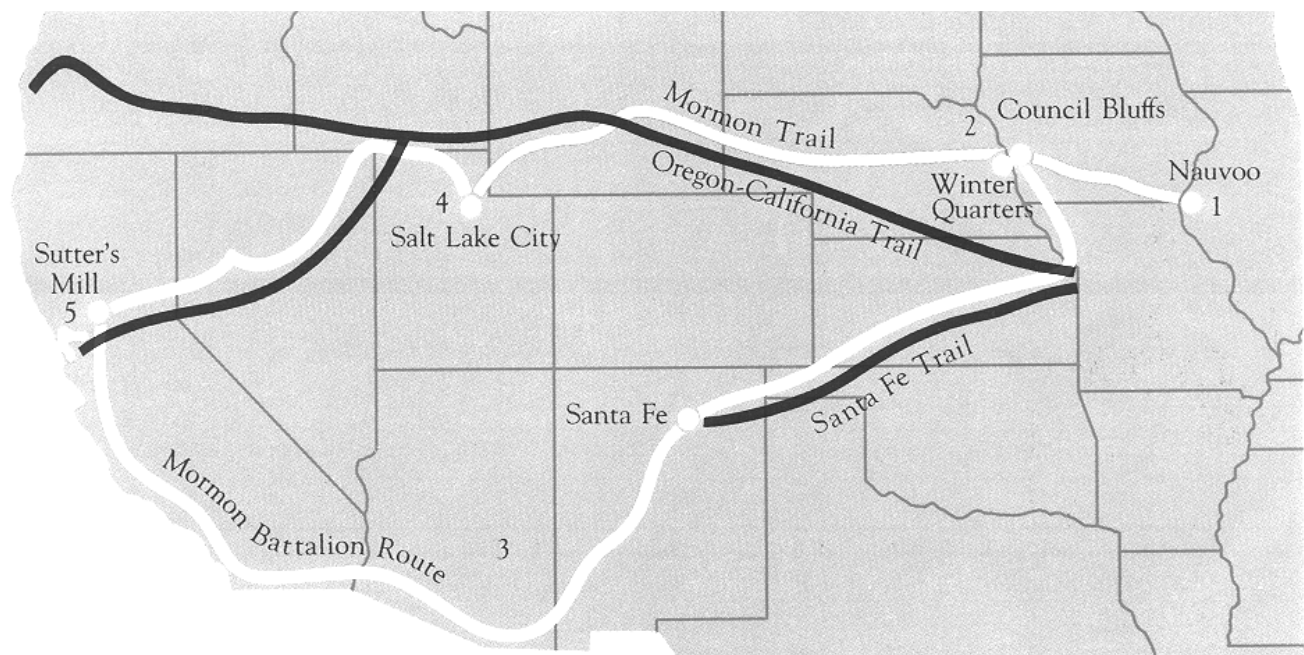
Elisha and Lucy stopped there long enough for Elisha to assist in putting in a crop for the benefit of those to follow. Brigham Young left Mount Pisgah June 2nd and traveled to Council Bluffs. Elisha then moved his family on to Council Bluffs which was a distance of 125 miles. They arrived before the Mormon Battalion left. It was a town on the Iowa side of the Missouri River.

On July 13, 1846 Brigham Young met with Colonel Thomas L. Kane and others who had come to recruit soldiers for the Mexican War. He then held a general meeting where many of the Church leaders spoke and convinced the Saints that the quota of 500 soldiers must be sent. President Young said:

We want to conform to the requisition made upon us, [by the U.S. Government] and we will do nothing else till we have accomplished this thing. If we want the privilege of going where we can worship God according to the dictates of our consciences, we must raise the Battalion.

Brigham Young asked that men from the ages of 18 to 45 enlist, and older men could go to drive oxen, herd cattle, and other menial chores. Drummers and fifers were also needed.

Four companies of soldiers enlisted that day. By July 16th a fifth company had enlisted. The



soldiers left Council Bluffs on July 20, 1846 for Fort Leavenworth, Kansas. There were 549 soldiers and about one hundred women and children.

Lucy had two half brothers, Samuel Thompson and James Lewis Thompson who were among the group that enlisted. They were probably traveling with the Groves family and the decision for them to enlist may have been a family decision. According to family records, Samuel was alone with his two children, so he left them with his sister, Lucy. One of his children, Sarah Marinda, was about the same

age as Sibyl, and the other (Almond Worthy Thompson) was a little older. Lucy had three children of her own. This made five small children, and it would soon be six.

Church records show that James Lewis Thompson married Matilda Delila Willis in Nauvoo, on 5 October 1837. Matilda had joined the Church with her family in 1833 at the age of 14. She was baptized by Elisha H. Groves.⁵⁷ This indicates that Elisha may have converted the Willis family. It was Matilda's sister, Margaret Jane Willis, who married her own cousin, William Wesley Willis, and it was their daughter, Mary Lucretia Willis, who later married Elisha's son, Samuel. These pioneer families became very intertwined.

James and Matilda had a son, John David, born in 1838 who only lived a few days. They also had two girls born in Nauvoo, Leah Jane in December 1840, and Lucy Lucretia in December 1842. They had a son, John Orson,⁵⁸ born in Nashville, Iowa in 1844. They had children born in Council Bluffs in 1848 and 1850. There were also four James Lewis Thompson children born in Spanish Fork, Utah, in 1853, 1855, 1856 and 1858.

Lucy's mother, Leah Lewis, had been raised in New Ashford, Massachusetts. She had married Samuel Simmons there in 1805. Lucy was born in New Ashford on 1 February 1807. Samuel died in 1809. Leah then married John David Wesley Thompson in 1812. They had five children before John died in 1823. Leah then married Nathaniel Childs on 25 July 1824, in Pomfret, New York. They had three children in New York between 1825 and 1829. They joined the Church in New York and then moved to Kirtland, which was the Church headquarters at that time. There is a record of Nathaniel Childs receiving his patriarchal blessing in Nauvoo in 1841. James Lewis Thompson stayed close to the Church and to the Groves family. He later lived in Kanarra, Utah which was settled by the Groves family.

Elisha and Lucy were in Council Bluffs for only a short time. It must have been a time to recover as much as possible from the previous events. While they were in Council Bluffs, their youngest child, Sarah Matilda, who had been born the previous February in the tribulation of Nauvoo, died of cholera, about October 1846, as did also an elderly lady traveling with them.

They then crossed the Missouri River about the 1st of November and traveled to Winter Quarters (later called Florence, Nebraska). Winter Quarters was the fifth permanent settlement intended to assist those families which would follow. Brigham Young and other Church leaders had settled there for the winter. There is a large brass plaque at Winter Quarters (now Florence, Nebraska)

⁵⁷ See, *Five Hundred Wagons Stood Still*, by Shirley N. Maynes, p. 483.

⁵⁸ John Orson Thompson later married Lucy Maria Groves, the youngest daughter of Elisha and Lucy.

honoring those who died there at that time. The name of Sarah Matilda Groves is on the list, but with the last name spelled as Grover.

There were 538 log houses, and 83 sod houses built in Winter Quarters before winter. These were sufficient to shelter about 3,000 people. By spring, the houses and people were twice that number. The buildings were generally a single room, 12 x 18 feet, with a sod floor and roof and a good chimney.

Thousands of tons of prairie hay were cut with scythes and stacked for the winter, while the meat of wild game was salted down or dried. Along the river bottoms hundreds of bushels of wild berries were gathered. Scouting parties went out in various directions to locate the best route to be followed in the spring.

The city of Winter Quarters was divided into thirteen wards. A bishopric was appointed over each. The number of wards was later increased to twenty-two. Elisha and his family were in ward number 15. During the winter, schools were held and a mail service was organized.

Elisha says that he was, *...confined in my bed all winter with the lung fever and scurvy*. Because of the shortage of food, especially fresh vegetables, and the already run-down condition of many of the Saints, there was a great deal of sickness at Winter Quarters.⁵⁹ The Missouri bottoms, sometimes called "Misery Bottom" by the Saints, with its marshy waters, added to the unhealthful



Winter Quarters, by Greg Olsen

conditions. Scurvy seemed to be the most prevalent disease and was brought on through a dietary deficiency. Potatoes from northern Missouri and horseradish found growing at an old abandoned government fort not far from Winter Quarters, did much to check the disease.

⁵⁹ See *Ensign to the Nations*, by Russell R. Rich, p. 91.

CHAPTER VIII

WINTER QUARTERS

Although life on the Missouri River was made as comfortable as possible that winter, exposure to weather and the shortage of nourishing food, combined with unhealthy surroundings and the already low resistance of the people, caused many to succumb to the ravages of nature. According to Colonel Thomas L. Kane, 600 Saints died during that year at Winter Quarters.

On 14 January 1847, Brigham Young received a revelation from the Lord pertaining mostly to the organization and mode of travel for the westward trek. This is the only revelation written and presented by him in a formal way to the Latter-day Saint people, although he often spoke about his revelations, usually referring to them as "the Light." This one is recorded today as Section 136 in the Doctrine and Covenants. It provided vital instruction for the organizing of the pioneer companies. But it also gave timeless counsel for all Church members, whatever might be the period of time when they live.

Winter Quarters was the temporary camp for the saints migrating westward from Nauvoo, from the fall of 1846 until the summer of 1848. The Winter Quarters settlement in Nebraska was on Indian land. Because the Saints had obtained permission to stay on it for only two years, the settlement was abandoned in the summer of 1848. Unprepared to move westward, some 3,000 Church members moved back across the Missouri River into Iowa, where they established Kanessville (about four miles northwest of Council Bluffs) and about 80 other communities. However, Nebraska was soon opened for homesteading. It became a U.S. Territory, and the former Winter Quarters area became the city of Florence in 1854. Florence was eventually annexed by the city of Omaha.

On 22 March 1847, at a meeting of the officers of the two emigrating companies, Brigham Young announced that it was the intention of the Twelve to travel to the Great Basin without stopping, taking only two pioneers to a wagon. The emigrants had been divided into two companies, one under Brigham Young and one under Heber C. Kimball. Each of these groups became divided into smaller groups. They would locate a Stake of Zion in Salt Lake and then return for their families. He planned to take only 144 men and 72 wagons. The first wagons left Winter Quarters on 5 April 1847.

They were going into Mexican Territory. It was not until 1848 that we fought and won the Mexican war giving the U.S. the Territory now included in Nevada, New Mexico, Arizona, California and Utah as well as parts of Colorado and Wyoming.

Brigham Young left the Platte River on 16 April 1847, with the advance party, to establish the route to their destination and put in crops. He arrived in the Salt Lake Valley on July 24th. After organizing the Saints and recovering from a sickness of mountain fever, he left Salt Lake on August 26th, to return to Winter Quarters. Brigham Young arrived back at Winter Quarters on 31 October 1847. Plans were made and implemented to take a majority of the Saints in Winter Quarters to Salt Lake the following spring. This included his families and most of the Church authorities. Elisha and his family would be with that group.

Elisha was taken into the police force on 4 May 1847 at Winter Quarters. Hosea Stout was Chief of Police at Nauvoo and his police force had been continued during the trek west. Winter Quarters was the headquarters of the Church at that time. This work with the police was Elisha's primary source of income until he reached the Salt Lake Valley. A large part of his work included preventing the Indians from stealing the cattle. The police were to be paid \$1.00 per day, but there was no provision in the governmental administration of the city of Winter Quarters for raising the money.

Elisha described his police duties through the summer as being on picket guard and patrolling. This was mostly out of town 5 or 6 miles each day and in the city at night. The diary of Hosea Stout has been published under the title, *On the Mormon Frontier*, edited by Juanita Brooks and gives an interesting account of these years. He was closely associated with Elisha during the trek west in the same wagon train and also for many years earlier in Missouri and Nauvoo.

On 4 September 1847, Hosea Stout recorded that, *I and Groves rode all day in the forks of the Creek and came home by B. L. Clapps cornfield. We were hunting for Indian sign.*

On 11 November 1847 Elisha acquired a cow through his police work.⁶⁰ It seems that the police became owners of a cow somehow and decided that it should go to one of the police force by lot. Elisha had the luck of the draw. Maybe this could make up for the cow which was killed by the mob in Nauvoo.

Hosea Stout reports in his diary (Vol. I, p. 288) for 20 November 1847, *Went to Council. Twelve acting on sending off Elders to preach. Mostly High Priests L. H. Calkins, J. C. Wright, E. H. Groves & J. W. Cummings were appointed from among the police.*

The First Presidency of the Church was reorganized by the Quorum of the Twelve on 5 December 1847, at the home of Elder Orson Hyde, about eight miles southeast of Kanesville. On 27 December 1847 about 1,000 Saints sustained the new First Presidency in a general conference at a log tabernacle in Kanesville, which had been constructed in just 18 days for that purpose.

In January 1848 Elisha was called by the Church to assist in "gathering assistance" for the trip west. On January 23rd he was one of three men sent to various branches of the Church, seeking contributions. He seemed to be getting quite a reputation in that area. He returned to Winter Quarters February 14th. Hosea Stout records (Vol. I, pp. 295, 296, 299 and 302) the following in his diary:

Mond Jan. 10th 1848. Was engaged in preparing to send some of the police over the river to collect means for the police. Pres Young assisted us by sending a petition. I will here insert the petition entire as it will more plainly show our situation also the situation of Winter Quarters, to wit:

To The Municipal High Council of Council Point, and all the Councils, authorities, branches, and members of the Church of Jesus Christ of Latter Day Saints on the Eastern banks of Missouri, or upon the Pottawattamie lands.

Camp of Israel)	Greeting,
	(
Winter Quarters)	Beloved Brethren

⁶⁰ See Hosea Stout diary, Vol. I, p. 287.

The Councils of this place in their deliberations for the welfare of Israel, have concluded to lay before you, by way of petition, a laconic statement of their situation, and respectfully invite your attention to the same.

It is well known to many of you, the circumstances under which the great body of the Church located here; the many inconveniences & privations we have suffered through being huddled together in such large numbers, having the great majority of the poor, and the destitute thrown on our hands -- the many families of our brethren to take care of (who for temporal salvation of this people enlisted in the Battalion and went to California) -- the public burdens consequent upon our peculiar situation; also, the large amount of able bodies and expert men drawn from this Camp to be Pioneers, in search of a home for all the Saints, land who raised no crops at this point, -- likewise the large Spring Company of emigrants who were fitted out from here and which embraced about all who had any means on their possession; and the many heavy losses we have sustained through Indian depredations, and destruction of our cattle; all these things have contributed largely to the impoverishment of this Camp, and to render us in a measurably dependant and helpless condition, insomuch that at the present time, one of our Bishops has 301 individuals dependent on him for their daily bread; and those who have farmed it here are forced to leave this place, (in the spring and must either go on to the mountains or recross the Missouri and begin anew.

Taking all these things into consideration -- and having a public burden on our shoulders of about 800 dollars, which we are unable to discharge, due to the police; a body of men who have never as yet in this church had an equivalent for their services -- we deem it necessary to deputize a committee of their number viz; Elisha H. Groves, Luman H. Calkins, and Elias Gardner to visit your branches, and lay before the Brethren their situation, and the matters concerning the police which is needful for the people to know, and receive such donations as the Brethren may be disposed to give, either in teams waggons, horses, cows, clothing of all kinds, for men, women, and children, & produce of all kinds, and who will keep an accurate [account] of whatever is given to them.

The Brethren in making this petition to you, realize that the comparatively advantageous circumstances which surrounds you, will warrant you in being liberal and benevolent, and while it will be taking a burden off the brethren here it will only be equalizing the load, so that we may be one in all things, and it is fondly anticipated that you will shew by your hearty and liberal response to this petition that you are willing to bear equal burdens with us & sacrifice for the Gospels sake.

Hoping that this Petition will be received by you with that attention and exertion the case requires.

We are, &c.

Brigham Young
Heber C. Kimball
N. K. Whitney
Willard Richards
Orson Pratt

Geo. A. Smith
Wilford Woodruff
Geo. W. Harris
Jas Whitehead, Clerk for the High Council.

Sund. Jan 23rd 1848. Today Groves, Calkins and Gardner the police committee started over the [Missouri] river to fill their mission.

Mond Feb. 14th 1848. Today E. H. Groves returned home from his mission to the Branches on the East side of the river to raise funds for the police. Calkins & Gardner both having previously returned. This ended their mission. The amount subscribed by the brethren in the different branches for the police was 385 dollars and 53 cents and the total amount collected and actually realized by the police was 378 dollars and 82 cents. Only wanting 8 dollars 91 cents of being all collected.

This amount paid in corn, beans, potatoes, turnips, cabbage, buckwheat, pork, butter &c also in clothing to considerable amount. [This] was an advantage to the police greater than any one could imagine who did not know their wants.

My proportion as divided by per cent on my dues amounted to about 65 dollars and had it not been for this assistance I could not have made my out fit to come West. It was from this fund that I procured means to hire a waggon to come in the want of which alone would have stopped me.

It is likely that Elisha and others were in the same financial situation. This "mission" probably made it possible for him to acquire the provisions and equipment necessary to bring his family west that year.

CHAPTER IX

WEST TO THE GREAT SALT LAKE

As soon as the new grass appeared, those intending to go west vacated Winter Quarters. Brigham Young and Heber C. Kimball lead the largest migration, Willard Richards followed with a small division several weeks later, and during the summer, eight more companies crossed the Great Plains.⁶¹ Upon order of the government Indian agents, the Saints who stayed behind were already resettling back across the river in Council Bluffs, soon to be renamed Kanessville. All through the month of May little caravans of fitted-out wagons struggled to the top of the steep bluff above Winter Quarters and drove out to the first camp four miles west.

Two thousand members attended a special conference on 21 October 1848 “in a grove on Mosquito Creek” to welcome Oliver Cowdery back to the Church after his ten year absence, and to hear his testimony of the Prophet Joseph. Oliver said, “I beheld with my eyes and handled with my hands the gold plates from which it (the Book of Mormon) was transcribed. I also saw with my eyes and handled with my hands the Holy Interpreters. That book is true.” Oliver humbly asked for rebaptism, having earlier been excommunicated from the Church. He was rebaptized by Elder Orson Hyde. Oliver had intended to join the migration to the Salt Lake Valley, but he died in January 1849 while paying a last visit to his friend and fellow of the Three Witnesses, David Whitmer, in Richmond, Missouri.

Although intended to be only a temporary camp for the Saints, Kanessville became a semi-permanent town, including such amenities as a restaurant, bakery, hotel and schools. By 1852, in a sternly worded letter, President Brigham Young called for Church members to leave Kanessville and other Iowa settlements and come to the Salt Lake Valley. There were 5,500 who left in 1852. Kanessville was abandoned the following year.

In the midst of making preparations for leaving Winter Quarters, Lucy gave birth to their 6th child, Lucy Maria, on 7 May 1848. Ten days later, at 2 o'clock on 17 May 1848, they left Winter Quarters. They were in Brigham's company. Their team was a yoke of cows and a yoke of wild steers. This was the only team that they had been able to obtain. Twenty-seven miles of “hills and hollows” between Winter Quarters and the main rendezvous at the Elk Horn was a test run for teamsters, oxen and wagons.

Here at the Horn was a very large camp in a great deal of commotion. Wagons arrived hourly from Winter Quarters. People came and went between the various campgrounds. President Young scurried from camp to camp in his carriage, giving orders, surveying each man's preparations, noting who had not yet arrived. Many wagons lurched down a steep bank to camp right on the river so they could be first to cross the river when the ferry was repaired. The ferrying continued each day for a week, from early morning to dinner time. Now there was fine clear weather in which the children

⁶¹ Some of this general information is taken from, *From Quaker to Latter-day Saint* by Leonard J. Arrington.

could gather mint, bathe in the river and watch an ox throw himself by turning in the yoke. The ox was immediately blessed and in fifteen minutes he stood up, dazed and sore in the neck but not permanently injured. President Young used the week to teach the captains their duties and initiate everyone to camp procedures.

This was organized like a military camp, the Camp of Israel. It was also an entire community, with more women than men, more children than adults and more artisans than frontiersmen. If it was to survive 1,000 miles through desert and mountains it would have to be governed tightly. Thomas Bullock made a census of Brigham Young's division: 397 wagons, 1,229 souls, 74 horses, 1275 oxen, 699 cows, 184 loose cattle, 411 sheep, 141 pigs, 605 chickens, 37 cats, 82 dogs, 3 goats, 10 geese, 2 beehives, 8 doves and 1 crow.

Bathsheba Smith recorded the following for those first days of her journey in 1849 with the George A. Smith/Dan Jones company:

They did not know anything about driving oxen. It was very amusing to see them yoke their cattle; two would have an animal by the horns, one by the tail, one or two others would do their best to put on the yoke whilst the apparently astonished ox, not at all enlightened by the guttural sound of the Welch tongue seemed perfectly at a loss...to know what was wanted of him.

Leonard J. Arrington observed the cattle experience for new converts in *From Quakers to Latter-day Saints*, page 188:

But the experienced taught the inexperienced, and by the end of their journey they would all be more expert than they wished.

On the last day of May 1848, Brigham Young commenced organizing the people into 100's, 50's, and 10's; appointing the officers necessary to manage so large a body of people. Reynolds Cahoon, one of the first missionaries Elisha had heard, was assigned over one group of 50. Before the Saints left the Horn, three small children died of illness or accident and a mother was buried with the measles. But death could not dampen the excitement at the impending great adventure. Within days the trek would become a long and tedious march, tempers would spark, wagons would break down, and children would fret. But it was an epic journey and the participants knew it. Brigham Young's division was called the Camp of Israel because it had a prophet-in-residence.

Early on the morning of Saturday, 3 June 1848, the company pulled out fully organized. Franklin Wooley described it:

Company after company following so closely that the train of white wagon sheets as they wound around, on the ridges and highlands of the head waters of the "Papillion" for miles in length, looked like an immense serpent dragging his slow lengths along. All nature looked pleasant in the green dress of spring when we commenced our journey and in unison with this our hearts were light, our hopes buoyant with the prospects before us that we should now gain a resting place free from the molestations of our enemies and where we could serve God in peace.

They must have made a grand sight. But traveling all together in single file made progress exasperatingly slow. At the end of the day the wagons were parked in a circle with the tongues pointed

out, left hind wheels interlocked with the right front wheel of the wagon behind it. Inside the circle, all the livestock were tied but the cattle, which were let out to graze. As the children fetched water and wood and the women prepared supper over campfires, a ten-man guard was detailed. At 8:30 the bugle blew for prayer and an evening song at the wagon of each captain of ten. Family prayer and bedtime were at 9:00, after the cattle had been collected and tied up.

At 4:00 in the morning the brethren rose to lead the cattle out to grass. Then at sunrise the whole family awoke to eat and pack a lunch. Teams were hitched up and the companies ready to fall in by 8.

The next day, June 4th, was the Sabbath so the company halted. The morning was beautiful, and chilly. The sisters set to washing and the brethren went to meeting. The long journey had started and there were many details to be worked out. A strict schedule was to be followed.

It had been agreed that the police would travel together. Hosea Stout thought that this would facilitate coordination of duties, especially among those on the night watch.

Thomas Bullock was given the responsibility of keeping the daily journal of the company and seeing that the Church records were delivered to the Valley in good condition. They were placed in a special wagon which was referred to as the "Big Wagon" throughout the journey and were guarded night and day by the police.⁶²

During the night the company received their initiation to the wilderness. One journal recorded:

The wolves kicked up a regular rumpus – as quick as they commenced howling the dogs barked – cattle lowed. Men shouted to call their loose cattle together. Some either have not ropes, or will not use them.

Hosea had been able to put together a respectable outfit for his family. He had two wagons, one pulled by two yoke of strong young oxen along with a yoke of cows. The other wagon, much lighter in weight, was pulled by one yoke of oxen. It was lucky for Elisha that Hosea had such strong teams, because later in the journey, traveling together, he came to the assistance of the Groves family on several occasions. They would double team up an unusually steep hill or lend an animal to get the Groves' wagon over a difficult crossing.

On 5 June 1848 the journey resumed. They had not traveled far when tragedy struck the Groves family. One account is given by Eleh T. Shumway Lazenby, a descendant. Her account varies from the other accounts in that it includes an incident with Lucy taking care of a chicken and then falling under the wagon wheels in trying to get back into the wagon. Other accounts written in journals at the time, including the camp recorder, state that she fell from the wagon. One history states that she was getting off the wagon to rescue a pig. It seems that the versions indicating that she fell from the wagon (as per the record of the camp recorder, Thomas Bullock) are closer to what actually happened because they were written at the time. It may be possible that the incident of the chicken was a separate event which got intermingled with the accident after years of passing the story down in the family. The daily camp journal written by Thomas Bullock, also states that the bone was set by Dr. Sprague. Other accounts written years later credit this to Brigham Young. Another thing to remember is that her leg was broken twice, as we will see later, and therefore it was set twice.

⁶² See, *Our Pioneer Heritage*, p. 250.

Eleh T. Shumway Lazenby relates the following:

Lucy wanted to walk for a while to ease the load for the team. Elisha did not want her to do so as it had been such a short time since she had given birth and she had been ill. She persisted and he finally consented.

She got out of the wagon and walked a short distance. She then happened to look under the wagon where she had a hen tied. The hen had fallen and was being dragged along under the wagon. She had Elisha stop the team, saying, "Poor old hen. You came near getting run over."

Lucy fastened the hen once more in place, then went around the side to get on the wagon. As she did so, the team of wild steers became frightened. They started up suddenly and dropped a wheel of the wagon into a deep rut. This threw Lucy from the wagon and beneath the wheels, which ran over her chest. Elisha jumped from the wagon and pulled her from under it, but not soon enough to prevent the hind wheel from running over her leg. Three ribs were broken and her leg was broken with a compound fracture. The bone of her leg protruded through her stocking for two inches.

There was a doctor in the company [Dr. Sprague]. He set the bone in her leg but bandaged it too tightly and Lucy could not endure the pain. Gangrene set in. The doctor said he would have to amputate her leg. Lucy refused to permit this, saying that she would rather die. She would not give her consent to the operation.

They were traveling in President Brigham Young's company and Elisha sent for him. President Young came, loosened the bandage and administered to her. In his prayer he promised her, in the name of the Lord, that she would live and come to the mountains where she would rear her family.

Hosea Stout records in his diary, Vol. I, p. 314:

Today Sister Groves who was very weak having been sick, fell out of her wagon which ran over her breast & leg which it broke & came near killing her. We put up for the night at the Liberty poll on the Platte at half past 3 o'clock.

The diary of Hannah B. Morley included in the Morley Family Histories (Church Archives, call # MS 6107) shows the following for that day:

June 5, 1848

7 o'clock took our departure from the Horn, quite cold, uncomfortable riding, about 9 o'clock a sister Grove fell from her wagon and one wheel passed over her body, another over her leg, broke the bone but the company was detained but a short time.

We arrived near the Platte about 3 o'clock in the afternoon, very pleasant place to camp, singing and prayers at Bro. Majors wagon in the evening.

Fri June 9th

A boy broke his leg, the wagon ran over it.

The camp journal written by Thomas Bullock for 5 June 1848 gives the following account (taken from the *Journal History*):

This was a cloudy morning a cold west wind prevailing, orders having been given last night not to loose the cattle, as we should start about 7 o'clock this morning, the cattle continued tied until 7:30 a.m. when Captain Goddard's Ten moved up to the big corral and fell into line behind Reynolds Cahoon's Ten. We then started for the bridge, which we crossed and rolled on to the first Fifty, when we came to a halt, until they were ready to fall into line. After they had formed in line and we had pursued our course about a mile, Sister Lucy Groves, aged 41, wife of Elisha H. Groves who was sick was vomiting out of the front of the wagon. On passing a deep rut in the road, the oxen gave a sudden gee which jerked her out of the wagon; the front wheel of the wagon ran over her breast and shoulders. Bro. Groves seized her to pull her from under the wagon, but before he could accomplish it the hind wheel ran over her right leg just above the ankle, and broke it in two. Dr. Sprague put splint splinters and set it, when the wagon again went on. This accident happened about 9 o'clock. The camp took a straight line towards a bare bluff on the Platte and continued for several miles. When we arrived opposite said bluff, we took a westerly course, went through a patch of willows, dragging through very heavy sand. After passing over a gentle eminence we came in view of the Liberty pole and halted for the day. It took about two hours to form the corral. I arrived about 2 o'clock p.m. We watered the cattle and turned them out to graze. Thomas Bullock and Stephen H. Goddard made a circuit of the camp to count the wagons; they found 185 wagons and 5 carriages -- total 190. At dusk Captain Goddard organized his Ten into night and day guards. Afterwards the camp assembled, sang a hymn and Patriarch Morley prayed at the end.

It should be noted that the driver of a yoke of oxen did not ride in the wagon and control them with reins, as with horses. He walked beside them and a little back. He controlled them with words or a little flick of a whip to give them signals. Teams of horses or spans of mules could be handled by the younger men or women, and most of the time they were. Elisha would have been walking beside the animals when Lucy fell out of the wagon. That is why he was able to pull her out so quickly between the time the front wheel went over her and the back wheel. If he had not been able to pull her that far, she would have probably been killed when the heavier back wheels went over her body. It is noted that his pulling almost saved her leg as only one leg was run over, and that one was just above the ankle.

The journal of Catherine Meyring reports the following:

June 5-6. Four hundred wagons clumsily maneuvered into line and headed toward a "bare bluff" on the Platte, the west wind blowing in their faces. Elisha Grove's wife, leaning out of her wagon to vomit, fell when the oxen gave a sudden gee at a deep rut. The front and rear wheels rolled over her breast and shoulders and legs, but only her right leg was broken. All the way up the Platte River Valley to Fort Laramie she rode in a swing hung inside the wagon to cushion the shocks. A hundred fathers must have sharply cautioned their children to stay seated and hold tight while the wagon moved.

The pain and suffering which Lucy endured at that time can't be imagined. Not only the injury itself, but the continued jolting of the wagon must have caused additional intense pain. The leg did heal eventually, but the bone was not properly set and she had to use a crutch for the rest of her life.

From the time the train started in the morning until they stopped to make camp, no wagon was allowed to stop. This was a protective measure, as a break in the train would make it easier for the Indians to attack.

Ralph Frost, great-grandson of Elisha and Lucy, adds some interesting details to this event (found in the BYU library special collections).⁶³ He states:

On the 9th day after breaking her leg [June 14th], Lucy had high hopes of setting up soon as she was feeling so well. Everything seemed so sunny and bright. The bones in her leg seemed to be knitting well. On this particular day they had traveled a little farther than usual and Mary Leah (almost 12 years old and the oldest daughter) was rushing around trying to get supper over and the small children to bed. In her haste to get into the wagon, she stumbled over her mother's leg and broke it a second time. The pain was so severe. It seemed to get worse over the next few days. Lucy could hardly keep from crying out in agony with each step the oxen took. At length she could stand it no longer and told Elisha that he would have to pull the wagon out of the train and stop.

After Brigham Young came to check on the situation and had refused to leave her, Ralph Frost continues:

Brigham Young sawed the legs off the bed so there was nothing left but the frame around the mattress and the springs which were laced across. This was fastened to the wagon bows so it would swing in all directions but would not bump or jerk.

Patience Sibyl Groves, seven years old at the time, walked every step of the way to Salt Lake. She had the following memories of crossing the plains which were recorded by her daughter, Sibyl Harris Mendenhall:

The first memory was the kind consideration of President Young, and the many kind things he did for her mother. At one time when the pain from her broken bones became so severe she could stand it no longer, due to the constant motion of the wagon, Elisha pulled his wagon out to the side of the road and stopped. President Young stopped the train and rode back to see what the trouble was. Lucy begged him to go on as she could stand the pain no longer. He said, "Sister, do you think for one moment, that I would consider doing such a thing and leave you here to the mercy of the Indians or whatever might happen to you? No, we will camp right here until we can get you fixed up comfortably. I will promise you that you will go on through to Salt Lake City and live many years after you get there.

President Young then made a sort of hammock of rope that was tied to the wagon bows. this took most of the jar from the wagon and when the pain would get too severe, he would ride by her side. He was not only a wise leader, but a kind and considerate man.

The journal of Anson Call relates that he was in Brigham Young's company in 1848. He says: *Camp healthy, no accident, with the exception of Elisha Grove's wife, who broke her leg by the wagon's wheel running over it. Grove belonged to my company. The bone was set by Brigham and*

⁶³ See also, *Teachings of Presidents of the Church, Brigham Young*, manual, p. 217.

myself. The company hindered about ½ an hour, otherwise than this there was not any hindrance by accidents.

The first few days of travel seemed to be the worst. When the fast teams overtook the slower wagons there was crowding and jamming and some “very passionate “ exchanges between teamsters. Though they would have much rougher roads further west, the first two weeks out of Winter Quarters were hardest of all, until the people’s minds and bodies could adjust to endless walking, little sleep, petty irritations of traveling, and constant alertness to physical danger.

On the afternoon of June 9th, Oliver Duncan fell out of his wagon and broke his leg. Thomas Bullock, the camp recorder, reported for Friday, 9 June 1848:⁶⁴

Oliver Duncan, a little boy about 15 years old, while standing on the wagons tongue driving, slipped off the tongue while striking one of his cattle; the fore wheel ran over his leg and broke it. Dr. Sprague set it as soon as he could. Dr. Sprague also reports that Sister Groves is doing as well as can be expected; she rides in a swing all day.

On the afternoon of June 12th, the nine-year-old daughter of Wilson Perkins was run over by a heavy wagon, blessed, and walked away with not a bone broken.

On June 15th in the midst of storms, a small girl died of fever and apoplexy. Three days later they learned of the death of Jehu Cox’s child, run over by a wagon in another company.

Thomas Bullock reported the following:

Friday 16 June 1848—Turned out Cattle at 3. Raining at intervals, when [the] Sun rose two rainbows [were] seen. Gathered up [our] Cattle at 7, at 9 took them out again. At ½ past 9 Maria Kay, daughter of John and Ellen Kay, died, aged 8 years, 5 months & 16 days. [She] had an apoplectic Stroke in addition to an Intermittent fever.

Dr. Sprague reports health of Camp generally well [with] some few cases of Canker. Sister Groves remains low, her wounds [were] dressed this morning.

By the end of June they were really out in the desert with almost no vegetation. There was always the scorching sun and dusty roads, with frequent sand dunes. There were large communities of prairie dogs. They were a menace because they ate the ground bare and their holes tripped animals and housed rattlesnakes. The wagons were made of hardwood from the damp Missouri River bottoms. By this time they were shrinking and warping on the dry prairie. The wagon maker went about the camp warning wives to wet their wagons down every day it did not rain.

They saw their first buffalo on June 28th. That must have been a marvelous site. Buffalo abounded at that time. John Pulsipher wrote:

Along the Platt River [the buffalo were] in such vast numbers that it is impossible for mortal man to number them. Sometimes we would see the plain black with them for ten miles in width.

⁶⁴ See *Journal History* for this date.

Brigham hurriedly called the men together to set rules about destruction of the buffalo. They agreed that he should appoint hunting teams, which he did. But when the hunters rode off at the sight of a buffalo herd, every man with a horse jumped on it and raced after them, killing or wounding five buffalo. Brigham let the men have their fun for a few days and then warmly expressed his feelings about, *the insult of voting him to appoint the buffalo hunters, & afterwards running away from their teams in numbers to kill them.*

In several ways the buffalo were a nuisance. Their trails made ruts across the road and there was also the danger of buffalo stampeding the cattle.

Other memories Patience Sibyl Groves had of the trip were the great herds of buffalo that roamed the plains. When camp was made, it was her duty along with the other children, to gather buffalo chips with which they built their campfire at night. They were reported to burn brightly and intensely, turning to embers more rapidly than wood. Patience Sibyl recalled that:

One day a herd of buffalo was coming along the trail going to their watering place. This trail crossed the wagon road being traveled by the pioneers. The male buffalo in the lead would tolerate no interference. When he reached the train, a man by the name of Smith happened to be the unfortunate one crossing at that particular moment. The animal attacked the oxen, killing one and wounding the other. After getting them out of his way, he went on with his herd.

On July 15th a two-day encampment was made opposite Chimney Rock. Every immigrant journal marvels at this formation.

Thomas Bullock, the camp recorder, reported in July that they received a few letters from the valley (dated June 9, 1848), which stated:

The health of our place is good and has been ever since we have been here. There has been a large amount of spring crops put in and they were doing well till within a few days, the crickets have done considerable damage both to wheat and corn. The sea gulls came in large flocks from the lake, and sweep the crickets as they go; it seems the hand of the Lord is in our favor.

August 11th they came to the Sweetwater River at the foot of Independence Rock. Several men went to fishing with nets made of handkerchiefs and aprons, catching "a great quantity." Nearly every member of every company left their name on the rock.

In mid-August, Elisha and his family were laboring up the gradual incline toward Devil's Gate, eight hundred miles west of Winter Quarters. Everyone in the company by this time was weary and trail worn and many in the party were suffering from mountain fever. The cattle were in more serious condition. Besides the fatigue of the continual day after day exertion in the yoke, they had suffered badly from lack of adequate feed, drinking alkaline water and eating poisonous weeds. Some of the stock had been bitten by rattle snakes and had died from these attacks. John D. Lee wrote in his journal about this area of the trip that, *the roads were almost lined with dead cattle.*

Unfortunately advance companies had lost many cattle at Independence Rock, victims of the earlier bad waters. Rachel Woolsey recorded that:

The stench was awful and the wolves were as thick as sheep. The wolves were so bold they would come right into camp and some of them would put their feet on the wagon tongues and sniff in at the end of the wagon.

Not far from Independence Rock the Sweetwater River entered Devil's Gate, another landmark of very high rocks with an opening at the top with water pouring down to a great depth. Past Devil's Gate was a three-week journey up the Sweetwater River to South Pass.

About this time, when the situation seemed most critical, word was received from the valley that teams were on the way to render assistance. Amazingly, Elisha's tough old cows and yoke of wild steers were still plodding along, but in seriously weakened condition.

A couple of days later, as the company approached the summit of South Pass and the continental divide, they met the first relief team. A fresh team and wagon were assigned for the joint use of Elisha Groves and Hosea Stout.⁶⁵

John Pulsipher recorded the following:

South Pass is the dividing ridge between the waters of the Atlantic and the Pacific Oceans and is high open country. We could look 'til our eyes were tired and scarce see any end to the dreary wastes of the everlasting sage plains, with here and there an isolated flat topped mountain to fill up the space between the mighty ranges of both craggy barriers that hold supreme dominion over this unexplored region. It was here that we had the first sight of snow in summer. It was on the high mountains in the northwest and seemed to have lain secure thro' the heat of dog days fairly exposed to the sun.

Through the record of Hosea in his diary, we can relate to the journey of the Groves family. Hosea records the following:

Friday September 1st 1848. Today a waggon and two yoke of oxen had been set apart for me and Br. E. H. Groves as we both had about enough to load it well. The team belonged to Bishop A. [Abraham] Hoagland & was driven by his son Peter.

We soon loaded up and started again on our journey. From here to the summit of the south pass the land is smartly rising [9 3/4 miles] so that it is difficult to know when you have gained the summit.

Just about the time we had fairly ascended to the summit we were met by a violent wind & snow storm soon turning into a still rain as it grew dark. We just had time to see the first ravine which conveyed the waters to the west before dark set in so that we had to descend to the Pacific Springs after dark, traveling in a mild rain.

Thursday Sep 21st 1848. Rainy disagreeable morning & I was growing very tired of my "Exalted Station." After breakfast we went in search of our lost cattle which we found after a long hunt through high wet weeds & watery ground meanwhile our other cattle had got a good feed of grass.

We then brought Br Groves to the top of the mountain which is the highest one we had to ascend on this journey. [This was the top of Big Mountain, from which immigrants got their first view

⁶⁵ From the August 1987 issue of *The Lee Quarterly*.

of the Valley of the Great Salt Lake]. *Here we had a view of the south part of the Valley & like old Moses could "View the landscape o'er" while many hills and bad roads yet intervened. Teams had been passing all the time we had been here.*

At noon we commenced our decent which was very steep and down which Groves broke his waggon tongue out whereupon I took the animals & went on 6 miles to get grass leaving him to go back after in morn.

Friday Sep 22nd 1848. This morning while we were gathering up our oxen to go back after Br Groves we were agreeably disappointed to see him drive up having fixed his waggon tongue again & borrowed some oxen of those who were coming on as it was down hill all the way & thus came on so we all traveled on again and crossing another mountain we at last came to Little Canyon Creek, the last one we had to cross which was a bad road having to cross it about 18 times over bad places and at night encamped at the mouth of the Canyon 5 miles from the City and turned our cattle again on the mountains for feed - waited with impatience for morning which would terminate our journey.

Saturday Sep 23rd 1848. We started early and was overtaken by a hard rain and wind which extended over the valley. Our road was smartly descending all the way to the City. But we could not enjoy the view of the place because of the dark rain.

We passed through the Forts & encamped on the west side where there were hundreds of waggons already encamped and after driving my cattle out to grass, took a reconnaissance of the place.

The rain had now ceased & I saw that the mountain tops were covered with fresh snow which fell while it rained here. All the houses were in the Forts of which there were 3 adjoining each other a half mile long by 40 rods about. Here the entire people lived but a few scattered about.

Sunday Sep 24th 1848. Went to meeting which was held under a large Bowery [40 x 28 feet] where a very large congregation of Saints met. Here I had the satisfaction to meet many of my old friends who had gone on last year & also of those who had been in the Battalion.

President Young spoke commending the people here for their industry and his good feeling & joy in being able to come here in safety. That this is the place he had seen before he came here & it was the place for the Saints to gather. The afternoon was resolved into a conference meeting & decided to have a general conference on the Sixth of October next.

Presidents Young & Kimball were appointed a committee to set apart to each one their lots both in the City & also for farming. All things went off well & with a good Spirit. Temple Block ten acres. Altitude 4,300 feet. From Winter Quarters as per W. Clayton's Roadmeter, 1031 miles. I was 130 days on the road.

Thus ends this long and tedious journey from the land of our enemies & I feel free and happy that I have escaped from their midst. But there is many a desolate & sandy plain to cross. Many a rugged sage bed to break through. Many a hill and hollow to tug over & many a mountain & canyon to pass and many frosty nights to endure in midsummer.

The Groves family entered the Salt Lake Valley September 23, 1848, more than four months after leaving Winter Quarters. The wagon train consisted of 1,229 souls.

The First Presidency reported this entry into the valley, in their First General Epistle, dated April 9, 1849 as follows:

On our arrival in this valley, we found the brethren had erected four forts, composed mostly of houses, including an area of about forty-seven acres, and numbering about 5,000 souls, including our camp. The brethren had succeeded in sowing and planting an extensive variety of seeds, at all seasons, from January to July, on a farm about twelve miles in length, and from one to six in width, including the city plot. Most of their early crops were destroyed in the month of May, by crickets and frost, which continued occasionally until June; while the latter harvest was injured by drought and frost, which commenced its injuries about the 10th of October, and by the out-breaking of herds of cattle. The brethren were not sufficiently numerous to fight the crickets, irrigate the crops, and fence the farm of their extensive planting, consequently they suffered heavy losses; though the experiment of last year is sufficient to prove that valuable crops may be raised in this valley by an attentive and judicious management.

Elisha spent most of his time initially in building his house and getting a supply of firewood for the winter. There was not a minute to spare. Winter was already upon them. He had four small children of his own as well as the two Thompson children, and his wife, Lucy, was still suffering from her injuries. He built his cabin within the walls of the fort.

CHAPTER X

SETTLING UTAH

At the October 1848 Conference in Salt Lake City, (two weeks after entering the valley), Elisha was "set apart and ordained" as a high councilor. This may have been the only high council in the Church at that time. Elisha was not released from that position until the October Conference in 1851, after he had gone to Iron County with George A. Smith.⁶⁶

The high council was reorganized on Thursday, 15 February 1849, still including Elisha, with Isaac Morley as president of the council. The city was divided into 19 wards at that time, each ward containing 9 city blocks and a bishop over each ward.⁶⁷ It was also reported that:

*By March 1849, there was an additional weekly meeting to attend, for Elisha was appointed a member of the high council during a gathering at the house of George B. Wallace.*⁶⁸

Brigham said, *I recommended the appointment of elderly and discreet high councillors. I wanted old men in the High Council and young men in the Traveling High Council.* Unfortunately his scribe did not explain. The traveling high council was organized to assist the bishops of the territory, because the stake high council acted in a spiritual capacity to the Salt Lake wards alone. The quorum was ranked by age: Phinehas Richards, William W. Major, Edwin D. Woolley, Henry G. Sherwood, Titus Billings, Elisha H. Groves, Shadrach Roundy, John Vance, Ira Eldredge, and Levi Jackman.

Immediately after entering the valley, they started clearing land, planting and building homes. The Indians were not friendly, so President Young warned the children to never venture outside the fort wall. Sibyl said that she felt so restricted. She loved to climb on top of the wall and walk around to see what was on the outside. One day she ventured outside the wall and was playing in a wagon box which was sitting by the wall. She had played alone for a few moments, when she had the strangest feeling of fear come over her. Looking up, she saw an Indian on a pony all painted up in war paint, just reaching over to grab her. She jumped between the wagon box and the wall barely in time to escape him, and through the gate into the fort.

The men built homes. The women carded wool, spun it into yarn, wove the cloth and then made the cloth into clothing. The winter soon passed.

President Young told the people to feed the Indians, not fight them. This was a great drain on the scanty supplies of the people. When spring came, they had very little left for themselves. Lucy would heat a little milk, then stir in a cup of flour, making a porridge. This would be their entire meal, but it did keep them alive. There was not enough flour left to make bread, and soon it was all gone. Thanks to the kindness of nature, there were pig weeds and sego roots growing in abundance. They

⁶⁶ See *Our Pioneer Heritage*, p. 450

⁶⁷ *Diary of Hosea Stout*, Vol. 2, p. 343.

⁶⁸ *From Quaker to Latter-day Saint*, p. 237

would go out and gather these weeds, boil them until they were tender, add a little salt which they had from the lake and their meal was ready. This was all they had for six long weeks, three times a day, except that each child had one-half cup of milk each evening. This milk was from one of the cows that had helped pull their wagon across the plains. Their team had consisted of two cows and two oxen. The children were so hungry that they would go out on the side hills and dig roots to eat. Unfortunately some children got roots that were poisonous and became ill so they were not allowed to eat any more roots. There was then nothing left to eat, but pig weeds.

Ralph Frost⁶⁹ reports another experience:

One morning when Elisha went out to milk the cows he found that the best cow had bloated and died. When the children heard the sad news they cried and cried as they were so hungry. They begged their father to let them eat some of the meat of the cow. At first Elisha refused being afraid of the meat but finally said that they would feed a little to the pig which had a litter of six young ones. If the meat did not hurt them, the children could eat some of the meat. The children were satisfied and eyed the meat as it was thrown to the pig. The next morning the mother pig was alright, but all the little pigs were dead. So Elisha buried the cow. The remaining cow was guarded very carefully so she would not bloat.

At last the grain, which had been so carefully watched, began to ripen. Lucy would go carefully through the field and gather a head here and there that was riper than the others. She would shell them out carefully in her hand so as not to waste a kernel. Then she would grind them in a coffee mill and make porridge. How good it must have tasted to them. At last the grain was ready to harvest. From that time on, the family never went hungry for bread.

It was still hard to get anything except what they produced themselves. They kept a few sheep, from whose wool they made their clothing. When the spring of 1849 came, the few sheep the Groves family possessed must be taken out on the hillside to graze. The men were busy, so it was Sibyl's duty (at the age of eight) to take them out. They wandered a short distance up City Creek Canyon. The little girl was going around them to bring them back when she saw an Indian riding toward her as fast as his pony could run. Her first thought was to run, but then she remembered that an Indian disliked a coward, so she stood frozen with fear until he rode up to where she was standing. He asked her what she was doing out there alone and she told him that she was herding their sheep. She had recognized him as the Chief of a band of nearby Indians.

Noticing a package in her hand, he asked what she had. She told him that it was her lunch and he said, *Give it to me.* He ate half of it, then handed it back saying, *You are my friend. Your father and mother are my friends. Now you take your sheep and go home and don't ever come out here alone again.*

In the spring of 1850, Elisha was called as bishop of the second ward of Salt Lake City. According to the book, *Tales of a Triumphant People*, the 2nd ward was in the area of 3rd to 6th East and 6th to 8th South. Elisha apparently was bishop and continued on the high council until he was

⁶⁹ Ralph Frost history, BYU Special Collections/Women's History Archives.

called to settle southern Utah. According to page 472 of a reference book (unknown title),⁷⁰ *Elisha was a large man and as bishop had the first bishop's trial over water rights.*

Elisha registered a brand at that time. It was recorded as follows:

Brand: EG

Location: left hip

Recorded: April 26, 1850

Owner: Elisha H. Groves

Residence: Salt Lake City, 2nd Ward

For nearly two years the Church leaders handled all civil responsibilities. In March 1849, when the federal government still had not made any move to provide the Saints with any form of government, the leaders took it upon themselves to form a provisional government. A convention was held in Salt Lake City to organize the State of Deseret. It included what is now Utah and parts of eight other states. The constitution provided, among other things, that each senator or representative must take an oath to support the federal constitution as well as that of the State of Deseret. Of unusual interest is that the state constitution did not provide for the remuneration of any office-holder except the governor (who was Brigham Young) and he did not accept any pay or salary. Elisha was elected as a representative, as discussed later, and served during the winter of 1851-52. The legislature was only in existence two years before Congress established the Utah Territory.

Abraham Lincoln, upon whom the Mormons looked as a friend, ran for president of the United States on an anti-polygamy platform. When he was asked after his election in 1860, what he proposed to do with the Mormons, he said he proposed to *let them alone*. He said that he expected *to treat them like a farmer would a green hemlock log on a newly cleared frontier farm that was too heavy to move, too knotty to split and too wet to burn*. He said that he would, *plow around it*. Nevertheless the Saints later, had continual problems with an "appointed" government until Utah was admitted as a state on January 4, 1896.

The General Assembly of the Provisional Government of the State of Deseret, at its December 1849 session, commissioned Parley P. Pratt to raise a company of fifty men, with necessary teams and equipment to explore Southern Utah. The object of the exploration was to examine the country and ascertain its facilities to sustain a population.

The company divided when it arrived in Little Salt Lake Valley, or what was later known as Parowan, 250 miles south of Salt Lake City. One part stayed to find locations for towns, and also to look for timber.

When Parley P. Pratt and his company returned to Salt Lake, (probably in late summer 1850) they gave a very favorable report. They found much good farming land and unlimited pasturage, and also large iron deposits. They suggested that a colony be sent down to settle the country. The suggestion was acted upon immediately. Some Church calls may have been made in the October Conference.

⁷⁰ This page may have been from one of the books of Eleh T. Shumway Lazenby.

The following was published in the *Deseret News* of 27 July 1850 under the caption, "Little Salt Lake":

Brethren of Great Salt Lake City and vicinity who are full of faith and good works; who have been blessed with means; who want more means and are willing to labor and toil to obtain those means, are informed by the Presidency of the Church, that a colony is wanted at Little Salt Lake this fall; that 50 or more good effective men with teams and wagons, provisions and clothing are wanted for one year.

Seed grain in abundance and tools in all their variety for a new colony are wanted to start from this place immediately after the fall conference, to repair to the valley of the Little Salt Lake without delay, there to sow, build and fence; erect a saw and grist mill, establish an iron foundry as speedily as possible and do all other acts and things necessary for the preservation and safety of an infant settlement among the Indians; also for furnishing provisions and lumber the coming year for a large number of emigrants, with their own families . . . farmers, blacksmiths, carpenters, joiners, mill-wrights, bloomers, moulders, smelters, stone cutters, brick layers, stone masons, one shoemaker, one tailor and others of various occupations who have the means and are willing to sacrifice the society of wives and children for one year, (believing that he who forsakes wife and children for the sake of the Kingdom of God, shall receive a hundred fold), are requested to give in their names in writing, together with their occupation, residence, strength of team, wagons, amount of grain, tools, etc., for an outfit without delay, and without further notice to Brother Thomas Bullock or leave the same at the post office directed to Willard Richards, General Church Recorder.

At a meeting of the Seventies held in Salt Lake City, on Sunday 27 October 1850, George A. Smith called for 100 men to accompany him on his mission for 12 months. These men were to prepare themselves with the necessary outfit for the trip. President Brigham Young followed with a few remarks, stating that the field of labor would be in the neighborhood of Little Salt Lake where he desired to plant a colony.

In the *Deseret News*, dated 16 November 1850, an article appeared listing the name of Elisha Groves, as second in command, and others who would participate in this mission.

Elisha was apparently called upon to accompany George A. Smith, an Apostle, to Little Salt Lake Valley (Parowan). George A. Smith, born on 26 June 1817, was a cousin of Joseph Smith. He was called to be an Apostle at the age of 22. This mission was for the purpose of establishing a settlement in Iron County (250 miles south of Salt Lake). It was referred to as the Iron County Mission.

In 1850 the forts in Salt Lake were vacated, with everyone moving to a city lot or a farm. Another move so soon after the grueling march across the plains, especially in the dead of winter, must have been a discouraging prospect for the pioneers. Elisha Groves appeared to accept it well though, indicating once again, his great faith and dedication to the cause he considered of greatest importance. He accepted the call as another mission for which he must leave his family again.

Elisha was the second in charge of the expedition and was probably personally selected by George A. Smith. Of the 120 men of the party, Elisha was one of the older. Ages ranged from 16 to 64. Elisha was 51. Only four men in the group were his senior. The oldest reported age of the 31

sisters over 14 years old in the group was 30. There were also 18 children under 14 years old. The party left Salt Lake City on 8 December 1850.

Church records (*History of Iron County Mission, Parowan, Utah*, page 15) show several entries for the Iron County Mission which refer to Elisha:

An organizational meeting was held at Fort Provo, December 15, 1850. The minutes of the meeting indicate that George A. Smith, President of the Mission, addressed them by saying, "The Bishops will act in their offices and calling and take charge of all meetings and settle any difficulty that might come up. All cases will be settled by Bishop Elisha H. Groves.

Another meeting was called by Pres. George A. Smith on Sunday, 22 December 1850. The minutes show that Elisha gave the opening prayer. No location of the meeting is indicated. It was noted previously that Elisha was the Bishop appointed to settle all cases. The Party arrived in Parowan Valley at Center Creek on 13 January 1851. Camp was made on the present site of Parowan, and a permanent settlement was at once organized. According to the custom of the Mormon people, the town was first surveyed and people drew for their lots.

On 16 January 1851, a meeting was held at Parowan to organize Iron County. Elisha H. Groves was made a candidate for Associate Justice. Motion carried. Elections were held on the following day, Friday 17 January 1851. Elisha was elected as Associate Justice.

On Sunday, 19 January 1851, George A. Smith addressed the settlers and gave instructions. Elisha H. Groves was appointed as the camp trader to trade with the Indians for the whole camp. President George A. Smith advised the brethren not to give anything to the Indians but to let them understand that the things they might want had a value.

Elisha must have been called as the Parowan Branch President when it was settled. It would probably have been in January 1851. Elisha only states that it was in 1851.

On 19 January 1851, George A. Smith wrote to President Brigham Young, giving a complete account of their journey. He related one interesting account of an encounter with Indians. He said that when they arrived at the Sevier River, the temperature dropped to sixteen degrees below zero. They had very little feed for the animals, and it took one day to cross the river. After they crossed the river, the Indians crippled a yoke of oxen, one mortally. The Indians were pursued and two were captured – a man and a boy about twelve. A satisfactory exchange was made by taking the boy in exchange for the ox that died. Apostle Smith reported that the boy was now living with William Empey and seemed perfectly content.⁷¹

It is interesting to note that the territorial legislature created a county government less than two weeks before the iron missionaries left for southern Utah, but no city government was created at the same time. However, by 6 February 1851, soon after the settlers arrived, the legislative assembly approved a charter for a city to be called "Parowan." The same day they granted charters to Ogden, Manti and Provo. The incorporation ordinance identifies the city as Parowan even though no such city yet existed. It is possible that the boundaries were written in after the fact. Three days after the legislative assemble designated the city as Parowan, it was formally named Fort Louisa on a motion by

⁷¹ *Pioneer Pathways*, DUP, Vol. 5, p. 6.

John D. Lee (after his wife, Louisa Free). On 16 May, however, when the company finally organized the city they had been granted in the charter, they chose to name it Parowan.⁷²

On Tuesday, 21 January 1851, George A. Smith met with the surveyor, William H. Dame and his crew to plan the fort survey and put the crew to work. Elisha and John D. Lee were assigned to be “stakes men.”

After providing shelter, the next most important task facing the colonists was a food supply. They needed to decide where to locate their farms. Distribution would be by drawing lots. These plots were located outside the fort but nearby. The normal procedure was to have a big field where settlers were assigned lots within the large parcels. The whole was then surrounded by a fence that was collectively maintained. Having the farm allotments in one location improved efficiency and security. However, the initial process of locating these farm lots, for the first season, caused a serious division of opinion among the settlers. There were two distinct soil types in the region. Close to the fort on the uplands of the bench was sandy loam. Two or three miles away in the valley and on the west of the fort, were the bottom lands which grew thick wire grass in black soil. The bottom lands were richer soil, but the wire grass would be much more difficult to break up. Elisha was an experienced farmer, but most were not.

John D. Lee’s journal notes the vigor of the debate. Elisha wanted to farm the upland near the fort because he thought it would produce just as well as the bottom land but with less labor. He agreed that the bottom land was best, but questioned whether farming there would be best for the present season. He felt that since one man could farm more upland in a day than two men could on the bottoms, the fort would be better protected by a big field closest to it.

Apparently there was some kind of compromise. On 2 February 1851, the five-acre lots were distributed. The name of each man who applied for a lot was placed on a ticket, and the tickets were tossed in a hat, shaken together and drawn out by Elisha H. Groves. Lot 1 was automatically assigned to George A. Smith. The first man whose name was drawn took lot 2, and so forth until all names were drawn. By 9 February, it was noted that 550 acres of wire grass and 1,000 acres of upland had been applied for and presumably assigned. Elisha is listed as having filed 16 March 1851 on two lots: 5 acres as lot 4 in Range 2, Block 1 and another 10 acres as lot 13 in Range 4, Block 1. Both were near the fort and directly north. The fact that these lots occur in Deed Book A, prior to the house lots may indicate that farm lots were surveyed and allocated even before individual city lots were assigned to the settlers.

At a general meeting on 9 February 1851, Elder George A. Smith instructed the general clerk, John D. Lee, to:

. . . furnish the bishops with a form as a guide for the concentration of action. The President further remarked that he would like the members of the different quorums of the Priesthood to organize themselves into a quorum of Elders under the Presidency of Elder Elisha H. Groves; the motion was carried unanimously.

⁷² *A Trial Furnace*, p. 126.

During the spring and summer of 1851 they began building homes, bridges, and a council house, which doubled as a fort for a time. A grist mill was erected to provide flour for the new settlers. They planted crops and established a settlement which was joined by others who were sent to this location. A rich harvest of grain, potatoes, squash and vegetables was taken.

In May of 1851 President Smith reported that, *Elisha H. Groves, Elijah Newman, Aaron Farr, Samuel Bringham, Burr Frost, Robert Green and Peter Shirts went on an exploring trip for three days. They found coal in Summit Canyon.* The next day some men (apparently including Elisha) went to Iron Spring for iron ore.

President Young and other General Authorities of the Church visited the newly established county in May of 1851. Among other things he gave his blessing for a new settlement, (which became Cedar City), on the Little Muddy Creek, 20 miles south. After a piece of coal was found in the bed of the Little Muddy Creek and other coal was soon discovered in the Canyon, the name of the creek was changed from Little Muddy Creek to Coal Creek.

About the end of May the settlers realized that the water in the creek and other creeks, was declining drastically. They exerted all their efforts to building a seven mile canal to divert water from Red Creek, to water the lower lands. It was completed 2 July. But, the dry earth and the long canal made it difficult to deliver the water. It was also found that the lower lands took twice as much water as the upper lands.

In the spring of 1851, Elisha's family moved to Parowan from Salt Lake City. The following entry is found in the autobiography of Thales Haskell:

*...I still kept my mules, held myself in readiness to go on any trip I might be called on. My first trip was down to Parowan, or Little Salt Lake, as it was called then. I took with me the family of Elisha H. Groves.*⁷³

Thales later lived in Harmony as he is listed on the Utah Territorial Militia list for 10 October 1857: 10th Regiment Battalion and Company Muster Rolls, as a Sgt. in the First Platoon, of Company H, New Harmony.⁷⁴

It is not known exactly where Elisha's family stayed in Salt Lake City during his absence. It is assumed that they stayed in the family cabin in Salt Lake until they joined him in Parowan.

The census of Iron County, Utah, 1851, shows the Groves family (with ages) as follows:

Elisha H. Groves, farmer (53)

Lucy (43)

Marah [Mary] Leah (14)

Samuel (12)

Patience (18) [actually she would have been 9]

Lucy (2)

⁷³ Found in, *An Enduring Legacy*, DUP Publication, Vol. 2, p. 326.

⁷⁴ *A Trial Furnace*, by Shirts and Shirts, p. 497.

An election was held on 4 August 1851. John H. Bernhisel was elected delegate to the U. S. Congress (a position he was already occupying), George A. Smith was elected as a member of the Territorial Council, and Elisha Groves was elected as a Representative to the Territorial Legislature for Iron County.

George A. Smith spent the late summer and fall of 1851 in Salt Lake City. On Sunday, 17 August 1851, as his last official act before his trip to attend Conference in Salt Lake City, George A. Smith appointed Elisha H. Groves to be president of the Parowan Branch⁷⁵ and also acting president of the Iron Mission in his absence. Being an ordained bishop, Elisha may have been assigned as the Bishop over the settlement at that time. The Iron Mission was reorganized as directed by a letter from Brigham Young and Heber C. Kimball, dated 28 October 1851. Elisha H. Groves was made president of the Iron Mission, John Lyman Smith (brother of George A. Smith) was made 1st counselor and Matthew Carruthers was made 2nd Counselor. This lasted until 12 May 1852 when it was reorganized as a stake of Zion, Iron County, with John Calvin Lazelle Smith as president. George A. Smith had been called to preside over the Utah Stake in Provo. Brigham wanted Elisha to have counselors because of his absence when the legislature was in session.

The letter from Brigham of 28 October 1851, stated further that:

When the brethren first go to Coal Creek [which would become Cedar City], we suggest that they leave their families at Parowan until they build the fort at that point.

On 2 November 1851 Captain Henry Lunt, placed in charge of a company consisting of eleven wagons and about 35 men, left Parowan to establish the iron works on Little Muddy Creek (later Coal Creek) which became Cedar City. They arrived on 3 November 1851 after traveling two days in a snow storm. They camped by the knoll about a mile due north from the present location of Cedar City. Elisha Groves accompanied this party with George A. Smith, just before George returned to Provo. The first encampment consisted of wagon boxes that were lifted off the wagons and placed on the ground in a straight line facing south and spaced equal distances apart. In front of each wagon box, a wall of sagebrush weighted with earth was built in a half circle. These walls were higher than a man's head and thick enough that an arrow would not pierce them. They served as a wind break, shelter and defense. Camp fires and cooking were done inside the half circles. As new settlers arrived, their wagons were placed on either end of the line and similar shelters were built around them. One new group, the Independent Scotch Company, arrived 18 November 1851. As president of the Iron Mission, Elisha was in charge of planning and laying out the town of Cedar City, including surveying the townsite.

Relevant information is found in, *Early History of Cedar City and Vicinity*, by a local historian, John Urie, in 1880:

[O]n Nov. 3rd E. A. Groves, Wm. H. Dame, James A. Little, Henry Lunt with George A. Smith and others arrived from Parowan on the spot marked out by Parley P. Pratt two years before for

⁷⁵ See *Journal History* of that date.

settlement. Next day Nov. 4th 1851, Cedar City was surveyed by Wm. H. Dame. It is distant about a mile due north from the present location. The name Cedar City was given because of the abundance of Cedar trees that abounded all over the country. Geo. A. Smith in h[u]mility before God together with the rest of his fellow pioneers dedicated the ground just surveyed, the surrounding lands, the minerals in the water, the timber, the grass, to the service of God, in the manufacturing of iron, machinery and that our necessities might be supplied and the territory built up.

Elisha was allotted lots in Cedar City.

In 1852 the mining industry began in Iron County. The expertise for making iron came from English converts who were called to this mission. The Deseret Iron Company erected a blast furnace and began the manufacture of iron from the ore in the nearby mountains. The plant was located on the bank of Coal Creek. Charcoal was used as fuel. The project produced iron, but ultimately could not be sustained, and the plant closed in 1859.

Elisha had been "appointed" in 1851 to represent the settlement of Parowan (without compensation) in the State Legislature. He spent that winter in Salt Lake City fulfilling his duty. The legislative session was between January and March of 1852.

While Elisha was in Salt Lake City with the Legislature, his first counselor, John Lyman Smith became the acting head of the mission, headquartered in Parowan. Matthew Carruthers, the other counselor, resettled in Cedar City and assumed the offices of presiding elder and major of the militia. On 2 February 1852, Carruthers proposed that Henry Lunt become first counselor, under him, in the new hierarchy, with John Easton as second counselor. This unusual step — calling counselors to a counselor — reflects the growth of the new colony in Cedar City. With no president residing in the Iron Mission to settle policy issues, the two counselors, Smith and Carruthers, found themselves sometimes at odds over which practical steps to take as the iron workers began their tasks.⁷⁶ In March 1852 Elisha returned to take charge of the Iron Mission.

Hosea Stout reports the actions of the Legislature in his diary (Vol. II, beginning on page 412). It appears that there was a forty-day session allowed, which began on 5 January 1852 and concluded on 18 February 1852 without completing their business. Governor Young called a special session which began the following day and concluded on 6 March 1852. Elisha is mentioned several times with respect to legislation he was proposing. These included a library for Iron County, and organizing an exploring company for Iron County. The first day of the special session of the Legislature, 19 February 1852, was designated by Gov. Young as a day of fasting and prayer. There was singing and praying and then "exhorting" by several members, including Elisha H. Groves. The session was then adjourned until the next day.

⁷⁶ See *A Trial Furnace* for more details on the Iron Mission and iron manufacture.

The following was taken from the history of George Washington Brimhall:

Sometime in March [1852] following, we in company with Elisha Groves started on our journey south to Iron County, about two hundred and fifty miles. Nothing of particular interest transpired on the route except near Round Valley the Pahvanties Indians came running to the wagon somewhat disturbing the women folks but only to beg for food. They were out on a hunt. In this way they took their game: first to explore the lay of the ground, which is done by the men. Two squaws then make a detour and separate about half mile apart and travel in an elliptical direction closing together breaking the tops of the sagebrush as they go. Then the whole company stretches across the base with bows and arrows and clubs and march abreast toward the point. Those poor little rabbits, shockem, as they call them, will not go where anything has been disturbed, so they are shot with arrows and killed with clubs without noise or warning. Now, having a very pleasant time, we arrived in safety at our destination with a hearty welcome.

During his May 1852 visit to the south, Brigham Young clarified and streamlined ecclesiastical and civic structure in both Parowan and Cedar City. On 12 May 1852, in Parowan, President Young organized Parowan and Cedar City into one stake of Zion. It was the fourth stake created in Utah Territory. The first three stakes created in Utah were Salt Lake City Stake, 3 October 1847; Weber Stake, 26 January 1851; and Provo Stake, 19 March 1851. The new high council members were selected from both cities. Elisha was first on the list. He was shown as a farmer, living in Cedar City. John D. Lee was listed as another member of the High Council. He was listed as a farmer living at both Parowan and Cedar City. Elisha would have raised a crop in Cedar City in 1852.

Apostle George A. Smith visited all of the southern settlements in the fall of 1852. Mary Leah Groves married John D. Lee on 2 December 1852 in Cedar City. They may have been married by George A. Smith. She was 16 and became the fifteenth wife of John who was 40. On 8 December 1852, at Parowan, George A. Smith wrote to the Deseret News:⁷⁷

On the first water, south of the rim of the Great Basin in Washington County, attached to Iron County, John D. Lee and Elisha H. Groves and Company are building a fort on Ash Creek called Fort Harmony. Fifteen men are capable of bearing arms; 51 loads of lumber have been taken there from Parowan, and 6 teams are constantly employed building the fort. Ten men and several Indians are constantly employed building the fort: one of the first rooms erected is intended for a school house. The point is well selected for military purposes and commands the springs and about 160 acres of farm land on the creek. It is about 20 miles north of the Rio Virgin, which is inaccessible to teams until a road is worked at considerable expense.

This original "Harmony" town site was built as a wooden fort. It was built near springs and on the banks of Ash Creek. It had about 160 acres of farm land and 20 miles of grazing ground. It was located about 25 miles south of Cedar City near old US Highway 91. It's location is directly southeast after passing over the Highway 91 bridge going south. It is located between the freeway and Highway 91.

⁷⁷ *History of Iron County Mission, Parowan, Utah*, p. 186

The winter of 1852-1853 proved to be a severe one for the Southern Region; several times the snow fell to a depth of two feet. In February of 1853⁷⁸ Elisha moved his family to Harmony (the first Harmony site, on Ash Creek). Elisha was one of 15 men, heads of families, involved in that settlement.

Washington County was created by the Territorial Legislature on 3 March 1852. Fort Harmony became the first county seat, established on 4 January 1856. The Court met at probate judge John D. Lee's house at Fort Harmony. The selectmen were Elisha H. Groves, Henry Barney, Richard Robinson and Rufus C. Allen.

William M. Wall was sent with 30 men on an expedition to the southern settlements. He arrived in Nephi on April 25, 1853. He went through Millard, Iron and Washington counties to inspect their military strength and preparations. A summary of his expedition was printed in the Deseret News on 28 May 1853.⁷⁹ His report of Harmony is of interest:

At Harmony we received a hearty welcome by bros. John D. Lee, Charles Dalton, E. H. Groves and Solomon Chamberlain, . . . Fort Harmony is well situated on a commanding prominence on the north bluff of Ash Creek, and though small, and few in number, it is secure, being well stockaded, and the farm nearly all picketed in with ten feet pickets . . . I have had several talks with the different Chiefs . . . They said their hearts were good towards the Mormons and they wished to live in peace with us — said they were glad to have the Mormons come in among them — said they were afraid of [Chief] Walker — said he stole their children and when he cannot steal them he will kill the parents and then take the children and sell to the Mexicans.

There were two locations of Fort Harmony, which can be very confusing because both were actually forts. We have tried here to refer to the first, wooden fort, as Harmony, the second, adobe fort, as Fort Harmony, and a third location is known today as New Harmony. In 1854 Brigham Young visited the first site of Harmony, the wooden fort on Ash Creek, (Elisha referred to it as "Harmony the first" and it was later referred to as Old Harmony or Kelsey's Ranch) and feared that it would be flooded easily. Construction of the new fort was started immediately and people moved there the next summer. It was located about five miles north. This new site, Fort Harmony, was washed away by the storms of 1861-62. Fort Harmony was in the process of being abandoned at the time of the storms. The site of Fort Harmony was marked with monuments at each corner (1997). Since 1997 there has been archaeological excavation and a local effort to preserve the site.

When Fort Harmony was surveyed, each family was given a plot of land for a farm and another lot for a garden. Elisha was given two ten-acre lots, 29 and 30 of block 2, for a farm, on 16 February 1855. He was also given two one-acre lots for a garden, lots 5 and 6 of block 3.

On 27 July 1853, Elisha and others at Fort Harmony, were called back to Cedar City because of unrest with the Indians (Walker Indian War). They were counseled by Bro. George A. Smith to stay in

⁷⁸ *Account of the Life of Elisha H. Groves*, as written by himself.

⁷⁹ Found in the *Journal History of the Church*, 11 May 1853.

Cedar City for the winter. All the people at Fort Harmony and other areas were moved to Cedar City. Elisha built a home inside the Cedar City fort on lot 4, block 14. The lots were 4 x 20 rods (66 ft. x 330 ft.). John D. Lee had lots 1 and 2 in the same block. William R. Davies had lot 8, across the public square in block 12.⁸⁰ The people moved back to Harmony and other communities in 1854 after the Indian threat had passed.

At the October 1853 Conference in Salt Lake, Saturday morning session on October 8th, Elisha was sustained as a patriarch in the Church.⁸¹ He was ordained a few weeks later in a conference at Cedar City by Erastus Snow, one of the Twelve Apostles.

In 1854 Brigham Young called Rufus C. Allen to lead a group to settle Southern Utah and labor as missionaries among the Indians. There were 23 young men with ten wagons who actually went. They were to raise food and share it with the Indians and teach them how to farm. They arrived at Harmony on 2 May 1854. These were part of fifty families which Apostles George A. Smith and Erastus Snow had been authorized by the First Presidency, to select and strengthen the settlements in Iron County. Some of those called went in the fall, others followed in the spring of 1854 under Elder Allen. Jacob Hamblin and Thales H. Haskell were among those who were called. They arrived in Harmony in early May 1854 and found 12 or 15 families already located. Elisha moved his family from Cedar City back to their home at Harmony in the spring of 1854 and would have been one of the families located there when these new settlers arrived. This was the wooden fort with large gates which could be locked. On the Sunday preceding the arrival of the new comers, the Indian school at Harmony showed an attendance of ten Indian children. According to instructions which the newly arrived missionaries⁸² had received on starting, they stayed at Harmony until President Brigham Young and his company arrived a week later. Brigham Young arrived with a party of 101. After counseling the men to organize themselves for more efficiency, he appointed Rufus C. Allen as president of the Indian Mission.

A meeting was held at the home of John D. Lee on the evening of 9 May 1854 with President Young. He had arrived with a party of 82 men, 14 women and 5 children. They were traveling in 34 carriages with 95 horses. Feeding and housing such a large party would certainly have been a challenge for such a small settlement. The meeting was addressed by President Young, Heber C. Kimball and Parley P. Pratt. The settlers and Indian missionaries received much encouragement and instruction. President Young said, among other things, if the elders called as missionaries to the natives, desired to have influence, they must associate with them in their hunting expeditions and other pursuits.

The newly arrived Indian missionaries were directed to join with those missionaries who had arrived before them and move north about four miles from the present camp, up Ash Creek, where the ruins of Fort Harmony now stand. They were to build a substantial fort as a protection against the Indians and to build a canal to take water for irrigation purposes.

⁸⁰ Cedar Fort was 162 rods square. The plat was reproduced with property identification by Morris A. Shirts in 1878 from the old deed books located in the Iron County Recorder's Office.

⁸¹ See *Journal History of the Church* for the same date.

⁸² This was the group of missionaries which included Thomas D. Brown as recorder. He later married Mary Lucretia Willis. She later married Samuel E. Groves.

President Kimball prophesied that if the brethren were united, they would prosper and be blessed; but, if they permitted the spirit of strife and contention to come into their ranks, Harmony would come to an end in a scene of blood shed.

As they sat around on rocks and logs before a large fire, President Young proposed that they select a new town site, as the present location of Harmony was subject to flooding. The next day, 20 May 1854, with the help of Parley P. Pratt and his engineering instruments, a site was selected to build Fort Harmony. It was a place where the Kanarra and Harmony creeks could best be used to water more land. An adobe fort was built there over the next two years.

The summer of 1854 was spent by the Indian missionaries, in small parties, visiting and instructing the natives in the south. Those not engaged in those visits, labored with the settlers to build the new fort and in farming. Thomas D. Brown, recorder for the Indian Mission, sent a letter to Brigham Young, dated 22 June 1854. After describing the work with the Indians, he stated:

We have finished the fourth part of the public corral, which is 20 rods square; and done more than half of the labor on an 8 miles irrigation canal.

As the summer advanced, water at Fort Harmony was found insufficient to sustain much of a settlement. Therefore, part of the people settled on the Santa Clara River. Jacob Hamblin was chosen to lead that group.

The walls of Fort Harmony were 200 feet square. The houses on the west side were two stories and 16 feet high. On the other three sides, they were one story and ten feet high. The walls were three feet thick at the base and one and one half feet thick at the top. They were made of red adobe sun-baked bricks, with a rock foundation. A 100-foot deep well was dug in the center of the fort which supplied their culinary water.

At that time, other families were called to Fort Harmony. Among them was William R. Davies, who became the first Presiding Elder of the fort. The farming land covered the bench south of the fort. Canals were made from Ash and Kanarra Creeks.

In, *Forgotten Chapters of History*, by William Rees Palmer, Vol. I, no. 22, we find the following:

On September 4, 1854, Elisha was granted a license to establish a herd ground near Fort Harmony, the limits were to be set by the county surveyor.

By February 1855, all inhabitants were living at the new site, known as Fort Harmony. Elisha must have moved his family into the new adobe fort about February 1855. The winter of 1854 -1855 was a long and cold one. The following story of Elisha and Lucy took place in Fort Harmony on Thanksgiving day. Since this story was in 1854, it would have been at Harmony on Ash Creek, just before these pioneers moved into the new adobe fort. The gate would not have been installed on the new fort at that time.

A PIONEER THANKSGIVING

Taken from a story by:

Joseph Wallace Thompson

As told to his daughter, Eleh T. Shumway Lazenby⁸³

My grandmother, Lucy Simmons Groves, who was one of the pioneers in Utah's Southland, lived in a fort called Fort Harmony. It was late in the fall [probably 1854],⁸⁴ and people had gathered in their meager harvest, and it was very meager too. The men folks had a very busy season, with clearing the brush from a few acres of land, plowing, planting, digging a canal to irrigate their crops [at the new proposed site of Fort Harmony], and guarding the colony from the unfriendly Indians, and building a fort for protection [they had started building the new adobe fort], they were unable to raise much more than would be needed for man, and beast through the long winter months before another harvest.

Each family had a few sheep on which they depended for wool to make clothing. They carded, spun, and wove the wool into cloth. The people, true to the traditions which they had inherited from their pilgrim fathers, my grandparents [Elisha Hurd Groves and Lucy Simmons] were wondering just what they had to be thankful for. True, they had been delivered from those bloodthirsty wretches which had so cruelly murdered their beloved prophet and his equally loved brother, (Joseph and Hyrum Smith) and had mercilessly driven the people from their beautiful city of Nauvoo, and the comfortable homes they had only begun to enjoy. All this in the dead of a cold cruel winter, so cold the people crossed the great Mississippi River on the ice, a thing that seldom happened. Yes, they were out of the power of the mobs, but it had cost them those dear homes, and the long, long journey of a thousand miles or more through a wilderness infested by wild beasts, and equally wild Indians. They had left behind almost everything that gave comfort and happiness, but they had a priceless heritage handed down to them from their Pilgrim parents. A strong will, and resolute determination that no trials could weaken or discourage, above all a faith in God that could not be shaken. So, they thought, even after all they had endured, and the present dark prospects, they had much to be thankful for.

Their little daughter, my mother [Lucy Maria Groves], who was born during the cold days when they were out on the prairie before coming to Utah, was then a little barefoot girl and was lonely and wished for a little chum to play with. As the day of Thanksgiving arrived, cold and stormy, they were huddled around the fireplace. Grandfather said, "Well, we have no apples to toast on the hearth. We have some corn, and I will parch some, and we have a nice fat deer hung up so we will roast some of it, and we will still have a Thanksgiving. We'll not regret the past. It has given us a wonderful experience, so we will not long for nor wish for those things now impossible to obtain, but be thankful for what we have."

The day was far along and night would soon be approaching, wrapping its dark shadows over all the land. He said, "I will go out and take care of the stock, and then we will enjoy our

⁸³ This story was provided by Edie Jacobsen Goodrich. It was found in the FHL # 929.273 Sh92L Vol 7, on microfilm # 1033899, item 7, pp. 73-75.

⁸⁴ The year is determined by the age of Evelyn as shown in the 1870 census and the 1880 census.

Thanksgiving dinner.” As darkness came on, the snow began to fall. A real winter storm was on. The wind moaned and roared outside, and as if to accompany the elements from the hills nearby, and from every direction came the mournful howl of wolves. Grandfather remarked that he would surely feel sorry for any human being who happened to be out there tonight. As the night drew on, the storm increased in violence, until it seemed to shake even the adobe and stone walls of the fort. The man who had charge of the gate said, “For fear someone may be out tonight, I will not fasten the gate. I will leave it slightly ajar.”

The night grew wilder, and they all decided to go to bed. Grandfather was just starting to bank the fire, when there came a hard bang on the door like something heavy had fallen against it. He hurried over to open the door, and as he raised the latch, the door flew open and in fell an Indian. He was almost naked and so near frozen he could hardly speak. He held a bundle in his arms wrapped in a rabbit skin robe, which he had had to keep him warm in winter. As he fell on the floor, the bundle slid from his cold nerveless arms, and a faint cry came from the depths of the robe. It was the cry of a baby. Grandmother sprang up and hastily picked it up in her arms and unwrapped it, and lo, a tiny Indian baby, warm and cozy, came into view. “Father,” she said, “Thank God we are here to save these people.”

The baby was all right except for being hungry, but the man had nearly frozen to death. The sun had risen on another day before he recovered enough to tell his experience. He then told the story. His tribe [Shebitt],⁸⁵ not a large one, had been out on their annual hunt to get a supply of venison for winter, and had killed plenty of deer, but a large band of bad Indians from another tribe had surprised them and killed them all including his wife. They took all their meat and ponies. They had struck him down and left him for dead. He had no idea how long he lay unconscious, but when he came to, all his friends and his wife were lying there cold and stiff. When he turned her over, the little one was lying there beneath the mother in a little depression in the ground, cold but still alive, and unhurt. The robbers had stripped all the good robes but had left this one, he thought because it wasn't much good. He wrapped his baby in it, and came many days to the white man's lodges to save his baby, and if the white man had not opened the door, he could not have done so. He was too sick, too cold, too hungry to go one step farther. He said, “If white squaw take baby, and raise up like white baby, she may have it for her own.” He said, “Me now happy. Me want to die. You take care of baby. You good white mans. Me say goodbye.” And although he lingered a few days, he had fully decided not to live. Grandfather gave him good care, but he died and was laid to rest as if he were a white man.

Grandfather and Grandmother raised the baby, who grew to be a beautiful woman, bright, intelligent and a lovely girl. They loved the dusky little girl as if she were their own. They named her Evelyn. She was a real playmate to little barefooted Lucy, their own daughter. She grew to womanhood and married a good, honorable white man. My grandparents often said that of all the Thanksgiving days, the day on which little Evelyn came to them was the best of all.

⁸⁵ This is found in the 1880 census in Virgin, Utah. This was also called the Shivwits tribe.

Elisha Groves was well known and respected by the Indians of southern Utah. This was also true of the Indians in Salt Lake City. It seems likely that this unnamed Indian man did not come to the Groves' door at random. He knew them well and knew which door inside the fort was theirs.

Evelyn was shown as Eveline in both the 1870 census and the 1880 census. The 1870 census for Toquerville was taken on 14 July 1870. It showed Lucy living alone in her little house, and Mary Leah living next door in her house with her seven Lee children and two Indian girls, who were Eveline Lee 16, and Mary Lee 10 years old. The fact that they were using the Lee name indicates that they were considered to be part of the family. They were both shown as being born in Utah. No additional information has been found about the Indian girl, Mary. However, much has been found about the history of Eveline (or Evelyn). She was probably shown as a Lee because she was in the Lee household at the time of the 1870 census. The 1880 census shows three of Mary Leah's boys living with their grandmother, Lucy Groves, in Virgin, Utah and they are shown as Groves rather than Lee. In the 1880 census, Evelyn is shown as Eveline Groves, and living with Lucy in Virgin. The 1880 census shows Eveline as being 26 years old, a servant, and a Shebitt Indian. The census taker probably showed her as a servant because she was an Indian. She was not raised as a servant, but rather as a member of the family.

The 1870 census indicated that Mary (Mary Leah) was 34, Erastus Lee was 16, Marina (Mariam) Lee was 14, Lucy (Lucy Olive) Lee was 12, John H. (John Hurd) Lee was 10, Elisha (Elisha Squire) Lee was 7, Mary (Mary Sarepta) Lee was 4, and Jacob Lee was 2.

Several Indian Children were adopted by the Saints. On 27 April 1856, an Indian named Ira Groves, aged 13 months & 27 days, was blessed. He died on 2 May 1856. He must have been adopted by Elisha and Lucy Groves. Also an Indian boy, named Mehonri Groves, was baptized on 29 May 1859. He was confirmed on 5 June 1859, by John R. Davies. On 27 May 1860, an Indian girl, named Kitty, was blessed with the comment: *some of Brother E. H. Groves family having purchased her of her parents.*⁸⁶

Hosea Stout reported in his diary (Vol. II, p. 531) that he made an official tour of Parowan in connection with his court duties. He arrived on Thursday 16 November 1854 and was joyfully received by his old friends. One of these would have been Elisha, who had shared many past experiences. Church speakers on the following Sunday included Elisha and Hosea.

On 1 January 1855, John D. Lee was placed in charge of the government Indian Agency with a salary of \$50.00 per month. He was to distribute seeds, tools and other supplies to the Indians and to help them farm.

Fort Harmony was divided into lots and blocks for garden spots and farms. On 16 February 1855 Elisha H. Groves was recorded as having lots 5 and 6 of Block Three for garden spots of one acre each. He was also recorded on the same date as having lots 29 and 30 of Block Two for farm land with ten acres each.

⁸⁶ Fort Harmony Minutes, by Rachel Woolsey

A Church conference was held in Cedar City on 20 May 1855. The members living in Fort Harmony and Cedar City were organized into a Stake with Isaac Haight as Stake President and William Reese Davies as bishop at Fort Harmony. Bishop Davies chose Henry Barney as first counselor and his son, John R. Davies, as second counselor. A Bishop was also called at Cedar City.

We find from the journal of Thomas D. Brown that the water from Ash Creek was turned into the canal for the use of both the missionaries and residents of Fort Harmony, on 1 June 1855. The main canal was eight feet wide and two feet deep.

By this time there were 32 families living in the fort and it had been mostly completed. One of those families was that of Mary Leah Groves who was now the wife of John D. Lee. She had one child, Erastus Franklin Lee, who had been born on 1 March 1854 in Cedar City when the residents of Fort Harmony had withdrawn to Cedar City because of the Indian uprising. John had six other wives with their families at the fort at that time.

Mary Leah would have undoubtedly spent as much time at her parent's residence as she did in her own home. She would have assisted her mother who was partially crippled from the wagon accident. The assistance would have been welcomed and the family closeness would have grown. Elisha and Lucy would have enjoyed their first grandchild. The walls of Mary Leah's rooms would not be plastered until three years later, but the adobes forming the walls were more the norm in those frontier times than a smoothly finished plastered interior.

Samuel F. Attwood, counselor in the presidency of the Indian Mission, wrote on 1 August 1855, that some of the Indian missionaries had, by permission, returned to their former homes, some had located at Santa Clara, four had gone to Las Vegas and the remainder at Fort Harmony, were busy attending to the crops and assisting the Indians in their farming.

The first court records dated 23 February 1856, recorded that Ash Creek and Kanarra Creek were granted to the inhabitants of Harmony for irrigation and other purposes. By the summer of 1856 it was determined that the available water at Fort Harmony was not sufficient to sustain the settlement. Therefore, some families left to settle on the Santa Clara River and others to settle at Pinto.⁸⁷

Washington County, Utah made some very early timber and water grants. There is one grant which was passed on 2 December 1856,⁸⁸ when the county seat was in Fort Harmony, and John D. Lee was probate judge:

An ordinance granting the control of timber and water in South Ash Creek to Elisha H. Groves and Wm. R. Davis [Davies]. Be it enacted by the County Court of Washington County, that the right of controlling water and timber for the benefit of the southern settlements be and is hereby granted to Elisha H. Groves and Wm. R. Davis [Davies] of the county.

It appears that Lucy was active in the cotton industry and in experimental weaving. The extent of her efforts is not known. In *Our Pioneer Heritage, Woolen and Cotton Mills*, the following is reported concerning the attempt to grow cotton in Southern Utah:

⁸⁷ *Pioneer Pathways*, Vol. 5, DUP, p. 204

⁸⁸ *Forgotten Chapters of History*, Vol. I, no. 36

In April 1857, twenty-eight families and a number of young men under Robert D. Covington were called to settle on the Washington flat east of the present St. George to experiment with cotton culture. The first season they did not get a third of the crop. Much of the seed did not germinate and alkali killed most of the plants that did come up. When James H. Martineau visited the southern settlements in August of that year he reported that "Sister E. H. Groves showed us a piece of cloth, the warp being cotton grown at Santa Clara and the filling being a specie of milkweed, the fibre being long and almost as strong as silk."⁸⁹

The *History of Iron County Mission Parowan, Utah* has the following entry:

9 February 1857 --- Elders Quorum organized with Elisha H. Groves, President. The quorum boundaries must have extended to Fort Harmony at that time.

On Friday, 15 May 1857 it was reported that:

Armstrong the Indian agent & his company arrived [from Salt Lake City] with presents for the Indians from the Governor. Each Indian had a straw hat, a shirt & a pair of pants. Also farming utensils, viz., a spade, and a hoe to each Indian. After the agent had given these presents to J.D. Lee to disperse among the Indians, he left for Santa Clara.⁹⁰

Elisha was elected as Justice of the Peace on 7 August 1857 for the Harmony Precinct of Washington County. William R. Davies was elected County Treasurer at the same time.⁹¹

In the history of Joseph Wallace Thompson, great grandson of Elisha and Lucy, he was talking about his father, John Orson Thompson, when he stated:

Dad had also heard something about the Mountain Meadow Massacre, that happened before he was born, from hearing people discuss it. He said a man came late at night to his grandparents' home and asked them if they would like a little boy to raise? They, Elisha Hurd and Lucy Simmons Groves, said yes. A little boy was brought to them. They kept him until Jacob Hamblin gathered the survivors together and they were returned to their relatives in the east.

With the approach of Johnston's Army during the summer of 1857, all attention was centered upon the possible war. In a letter dated 4 August 1857, Brigham Young appointed Jacob Hamblin as president of the Southern Utah Indian Mission. Its location was changed to Santa Clara. The work of converting the Indians was virtually stopped. The Indian farm near Fort Harmony was abandoned.

⁸⁹ *On the Ragged Edge*, by Juanita Brooks, p. 99. James H. Martineau had written a report to headquarters on 22 August 1857.

⁹⁰ *Fort Harmony Minutes*, by Rachel Woolsey

⁹¹ *Washington County Court Records 1854-1882*, FHL film 0484840, item 4.

Elisha H. Groves is listed on the Utah Territorial Militia: 10th Regiment Battalion and Company Muster Rolls, 10 October 1857, as a private in the Fifth Platoon, of Company H, New Harmony.⁹² Waldo Littlefield was also listed as a private in the same platoon.

Toquerville, Washington County, is located about thirty miles south of Cedar City in a wide valley flanking Ash Creek and at the base of a mountain capped with black lava rock. With an elevation of 3,394 feet, it has deep, well-drained soils and a climate conducive to the growth of pomegranates, figs, peaches, and grapes. Pure, cold water comes from springs a mile above town to furnish an ample supply of culinary and irrigation water. It is an oasis in the desert.

In early June 1854 eight members of the Southern Indian Mission, led by Rufus C. Allen, left Harmony to visit Toquer, chief of the Paiute Indian band on lower Ash Creek. Their primary objectives were to learn the natives' language and convert some of the tribe to Mormonism. In response to Toquer's friendly reception, the missionaries promised to return, live among the Indians, and teach them how to farm the white man's way.

That promise was kept in the spring of 1858, when several families, with Joshua T. Willis (brother of William Wesley Willis) as branch president (from Harmony Ward), built log cabins near Chief Toquer's village along Ash Creek. That fall, Indian interpreter Nephi Johnson, guided by a local Paiute, took an old Indian trail from Toquerville up over the Hurricane Ledge to explore as far as the Zion Narrows in the upper Virgin River Basin. His report to Isaac Haight at Cedar City was so positive regarding the establishing of settlements, that orders were given to begin immediately to build a wagon road over the path taken by Johnson. A half-dozen men started work in early December, got their wagons up to the mouth of North Creek where it reaches the Virgin River, built an irrigation system, and laid out the town of Pocketville (Virgin). Additional settlements soon followed along the upper Virgin River drainage--Duncan's Retreat, Grafton, Shunesburg, Adventure, Springdale, and Northrup. All of these communities, along with Toquerville, became part of the Cotton Mission.

Toquerville, as the area's cultural and religious center, grew rapidly--from nineteen families in 1859 to forty-one families in 1864.

It was in 1864 that the territorial legislature defined Kane County and created it from the eastern portion of Washington County. Toquerville was designated as the county seat. Boundaries changed again in 1883, and Toquerville was shifted back into Washington County. These towns became important in the lives of Elisha and Lucy. In mid-January 1867 the Deseret State Telegraph line opened between Salt Lake City and Toquerville.

The Church Meeting Records of Fort Harmony, kept by Rachel Woolsey Lee, record the following under the date of 22 February 1858:

This day Prest. [Isaac C.] Haight and wife and daughter, also Prest. E. Snow & wives and several others from Cedar came to celebrate the nuptials of J. R. Davies and William Fream. The tables were set the whole length of the meeting house, and when all things were ready, about 5 p.m. the ceremony was performed. First J. R. Davies was married to Patence [Patience] Sibyl Groves, by

⁹² *A Trial Furnace*, by Shirts and Shirts, p. 497.

Prest. Isaac C. Haight. Also William Fream was married to Mary Morse. And then all sat down to the table to the good things, after which all joined in the dance, etc.

The same meeting minutes recorded the following concerning John Reese Davies at Fast Meeting, held Thursday, 11 February 1857:

The Bishop [William R. Davies] arose and gave the meeting over for the brethren to testify, pray and use the gifts of the spirit. After several had spoken J. R. Davies spoke in tongues powerfully. J. D. Lee interpreted equally as powerful. It was an exhortation to the Saints to continue in the work of reformation commenced, etc. The Bishop [William R. Davies] then exhorted the Saints to diligence and faithfulness. Ben. by E. H. Groves.

Elisha's daughter, Patience Sibyl Groves, was 16 years old and John was 30 at the time of their wedding. John was a tailor, a trade he had learned from his father in Wales. However, in the Utah frontier, he was a farmer as were most of the pioneers. They had three children. John William Davies was born on 15 January 1859 in Fort Harmony. George Elisha Davies was born on 24 June 1861 in Old Kanarra (the original townsite). John Rees Davies died at Old Kanarra on 18 October 1862.

In those days people were compelled to haul their grain a long distance to have it ground into flour. John took a load of wheat and went on one of these trips expecting to return with a winter's supply of flour for his family. The trip took six days traveling with a team of horses and a wagon. It rained on him all the way and as a consequence, he took a severe cold which developed into pneumonia. After he got home, he passed away in a few days. Mary Ann Davies, their third child, was born on 7 April 1863 in Old Kanarra, six months after the death of her father.

In the spring of 1858, William H. Dame lead the Southern Expedition Company of about 80 men to unexplored areas. This was also called the White Mountain Mission (or the Desert Mission, 1858). They were looking for new locations where settlements could be made. One location they found was what became Panaca, Nevada. They apparently left men there to start farming. The list of men seems to be incomplete, but Samuel E. Groves and Elisha Groves are both on the list.⁹³ The expedition lasted about two months. James H. Martineau was the historian of the expedition and made a journal⁹⁴ of the activities.

A Northern Expedition Company was led by George W. Bean, to the same southern areas in the spring of 1858. He left Provo on 20 March 1858. He reported that he had 104 men. In fact he met Dame in the Nuddle Valley. When he arrived at Beaver on May 31th, he stated that he had traveled about 800 miles. He reported the following about the Indians he had seen:

The Indians who inhabit this region are scattered. We found a few on every range of mountains in a most abject state of poverty, being almost naked and living on such roots, reptiles and

⁹³ See the Juanita Brooks papers, at the Utah State Historical Archives, box 7, folder 2, which contains letters between Juanita Brooks and Todd Berens. Berens states that he found Martineau's report in "the Kelly Collection at the Society."

⁹⁴ His reports are at the University of Utah special collections, Dame-McBride papers, Vol. 2 and 3 which contain records of the Southern Exploration Company Journals, 1854-1858 by James Martineau.

insects as they can gather. They looked as poor and as weak as a man who had suffered a month's sickness.

George returned to Salt Lake City and reported to Brigham Young on 7 June 1858.⁹⁵

Church records show that Elisha Hurd Groves was sealed to Bodil Marie [or Mary] Hansen on 5 August 1858. Nothing is known of this marriage. Church records show that they were sealed by Amasa M. Lyman in the meeting house in Harmony, Utah.⁹⁶ Witnesses were George A. Smith and William Reese Davies. This would have been within Fort Harmony.

Bodil Marie Hansen was born in Denmark on 25 September 1818. She married Carl Julius Lehn (The American family changed it to Lynn) in Denmark. They had several children born in Denmark between 1840 and 1850. The family joined the Church and immigrated to the United States. Carl died in September 1855 and was buried "somewhere along Platte River." She and the children continued on to Salt Lake City. She died in June 1889 in Pima, Graham, Arizona. For some reason this marriage to Elisha Hurd Groves has been lost to the descendants of both sides of the family. In any case, it only lasted for a short time. No history of Bodil has been found, however, the history of her son, Rosmus, gives some information on her life which indicates that she was in Fort Harmony at that time. The biography of Rosmus Lynn is in Appendix E. Rosmus Anderson Lynn (born on 18 October 1850) was baptized on Sunday, 29 May 1859 at Fort Harmony. Also, *Mahonri, an Indian lad that is living with father E. H. Groves*, was baptized at the same time.⁹⁷

August 8, 1858 was a sad day for that little group of pioneers, who were living within the walls of Fort Harmony. On that day Rachel Davies died. She was only one and a half years old, the daughter and first child of James G. Davies and Polly Williams, and the granddaughter of William R. Davies. She had been born on 31 December 1856 at the fort. The grave site is about one fourth mile east of the old fort and about 100 yards north of the current highway to New Harmony. It is located on the top of a little ridge. Little Rachel had been blessed within the fort, on 5 February 1857.⁹⁸

The grave site was lost for many years until recently located by Ronald Williams of Kanarrville. Ronald's uncle, Ivan Davies, owned the property when Ronald was a teenager, and pointed out the grave location to him. At that time there were the remnants of a board and stake with the wire which held them together. Ivan put an old shovel handle in the ground to mark the site. Ronald later showed the site to his wife, Joan. In 1994 Ronald again located the site. The shovel handle, a piece of the original board and the wire were still there. Ronald and Raymond Davis prepared a permanent plaque in 1996. They were going to place the plaque at the grave site, but the property owner would not allow it. The plaque was then placed in the Kanarrville cemetery between the headstones of the parents. The location of the grave site has since been lost.

⁹⁵ The report of George W. Bean is found in the *Journal History of the Church*, dated 7 June 1858.

⁹⁶ TD, call #183395 and TIB special collections, #1,059,940

⁹⁷ *Journals of John D. Lee*, edited by Charles Kelly, p. 212.

⁹⁸ *Minutes of Fort Harmony*, by Rachel Woolsey.

The County Court was moved to the town of Washington and John D. Lee handed over all the County records on 4 March 1859.

A post office was established by the Postmaster General in Fort Harmony, on 13 April 1859,⁹⁹ with Elisha H. Groves as the first post master. In 1865 he was succeeded by William Pace. This indicates that Elisha continued to be the local post master after Fort Harmony was abandoned and he moved to Kanarra.

By 1860 the people of Fort Harmony decided to move the town site. It was felt that there was not enough water to support Fort Harmony as they were losing too much water in bringing the two creeks, Ash and Kanarra, so far by the new ditches. The fort wall was heavily damaged in the earthquake of January 15, 1860.¹⁰⁰ This may have also been a contributing factor in moving the town site. The wall was therefore, probably not repaired.

A group followed John D. Lee to establish New Harmony on the site which had formerly been farmed by the Indian Mission (abandoned with the coming of Johnston's Army in 1857). Others followed Elisha H. Groves to establish the town of Kanarra. The town name was changed to Kanarraville in 1934 when it was incorporated. Therefore, Kanarra is used in references to the town before 1934. Some settlers also moved to Pine Valley. Kanarra is right on the rim of the Great Basin. Kanarra Creek rises in the mountains to the east. It could be directed northward into the Great Basin or south into the Rio Virgin.

An article in the Deseret News under the date of Wednesday, August 22, 1860, reports that Elder George A. Smith had recently visited most of the settlements south of Fillmore and listed several items of interesting news which included the following:

Fort Harmony is being abandoned on account of the difficulty of getting water to it in the winter season, and the inhabitants purpose settling at the mouth of Kanarra and Springs of Ash Creeks. The amount of labor expended in making water ditches, building fences, forts, houses, barns, etc., has not been less than \$40,000. Elder Elisha H. Groves is taking charge at Kanarra Creek. We understand that the name of Harmony will be retained by the people who settle on Ash Creek [John D. Lee's group].

In the *History of Brigham Young* (1860-214) there is the following report of Fort Harmony, which is probably based on the report of George A. Smith when he was there in August of 1860:

In the Harmony field were 196 acres, consisting of wheat 45 acres; corn 83 acres; potatoes 8; beans 3; squashes 3; sugar cane 7; garden stuff destroyed by grasshoppers 41 acres. The inhabitants determined to break up this and form two settlements higher up the two streams which had been brought together to water Harmony. John D. Lee was to make one settlement at the springs of Ash Creek. Elisha H. Groves would settle near the mouth of the Kanarra Canyon. By this operation each party would have as much water as both now have at Harmony.

⁹⁹ See *Journal History* of that date.

¹⁰⁰ *A Mormon Chronicle, The Diaries of John D. Lee 1848-1876*, vol. I, page 234.

At a conference in southern Utah on 6 November 1864, Elisha H. Groves was again sustained as the current Presiding Elder of Kanarra. Andrew Karl Larson, states that “Elisha H. Groves presided at the settlement [Kanarra] until the fall of 1866.”¹⁰¹

The company which settled Kanarra numbered about one hundred and eight souls. The heads of families included Elisha H. Groves, William R. Davies, John R. Davies, James Davies, Joel R. Roundy, Waldo Littlefield, Richard Palmer, William S. Riggs, Rufus C. Allen, and Sidney Littlefield. A short time later a number of settlers at Toquerville came to Kanarra. Among them were Josiah Reeves, Samuel Pollock, Willis Young, John H. Willis, William George Petty, and their families. Mary Leah (daughter of Elisha) moved to Kanarra to be with her parents, at least until a house could be prepared for her in New Harmony by her Husband, John D. Lee.

Construction of the settlement of Kanarra was started in June of 1860. Elisha moved his family to Kanarra, after a house was prepared, in February of 1861.¹⁰² New Harmony was settled in the fall of 1860 and spring of 1861, as their homes were completed. On 7 February 1862, because of continuous rain for about 40 days, the walls of Fort Harmony fell in, killing two of John D. Lee's children. They were the only family left living inside the fort at the time. After only seven years, the walls of Fort Harmony literally melted away under the lashing of wind, rain and snow of that severe winter.

Fort Harmony was not the only city in southern Utah to suffer from that storm. Chapman Duncan wrote to the editor of the *Deseret News* on 19 January 1862 from Virgin City:

After more than twenty days of cloudy, rainy weather and a shower this morning. It is now 9:00 AM and the sun is shining brightly. 17th and 18th it rained intolerably heavy and the river rose to an unusual height. One report was 15 ft. above low water level, washing away much of the bottom farm land.

Old cottonwood trees were uprooted and the irrigation canal was entirely destroyed. Cattle were killed, homes destroyed and the river channel was changed. The houses of Grafton came floating down the river along with furniture, clothing, food and other belongings of the inhabitants. The people of Virgin were fortunate enough to be able to save some of it.

The old Indians say their parents had told them of a similar flood many years before, but that they could not remember of one before this one in their lifetime. Ash Creek at Toquerville rose twelve feet and much of the bottomland there was also washed away. North Creek was so high that it was impossible to receive or get word to the people on their farms to either north or the east of town.

At a conference held in Cedar City, on 15 November 1862, Henry Lunt was named bishop of Cedar Ward with his counselors. New Harmony, Kanarra and Pinto were included in that ward. The outlying communities were established as branches. John D. Lee was chosen as president of the New Harmony Branch on 22 December 1862.¹⁰³

¹⁰¹ Found in, *I Was Called to Dixie*, Deseret News Press, 1961.

¹⁰² Taken from the *Account of the Life of Elisha H. Groves*, as Written by Himself

¹⁰³ From *Harmony ... and Surrounding Area*, by Sheldon Grant, p. 53.

Elisha is reported as the first bishop of Kanarra in 1861, at the age of 63.¹⁰⁴ "History of Kanarraville" indicates that Elisha was the president of the settlement rather than bishop. He was previously an ordained bishop and was leader of the settlement. Elisha may therefore have been referred to as bishop. It was the custom to sustain current Church leaders at regular conferences. One such case was the following record:

*Conference of the Southern Mission commenced on Friday 3rd November 1864. . . Elisha H. Groves was sustained as Presiding Elder of Kanarra.*¹⁰⁵

Kanarra was not organized as a "Bishop" ward until 29 September 1867, when Lorenzo W. Roundy was ordained bishop of the Kanarra ward by Apostle Erastus Snow.

They initially held meetings in private homes (log cabins) in Kanarra. In 1862 they built a new log school and church building. It was used for all public meetings. The building later burned and all ward records were lost.

President Young visited Kanarra in September of 1862 on his way to St. George. John V. Long, scribe for the president's party, wrote the following report to the *Deseret News*:

After the meeting held at Cedar City, we traveled to Kanarra, a distance of twelve miles. This name was taken from a Piute Indian Chief, who is still about this part of the territory. There are 13 families at this settlement which geographically is a little north of the rim of the Great Basin. Kanarra was first settled in 1861. Here we met Dr. Whittmore on his way to Cedar City. A meeting was held and Bishop Lunt who came over from Cedar City with us opened the meeting with prayer. The President then preached one of his best and most heavenly discourses we heard on our journey. All felt happy and rejoiced together. A kind and liberal spirit prevailed in this little settlement.

According to Andrew Jenson:¹⁰⁶

*Elisha H. Groves was president of the settlement from the beginning and held meetings in private houses until a school house was built in 1862. From its incipency the settlement belonged to Cedar City Ward. Elisha H. Groves presided in Kanarra until 1866, when the place was organized as a regular bishop's ward with Lorenzo W. Roundy as Bishop.*¹⁰⁷ The Kanarra Ward was under the St. George Stake until 1877, then the Parowan Stake until 1948, and then under the Cedar Stake.¹⁰⁸

One problem which the settlers had to solve was that of destroying the grasshoppers, myriads of which threatened the crops during the early 1860's. In order to fight these, two methods were employed. In one method, they dug a narrow ditch around the field and filled it with water. They then waded through the field, driving the hoppers toward the ditches, where they were flooded away from

¹⁰⁴ See , *History of Iron County Mission, Parowan, Utah*, by Luella Dalton p. 191-2.

¹⁰⁵ *Annals of the Southern Utah Mission*, by James G. Bleak, Vol. 1, p. 178.

¹⁰⁶ *Encyclopedic History of the Church*, p. 388-389

¹⁰⁷ Lorenzo W. Roundy was ordained as bishop of the Kanarra Ward on 29 September 1867, by Apostle Erastus Snow; however, he had been placed in charge of the settlement in July of 1866.

¹⁰⁸ Reported on the Kanarra Ward records, FHL #0026049.

the grain fields onto the meadow below. In the second method, they hauled straw and placed it in windrows around their small wheat fields, and when evening came they drove the hoppers into the straw to bed. After night had fallen, they burned the straw and killed many of the insects. Jack rabbits were also a serious agricultural problem.

A wind storm took its toll on the settlement of Kanarra (probably in April 1866). The settlers had first laid out the town of Kanarra in the shade of some gently sloping hills of sand. They thought these hills would serve as protection from the winds that prevailed from the south. It did not occur to them that these hills were moving sand dunes. There were grass and weeds growing on them, so they looked permanent. About April, a violent wind storm struck the town. The storm raged for three days with such ferocity that no one could even open a door. When it was over, the cemetery was left with some caskets sitting on top of the ground. When the wind subsided, the neighbors rushed to the home of John Orson Thompson¹⁰⁹ (some sources report this as Billy Thompson, and some as William Thompson), who lived in a dugout. The ground over their home was level and the only indication of the house was the stove pipe sticking up from the ground about eight inches. They started digging for the family immediately. When they dug them out, they found that as the sand rose higher, the stove pipe was pushed higher. It was their only source of air. William R. Palmer reported that they were nearly dead with asphyxiation. Their bodies were blue and appeared lifeless by the time they were rescued from their dugout.¹¹⁰

John Johnson Davies states in his journal:

On the first of November 1866, I left the Sever Country with one yok of cattle, one cow, and a wagon and started for Kanarra. We traveled through a few settlements and got to Kanarra on the 25. We stayed with my uncles's folks, William R. Davies,¹¹¹ and in the spring of 1867 the place [Kanarra] was moved one mile south. It was moved by the orders of Brother Erastus Snow, one of the twelve Apostles.

It was said that men from New Harmony joined the Kanarra men and moved the entire town in one day.

It was probably before July of 1866 when Elisha and Lucy moved from Kanarra to Toquerville. They probably moved because of the wind storm. At his age they may have decided to move rather than rebuild in Kanarra. Elisha was probably in poor health by then (he died one year later) and the warmer climate of Toquerville was appealing. Toquerville is over 2100 feet lower in elevation than Kanarraville and only 500 feet higher than St. George. They would have hated to leave the area where Mary Leah was living, but it was only a move of about 20 miles.

Lucy Groves was the first school teacher in Toquerville. She accepted fruit and vegetables as pay. The school building was adobe. A slate and pencil were used to write. The benches were made of logs with no back support. Reading, writing and ciphering were the subjects taught.

¹⁰⁹ This was the home of John Orson Thompson and Lucy Maria (Groves), as reported by their son, George. See the history of John and Lucy Maria for more details. They had a son William and it may have been someone who later referred to the family as that of William (or Billy) Thompson.

¹¹⁰ Taken from the history of John Orson Thompson, by Eleh T. Shumway Lazenby.

¹¹¹ Actually they would have stayed with Rachel Davies. Her husband, William, had died on 5 February 1865.

Lorenzo W. Roundy came to Kanarra in 1866. He and his friends had been driven out of Long Valley by the Indians. They were on their way to St. George when they met Erastus Snow who requested him to go to Kanarra and preside there. There was probably a lack of leadership after Elisha moved to Toquerville. He was placed in charge of the settlement in July of 1866 and almost immediately took steps to move the town to the new site, because of the dust storm the previous April. A new town site was surveyed and they moved their settlement about a mile south to the present site, in 1867. The homes were built in a barricade style, known as a public square, and the lots were determined by a drawing. They also moved their log meetinghouse to the new townsite. This building was later destroyed by fire. It was supposedly the work of a child who reported that she did not care for school and thought this would be an easy way to get out of it. The fire destroyed all the ward records, which caused a great historical loss to the community.¹¹² A brick church was built to replace the log one, but it, too, burned on 7 February 1891. It was rebuilt in 1892-93.

The August 1987 issue of the *Lee Quarterly*, a Lee family newsletter gives several interesting details of the Groves family as it relates to Mary Leah. Most of the details come from the journals of John D. Lee. Some of these have been included in the text here as they relate to the Groves family. One of the interesting stories is how Mary Leah came to live with her parents in Toquerville. Mary Leah had apparently spent much time living with her parents in Kanarra. Her sixth child, Mary Serepta, was born in New Harmony, on July 23, 1865.

A journal entry reveals much about Mary Leah's relationship with her husband at that time. His perception was that she has been, *raised a pett*, and her going to Toquerville now is not just another short-term visit; but that she is so attached to her parents, that he has finally acquiesced to her repeated requests to stay with them. It appears that they have spent a lot of time discussing this matter and that John has finally agreed to propose to the parents that they allow her and the children to live with them. He says that, *she would be much better satisfied*. He states that he would provide for them there and that the children, especially the older ones, could be of great help around the house.¹¹³

The day after this discussion with his wife, Monday April 1, 1867, John took the family to Toquerville. That evening John discussed with Elisha and Lucy the conversation he had with Mary Leah the day before. He stated that Mary Leah wanted to live with them since they were alone and that the children could be of significant help. Lucy seemed overjoyed at the proposal, saying that it would add ten years to her life. She had often wished for such an arrangement. Elisha was now 69 years old and probably in poor health. He died before the end of the year. Lucy was 60 years old and hampered in her ability to do things she would like because of her bad leg. John cautioned the Groves that he was doing this only at the insistence of Mary Leah. He made it clear that she was still his wife and that he would provide for her while she was there. With that matter settled, John bargained with Elisha for the purchase of a hive of bees. The next morning he went on to the town of Washington with his bees, leaving Mary Leah and the children.

¹¹² *Pioneer Pathways*, DUP, Vol. 5, p. 39-40.

¹¹³ See *A Mormon Chronicle* Vol. II, pp. 62-63.

John then hired Samuel Pollock from Kanab, to build an adobe house (later covered with stucco) for his family just east of the small black lava rock home built previously by Elisha for himself and his wife Lucy.¹¹⁴ This new house is where Mary Leah lived for many years, and it is still standing.

In subsequent visits, John wrote that Mary Leah became very cool towards him as though angry about something. Unfortunately, we do not know the full story, particularly her version, but from that time on, the relationship between the two declined.

Elisha had purchased Lot #3 of Block 9 in Toquerville, which was used for a garden plot. There were no homes built on this lot, and it was purchased through the probate judge, John Nebeker, with no previous owners listed. Lot #4, on the northeast corner of Block 9, was purchased from O. M. Allen. There were two homes built on it. The first was the small lava rock home built by Elisha and Lucy, and the second was the adobe home built for Mary Leah. It was located at the street intersection, on the west side of Ash Creek Drive and the south side of Pecan Avenue. Both homes faced east. The lava rock home was later modified, by subsequent owners, by taking out the north side and making it into a garage.

Jacob Lee, the last child of Mary Leah and John, was born in Toquerville on 28 October 1867. This was about seven months after Mary Leah had moved in with her parents. Elisha died two months later. It was a great blessing for Lucy to have Mary Leah and her family living nearby.



Rock house built by Elisha. Later made into a garage. White house was built for Mary Leah. Photo from Lenny Brinkerhoff.



Home of Mary Leah Groves in Toquerville. Lucy's home at the time of her letter, 1877, was the rock house behind this home. (This photo was taken about 1996.)

¹¹⁴ *Henry Cornelius & Emma Bradshaw*, by Corinne Cornelius Hansen Woodbury, 2005.

Elisha Hurd Groves died in Toquerville, Utah, December 29, 1867 at age 70 and was buried there. This is the date on his headstone and also the date given in a legal document filed with his will by Lucy shortly after his death. According to that document, their home at the time of Elisha's death was located on lot 4, Block 9 in Toquerville and they also had the adjoining lot 3. (See Appendix B for comments concerning a discrepancy of the exact day of his death.)

The original headstone of Elisha deteriorated over the years and was becoming difficult to read. A new headstone was recently placed in back of the old one by Corinne Cornelius Hansen Woodbury and her brother, Horace Cornelius.

Little has been found concerning the life and activities of Lucy. She was obviously faithful to her convictions and a true pioneer in the finest meaning of the word. She helped settle the West, spread the Gospel and establish a firm foundation for a new generation.

The 1870 census for Toquerville was taken at the end of 1869. It showed Lucy living alone in her little house and Mary Leah living in her house next door, with her seven Lee children and two Indian girls who were 16 (Eveline) and 10 year old (Mary). Lucy and Mary Leah probably moved to Virgin in 1871 when Mary Leah married Daniel Matthews. Lucy purchased two lots in Virgin, lot 5 of Block 7 on the west side of West Street and lot 3 of Block 8 which was across the street.

There is a reference to Lucy in the *Toquerville Relief Society Minute Book, 1870-1877*. It is dated, June 1868 with the following comment: *Mother Groves instructs sisters to braid straw into hats*. Lucy obviously had many talents and skills and was a school teacher. She would have had many opportunities to share these with others.

Kane County records show that Lucy Groves of the town of Toquerville, sold Toquerville lots 3 and 4 in block 9 to Aquila Nebeker for \$1,000 on 7 September 1878. The lots contained one and 108/160 acres and were situated in section 2, township 41 south, range 13 west of the Salt Lake Meridian.

Also Kane County records show that on 16 July 1880 Lucy Groves became the owner of lot 3 in block 8 in Virgin, containing 99 square rods, as plated in Plat A in the NE quarter of section 27 in township 41 south of range 12 west.

These dates are not necessarily when the sales were transacted, because at that time deeds were often recorded many years after the fact. However, when the Toquerville lots were sold, Lucy was identified as being "of Toquerville," which may indicate that she had not previously moved to Virgin.

Vivian Barton of Salt Lake City said that she had always been humbled by an experience told by her father, John H. Lee, which happened to his grandmother, Lucy Groves, while she was living in Toquerville (recorded with histories at the Daughters of the Utah Pioneers [DUP] in Salt Lake City). She believed that the following incident happened after the death of Elisha:

The crops grown in Toquerville were very meager one year and food was scarce. Lucy's flour container was about empty and she was much concerned about where she was going to get more flour. She prayed earnestly that some way would be opened that she could get some flour. One morning a knock came at the door. Lucy opened it and there stood an old gentleman, a stranger, who asked for

something to eat. Lucy was a very hospitable person and invited him in. She was willing to share her last spoonful of flour to make the stranger a little cake. The gentlemen blessed the family and promised that their flour bin would never be empty again. It never was.

When he left, Lucy sent the children [probably grandchildren] to see which way the man had gone. Though they looked in every direction, he was no where to be seen. Even though the ground was muddy as it was raining a little, no tracks were visible past the corner of the house. The family always thought that it was one of the three Nephites who had come to bless great grandmother in her time of need. A rare privilege indeed.

Before Elisha's death, he had requested that when he passed away, his good wife, Lucy, would be cared for the rest of her days by their oldest daughter, Mary Leah. Lucy spent the rest of her life with or near her daughter. See the history of Leah for more details on their move to Virgin, Utah.

Lucy was happy and contented with her daughter's family. Vivian says her grandmother's house, where Lucy spent her last days, was in the southwest part of town (Virgin), down over the sand hill. Mary Leah had seven Lee children. She also had three more children from a second marriage to Daniel Mathews. At least one little Indian girl was also raised by Mary Leah, as well as several grandchildren.

Lucy Groves died at Virgin, Utah on 20 July 1883 at the age of 76, and was buried in the Virgin Cemetery. Her obituary was in the 22 August 1883 issue of the *Deseret News*:

Groves at Virgin City, Washington County, Utah. July 31, 1883 [July 20, 1883] of old age, Lucy Groves. Deceased was born February 1, 1807 in New Ashford, Berkshire County, Massachusetts; Married to Elisha H. Groves in 1836; baptized by Samuel H. Smith in 1832. Massachusetts papers please copy.

Kanarra has changed counties five times, but it is difficult to get the correct dates of these transfers. First, it was part of Kane County, next it was put into Washington County, then it was made part of Iron County, then for political reasons it was put into Washington County again, and lastly it was transferred back to Iron County.



SOURCES

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APPENDIX A

An Account of Elisha H. Groves

ELISHA HURD GROVES

Note: An account, apparently written by himself, within his book of Patriarchal Blessings which he kept as a Patriarch. This book is preserved in the Church Office Building.

Elisha Heard [Hurd] Groves son of John Groves and Mary Heard [Hurd] was born in Madison County Kentucky November 5th 1797. Was raised a farmer by occupation. Was married in the 28th year of his age to Sarah Hogue. Was first baptized into the church by Elder Calvin Beebe about the 8th of March 1832 in Green County, Indiana. His wife renounced the faith and applied and obtained a divorce in the year 1833 during his absence on a mission to Missouri, Jackson County. Was ordained an Elder about 15th of March 1832 under the hands of Elder Peter Dustin [or Duston] and Calvin Beebe. Was ordained to the office of High Priest and a High Councilor in church in Clay County, Missouri by order of the High Council. Received a patriarchal blessing under father Joseph Smith's hands in a school house in Kirtland, Ohio August 27, 1835. Received a blessing in the fall of 1835 by order of the Presidency as a member of the Zion Camp. Was married to Lucy Semons [or Simmons], daughter of Samuel Semons and Leah Lewis, January 16, 1836 by Elder Luke Johnson in presence of a congregation of the saints. Was again set apart to the office of Zion High Counselor (No. 2) [the second time] in the year 1838 [actually 1837]. Received his washing and anointing the same year in the House of the Lord in Kirtland by one of the Quorum of the Twelve Apostles. Passed through the troubles and difficulties in Missouri. Was a member of the Zion Camp. Received his washings and ordinances of endowment to the 2nd anointing in the Temple of God at Nauvoo the city of Joseph in the year 1846, under the hands of Elder Parley P. Pratt, one of the Apostles of the Lamb and in the same year was received into the family of President Brigham Young, by the law of adoption and seal of the covenant. Started on the 25th of April [February ?] 1846 from Nauvoo to the mountains. Appointed to form the settlement at Pisgah then made his way to Council Bluffs in July 1846.

Arrived in Great Salt Lake City 23 September 1848. Was ordained a member of the High Council in Great Salt City in the year 1848. Received an appointment to the office of Bishop in the year 1849 [1850]. Was a member of the Iron County Mission to settle [Little] Salt Lake Valley under the control of Elder George A. Smith in the winter [December] of 1850. Received the appointment of President over the branch of the church at Parowan in 1851 and was chosen by the vote of the Parowan branch as a representative to the Legislative assembly of the Territory of Utah. Same year was ordained a member of the High Council at Parowan in 1852 and in 1853 appointed to form the settlement at Harmony, Washington County. In the month of February removed to that place and in compliance with general orders No. 1 & 2 removed to Cedar Fort. Thereby to strengthen that point, in July 1853 and was ordained and set apart to the office of Patriarch in the Stake of Zion in Iron county at a special conference called by Elders Snow and Richards (members of the Apostleship) in Cedar City November, 1853

Note on record at this point: Elisha H. Groves died December 27th 1867 in Toquerville, Washington County, Utah.

APPENDIX B

Account of the Life of Elisha H. Groves as Written by Himself

ELISHA HURD GROVES

Written by himself

An account of the life of Elisha Hurd Groves, the son of John Groves and Mary Hurd, born in Madison County, Kentucky Nov. 5, 1797. I went into the state of Indiana in the year 1819 and there took to wife Sarah Hogue with whom I lived seven years at which time I was a member of the Presbyterian Church.

In September 1831 I heard two sermons preached by Samuel H. Smith and Reynolds Cahoon on the coming forth of the Book of Mormon. I believed their testimony and commenced to preach it myself that fall and winter to my friends and relatives, and was baptized by Elder Calvin Beebe March 8, 1832 and confirmed by Elder Peter Dustin and ordained an Elder under their hands a few days after.

I continued to preach the doctrine of the Latter-day Saints. My friends thought I was becoming deranged through studying. They sought every means to recover me from the supposed delusion, sending for ministers of every denomination for 50 miles around who were soon put to flight by the truth, in consequence of which my wife and all my former friends became my enemies.

My life was threatened on every hand on which account I gave a horse and wagon to Brother John Lemmons to remove to Jackson County, Mo., after which I took my valise and went on foot to preach the latter day work. Immediately after, my wife, Sarah, applied for a divorce, which she got. She sold my land and robbed me of all my property which took place in the year 1833.

I then went to Jackson County, preaching by the way and baptized some 30 persons. I remained in Jackson County until November of the same year when we were driven out by the mob, headed by Col. Pitcher under the direction of Gov. Boggs. I went in company with 16 families south into Van Buren County on the first of December, returned to Bishop Partridge in Clay County about the 15th.

I went on a Mission east [December 1833], spent the winter in preaching in Illinois and in March 1834 returned to a small Branch of the Church on the Fabius [Faba] River, hired to work two months for clothing and preached three times a week and baptized a number of persons. I wrote to Bishop Partridge for Counsel and his counsel was not to go any further on a mission south (word illegible) necessary to return here immediately, but if I was there with a good rifle I should be useful and [to look out] for the Prophet Joseph with some 500 brethren [Zion's Camp] in June.

I obtained a good rifle and in the month of May [1834] went to the Salt River Branch of the Church [in Missouri] where I remained ten days until the arrival of the Prophet Joseph. I was organized in Zion's Camp by James Allred, Capt. of ten and marched in company to Clay County and remained there until the 11th of Sep. being ordained about the first of Sep. to a High Priest, and on the 11th [of September 1834] went in company with Morris Phelps on a Mission east in Illinois. Brother Morris left me to visit his friends. I spent the winter in preaching and baptized a number of persons.

In the spring of 1835 I got in company with Isaac Rigby [Higbee ?] and we traveled to Kirtland, Ohio and Baptized 75 persons¹¹⁵ on our journey and arrived in Kirtland on the 11th of Aug. [1835] and worked on the Temple two months and then was called to take a short Mission and raised up a small branch about 25 miles from Kirtland and baptized about 20 persons. The Branch was a few miles south of Cleveland, [Ohio]. I returned to Kirtland about the first of January 1836 and went into an English grammar school for a few weeks. From there I was taken out by the Prophet Joseph and put into a Hebrew School.

On 19 January 1836 by the counsel of Joseph, I married Lucy Simmons my present wife. Previous to reading the Book of Doctrine and Covenants I was ordained a Zion High Councilor [a member of the High Council in Zion] in Kirtland and received my Endowments [blessing] and made provisions for the removal of my wife with her friends to Clay County, Mo. Then I started on foot and preached on the way to that place overtaking my wife at Salt River Branch of the Church. We traveled in company to Clay County and remained a few weeks and was then called upon by John Whitmer and W. W. Phelps to go in company with Thomas B. Marsh on a mission to the south part of Kentucky to obtain means to purchase land for the benefit of the Church. We obtained about \$1,500.

Soon after our return I was set apart as a member of the Building Committee to build the Temple in Far West. Started on that business about 20th of Dec., traveled through the branches to Kirtland, obtained a subscription of \$15,000. [We] arrived in Kirtland, about February 1837 and obtained a printing press and some goods in the above place, and in the spring returned to Far West, Mo. and laid in goods at St. Louis by the way and paid the freight on the goods (illegible). Remained in Far West during that year, and in the spring of 1838 paid the government for 160 acres lying in Daviess County and removed onto it.

In the fall of the year the mob began to rage again and by the counsel from authority, I removed into Diamain (Adam-ondi-Ahman) and remained there until driven out by the mob about December. I [then] removed into Caldwell [County], and in February 1839 started for Illinois where I rented land in the neighborhood of Columbus, Adams County, and commenced [to cultivate and also spent some time] preaching in that part and baptized a number of persons. In the spring of 1839, took a Mission to the north part of Illinois, raised up a small Branch on the Pirkalalit River and returned home in the fall.

In the spring of 1840 removed to Madison, Hancock County, remained there [eighteen months] (several words illegible) ... in that part. In 1842 I removed into Nauvoo, and in the fall and winter following, took a Mission to the East part of Illinois and returned home in the spring of 1843. In the spring of 1844 took a Mission to preach Bro. Joseph's view on government and had to flee twice from mobs and returned to Nauvoo [after the martyrdom of the Prophet] a few days before Sidney Rigdon preached his (gourding?) sermon.

¹¹⁵ Some of his converts were the Averett family as recorded by Elijah Averett (1810-1886): I, Elijah Averett, was born December 12, 1810, with my twin brother, Elisha, in Maury County, Tennessee. We lived there until the fall of 1829, when we moved with our father, John Averett, to Hamilton County, Illinois. There I met and married Cherrizade Grimes, February 9, 1830. In 1832, I volunteered as a soldier, and went to the Black Hawk War in Captain Biggeerstaff's Company, Major Skeleton Battalion, and General Pasey's Brigade. My brother, Elisha, and I were out three months [years ?] and returned home on June 15, 1835. About that time Elisha Groves and Isaac Higbee came along and preached Mormonism to us. All of my folks and myself joined the Church of Jesus Christ of Latter-day Saints.

In the winter of [1844-45] I was out among the Branches collecting means for the building of the [Nauvoo] Temple and in the winter of 1846 (attended the Temple of Nauvoo) and in May [1846] turned my property into the hands of the Brethren who were left to preside [or provide ?] for the poor. On the 25th [February 1846 ?] left Nauvoo for the mountains. Stopped at Pisga, put in a crop and left it in the hands of those left to preside there and went on to Council Bluffs [where I arrived] before the Mormon Battalion left. We crossed over the river about the 1st of November and built a cabin in Winter Quarters. I was confined in my bed all winter with the lung fever and scurvy. In the year 1847 through the spring and summer I was on Picket guard and patrolled, being out every day 5 or 6 miles, and at night in the city.

In January 1848, I was called to President Young's division preparatory to removal to Great Salt Lake and to gather assistance for the . . [illegible] place. On the 17th of May [1848] we left Winter Quarters for Salt Lake traveling in Brother Young's Company and arrived in Salt Lake Valley on the 22nd Day of September [1848].

At the October Conference [1848 ?] I was set apart and Ordained a High Councilor. In the spring of 1850 I was called upon to act as Bishop in the Second Ward in Salt Lake City. In December [1850] I was called upon to accompany Brother George A. Smith to Little Salt Lake Valley where we arrived on the 18th of January 1851.

At the August election [1851] I was appointed a member of the Legislature and spent the following winter in Salt Lake City.

In the spring of 1852, I was set apart as a High Councilor in Parowan and in February 1853, I removed to Fort Harmony the first [but was soon afterwards] called back to Cedar City on account of the Utah War on July 27, and counseled by Brother George A. Smith to stay in Cedar City for the winter.

At the October Conference [1853] I was appointed a Patriarch, and Ordained a few weeks after in a Conference at Cedar City by brother Erastus Snow, one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

In the spring of 1854, I was called back to Harmony the first [Old Harmony]. In the summer of 1854, moved to Harmony the second [Fort Harmony] built at a very extensive (est____) and continued to live there until I moved to Kanarra in the year of 1861, in February, where I am now living.¹¹⁶

At the end of Elisha Hurd Groves' history is the notation: *"Received at the Historian's Office G.S.L. City April 1868"*

Someone also has written *"He died at Kanarra Dec. 20, 1868."*

Another record gives his death as 28 December 1867. Utah Cemetery Records show that he died on 9 December 1867 and was buried at Toquerville, Washington County, Utah. Book number 979.248 V22S.

¹¹⁶ Note: The brackets in the above history indicate some alternate wording of this history as presented by the Camp Emma J. Atkin of the DUP in Tooele County, Utah.

In his own book of Patriarchal Blessings someone has written, "*Elisha H. Groves died December 27th 1867 in Toquerville, Washington County, Utah.*" This could have been written by a family member before the book was sent to the Church Offices.

J. D. Lee (a son-in-law), visited the Groves home on January 4, 1868 and recorded in his journal, "*Father Groves had just been buried.*"

As discussed earlier, the actual date of his death is believed to be 29 December 1867.

APPENDIX C

Patriarchal Blessings of Elisha and Lucy

Given by Joseph Smith Sr.

August 27, 1835

In Kirtland, Ohio

Elisha H. Groves was born in Madison County, Kentucky, November 5, 1797.

Brother Groves, I lay my hands upon thy head in the name of the Lord, Jesus Christ, not knowing at this time what I shall say unto thee, but I ask the Father in the name of Christ to inspire my heart and give me a knowledge of those things which shall befall thee in time, and also of those blessings which He has determined to bestow upon thee, if thou art faithful.

I say unto thee, if thou desirest to be blest, thou must treasure up wisdom and knowledge, and keep all the commandments of the Lord, and thou shall be blessed with a father's blessing, for thee, thy children, and thy children's children, to the latest generation.

If thou wilt be faithful thou shall yet have power to call thy kindreds into the kingdom notwithstanding they are now, many of them, far from the knowledge of the truth. Thy sins are at this time forgiven thee, and I confirm upon thy head the Holy Ministry unto which thou hast been ordained. Thy life shall be precious in the sight of the Lord, for thou shalt live to a good old age, and if thou wilt keep all the commandments of the Lord, and desire it with all thy heart, thou mayest be translated, that thou shall never be brought down to the grave, but remember, that thou must become Holy, like unto Enoch to obtain this great blessing -- or thou mayest tarry. The Holy angels shall minister unto thee, and even in their hands they shall bear thee up. Thou shalt have the desires of thy heart in righteousness, and power to accomplish thy mission, and be a means in the hands of thy God in calling many into His kingdom; Yea, thou shalt be mighty in the earth, and thy testimony shall astonish the great and the learned, for thou shalt be able to proclaim the gospel with mighty convincing power, and the Lord thy God will give thee victory over the adversary, and all who uphold His work, and nothing shall be too hard for thee, for thou shalt see the winding up scene of this wicked generation.

Therefore remember that thou shalt receive according to thy diligence, and I pray my Heavenly Father to seal them upon thee, and write them with his own finger. Amen.

- Oliver Cowdery, Clerk and Recorder

Given in Kirtland, Ohio, Aug. 27, 1835 and recorded Oct. 9, 1835.

Elisha H. Groves was born in Madison County, Kentucky, November 5, 1798.

Brother Groves, I lay my hands upon thy head in the name of the Lord Jesus Christ, not knowing at this time what I shall say unto thee, but I ask the Father in the name of Christ to inspire my heart and give me a knowledge of those things which shall befall thee in time, and also of those blessings which he has determined to bestow upon thee, if thou art faithful. I say unto thee, if thou desirest to be blest, thou must treasure up wisdom and knowledge, and keep all the commandments of the Lord, and thou shalt be blessed with a father's blessing, for thee, thy children, and thy children's children, to the latest generation.

If thou wilt be faithful thou shalt yet have power to call thy hundreds into the kingdom notwithstanding they are now, many of them, far from the knowledge of the truth. They are at this time forgiven thee, and I confirm upon thy head the holy ministry unto which thou hast been ordained. Thy life shall be precious in the sight of the Lord, for thou shalt live to a good old age, and if thou wilt keep all the commandments of the Lord, and desire it with all thy heart, thou mayest be translated, that thou shalt never be brought down to the grave, but remember, that thou must become holy, like unto Enoch to obtain this great blessing - or thou mayest tarry. The holy angels shall minister unto thee, and even in their hands they shall bear thee up. Thou shalt have the desires of thy heart in righteousness, and power to accomplish thy mission, and be a means in the hand of thy God of calling many into his kingdom; yea, thou shalt be mighty in the earth, and thy testimony shall astonish the great and the learned, for thou shalt be able to proclaim the gospel with mighty convincing power, and the Lord thy God will give thee victory over the adversary, and all who uphold his work, and nothing shall be too hard for thee, for thou shalt see the winding up scene of this wicked generation.

Therefore remember that thou shalt receive according to thy diligence, and I pray my heavenly Father to seal them upon thee, and write them with his own finger. Amen.

Oliver Cowdery Clerk and Recorder.

Given in Kirtland, Ohio, August 27, 1835 and recorded October 9, 1835.

Note: This blessing given by Joseph Smith Sr. was recorded by Oliver Cowdery, the same hand which wrote most of the Book of Mormon. It is easy to see why he was the right man for that job.

PATRIARCHAL BLESSING
OF
ELISHA H. GROVES

Given by Hyrum Smith Patriarch of the Church of Jesus Christ, January 8th, 1844, at Nauvoo City of Joseph.

A Patriarchal blessing of Elisha H. Groves son of John and Mary Groves. Born in Madison County, Kentucky, November 5th, 1797.

Brother Elisha, I lay my hands upon your head in the name of Jesus of Nazareth and bless and seal the same upon your head.

Behold I say unto you, Elisha, you shall be blessed in your day and generation even spiritually and temporally notwithstanding the past afflictions, trials and tribulation in all your past experience and the afflictions that have been suffered by the hand of Providence for your benefit to bring you unto the powers of appreciation and for a promise of a better inheritance to be received in Zion which by the Lord shall be founded and they that have been oppressed and the poor shall dwell there and their hearts shall be satisfied when the earth shall yield forth in its strength and their wants shall be filled and shall overflow.

Nevertheless you shall be blessed in your house and in your habitation and yet in your garner and in your posterity and in the honor and glory thereof in time and in eternity and with the priesthood and with your rights inherent, coming in the lineage of your fathers with the seal and the knowledge to be confirmed in due time which lineage is in Ephraim according to the tribe and rights of your fathers. The same to be continued from generation to generation and your name shall be perpetuated in their lineage until the latest generation of man and your name shall be written in the chronicles of your brethren and be numbered with the called and chosen to stand in your lot in the appointed hour upon Mount Zion with the hundred and forty and four thousand.

These blessings I seal upon your head, even so Amen.

PATRIARCHAL BLESSING
OF
LUCY SIMMONS

Given by Joseph Smith Sr., July 1834 [1835 ?]

A Patriarchal blessing of Lucy Simmons given under the hands of Joseph Smith Sr. in Kirtland, Ohio, July 1834 [1835 ?].

Sister Lucy, I lay my hands upon thy head and pronounce upon thee the blessings of heaven and earth. Thou art in the days of thy youth and thou shalt be blessed with the blessings of earth in as much as is needful and thy soul shall be satisfied. Thy soul has been drawn out to thy Heavenly Father for thy fellow creatures. Thy eyes shall gaze upon the Heavenly worlds and angels shall minister unto thee and teach thee many things concerning thy duty. Thou shalt stand upon the earth and see the winding up scene of this generation and thy soul shall be satisfied with the goodness of God. Thou shalt seek wisdom and shall obtain it. Thy life is secured unto thee and pestilence shall not have power over thee. Thy name is written in the Lambs Book of Life and in the morning of the resurrection thou shalt receive a crown of Celestial glory and I ask my Heavenly Father to seal these things upon thee in the name of Jesus Christ, even so, Amen.

PATRIARCHAL BLESSING
OF
LUCY GROVES

By
Hyrum Smith
January 8, 1844

A Patriarchal Blessing of Lucy Groves, daughter of Samuel and Leah Simmons, born in the town of New Ashford, County of Berkshire, Massachusetts, February 1, 1807. Given under the hands of Hyrum Smith, Patriarch, Nauvoo City of Joseph.

Sister Lucy, I lay my hands upon thy head in the name of Jesus of Nazareth to bless you and I seal you up unto Eternal Life from this hour as a blessing by promise according to the mind of the Spirit, for you shall be blessed for the integrity of your heart, both your integrity, zeal, knowledge, wisdom and your works even the works of your hands shall be blessed with divine favors and shall redound to the glory of God to your honor, immortality and Eternal Life, and also to the comfort and

consolation of your house and your habitations wherein you shall have peace and the communion of the Spirit and have fellowship with the saints and you shall be blessed with the mysteries of God to be unfolded in due time and a heart of willing obedience in all time to come in the midst of trials and perils and tribulations sore and nothing shall separate you from that love which is shed abroad and to fill the hearts of the willing and obedient and as a daughter of Abraham and of the blood of Joseph in the lineage on the side of the mother wherein you shall be blessed with that faith and inheritance in that lineage to be received in common with thy husband and your name shall be perpetuated in the lineage of your posterity with possessions and the blessing of the Priesthood while the earth shall stand. Therefore let your heart be comforted for what I seal on earth shall be sealed in heaven. Therefore you are blessed spiritually and temporally and shall have days and years multiplied upon your head and a place, even a mansion, in the kingdom of your Father. These blessings I seal upon your head. Even so, Amen.

PATRIARCHAL BLESSING OF LUCY GROVES

Given by Isaac Morley
May 1843

A Patriarchal blessing upon the head of Lucy Groves, daughter of Samuel Semans and Leah Lewis, born February 1, 1807, New Ashford, Berkshire County, Massachusetts, given under the hands of Isaac Morley, Patriarch, May 1843, Nauvoo City of Joseph.

Sister Groves, in the name of Jesus, thy Redeemer, I bless thee for thou art worthy and thy former blessing shall be realized unto thee. Thou hast never been excelled by purity of motive. The integrity of thy heart and thy mind has reached the Heavens. It was never the desire of thy heart to dissemble nor to deviate from purity of principle. It has been thy lot and thy fortune to endure hardships and privations. Let thy heart be comforted for thou shalt be satisfied. Thy labors shall be crowned with the blessings of the earth. The dews of Heaven shall yet cause thy heart to rejoice. There could be no greater satisfaction of enjoyment than to comfort the widows and feed the orphans. Thy last days shall be thy best days. Thy robes shall be made white in the blood of the Lamb. In thy retired walks and meditations, remember that yonder sun is typical of the glory that shall be crowned upon thy head. The blessings of the white stone and a new name shall be given unto thee. By virtue of the Priesthood, thou shalt receive thine exaltation to set upon thrones with thy benefactor in a kingdom of glory. Let thy heart be comforted, for this is thy blessing for it shall rest upon thee and be realized upon thee and thy posterity after thee to the latest posterity. It is the delight of thy heart to see flocks and herds because thou art of the seed of Jacob. By virtue of the Holy Priesthood, I now seal this blessing upon thee in the name of Jesus, Amen.

PATRIARCHAL BLESSING
OF
LUCY GROVES

By
Elisha H. Groves
December 4, 1853

A Patriarchal Blessing upon the head of Lucy Groves, daughter of Samuel Semans [Simmons] and Leah Lewis, born February 1, 1807 New Ashford, Berkshire, Mass., given under the hands of Elisha H. Groves, Patriarch, December 4, 1853, Cedar City, Iron County, Utah.

Lucy, in the name of Jesus of Nazareth, by virtue and authority of the Holy Priesthood with which I am invested and set apart to bless thee with a fathers and a husbands blessing. I say unto thee that thou art blessed of the Lord and I confirm upon thy head the blessings wherewith thou hast been blessed and the Holy anointing wherewith thou hast been anointed in the House of the Lord, and I say unto thee that thou shalt increase in wisdom because of the integrity of thy heart and thy faithfulness to thy husband in the days of affliction. Therefore thy days shall be many upon the earth. Thou shalt be satisfied with life. Thou shalt become a blessing to the Lamanites and their posterity and shall be a mother in Israel in very deed. Thou shalt have the desire of thy heart because thou desirest nothing but what is for thy benefit and the benefit of thy family and the advancement of the cause of God on earth.

The blessings of the Patriarchs thou shalt realize. Thy posterity shall be numerous upon the earth. Thy name shall be had in honorable remembrance of thee throughout all generations of time and all eternity. Thou shalt sleep at the end of a good old age, come forth in the morning of the First Resurrection, receive thy crown, dominion, power and eternal increase. Thy last days shall be thy best days and thou shalt not want for bread, therefore let thy heart be comforted and be thou a helping mother unto thy children and unto thy companion as thou hast been in days that are gone by. These sayings shall be fulfilled upon thy head, even so, Amen.

APPENDIX D

Letter of Lucy Simmons Groves

to her first cousin, William Lewis
(July 29, 1877)

William Lewis was the son of James Lewis, Leah's brother. Leah Lewis was the mother of Lucy Simmons Groves. William was born in New Ashford, Massachusetts in 1805, married Suzannah Dewey in 1825, moved with his family to Fairfax County, Virginia in 1852, and died in 1885.

This letter was transcribed in 1993 by Alan Lewis (of Arlington, VA), great grandson of William Lewis. The letter has been in his family from William Lewis. The transcription has been modified only slightly here, including punctuation and capitalization for easier reading. I am indebted to a cousin, Stella Lee Prater of Hurricane, Utah for bringing this letter to my attention.

Toquerville, July 29, [1877]

Wm Lewis: Dear Cousin, I received day before yesterday a letter from cousin Sarah [Pratt?] South Wm town told me where you lived and many of my relatives. Was glad to hear, for many years has passed away and I have heard but little about them. I take the liberty of writing a few words to let you know I am yet living. Am in my seventy first year in tolerable good health and spirit. My husband [Elisha Hurd Groves] has been dead ten years. Have a good home, two city lots with fruit, grapes, figs, apples, peaches, plums, lucern [alfalfa], some corn, melons, vegetables -- till it is covered all over with thick mantle of green.

[My] family joined the Church of Jesus Christ of Latter-day Saints in an early day. [We] have remained with them. Mother is dead, had nine children, four girls dead, five [children] living, three boys, one sister and myself.

Now I want to know how do you do and what you think of the work of the Lord in these last days. You of course hear all the evil reports in circulation. The truth you may hear, and maybe not, it is for you to see to it as well as me. The ancient prophets tells us of the work of the latter days, a marvelous work and a wonder. Look and see for yourself. I am thankful to God, my Heavenly Father, that I was led to embrace the gospel, that I live in this momentous day we see here and what for [ink blot] is a work to be performed for our dead forefathers which sleep. I wish I was capable of telling you what I know of a truth concerning the truth of this work and the Book of Mormon containing the fullness of the everlasting gospel of the son of God. For one testimony read the 99th chapter of Isaiah

and all the prophets had their eye on this day and I bare this testimony to you. This is the work of God and Joseph Smith was a prophet of God and sealed his testimony with his own blood.

Have you ever seen the Book of Mormon or read it? Look to it. I am to incapable to tell you much. Every thing at home and abroad testify to the truth of this work and the gathering of Israel in last days. The kingdom of God is set upon the earth no more to be thrown down. Read the Book of Daniel. Read the scriptures for they all testify the same thing.

Wm, I want genealogy of my fathers and all, both living and dead. There is many of my relatives in the old graveyard where my father lies and grandfather. Can you tell me grandmothers name and her father's and mother's given sir and given names? Will you not tell me all their names back as far as you know and where they come from and what ship they come on over the Sea? You may think this is a curious thing for me to ask of you. Yourself and Uncle Wm White are all the ones living that I know of that can give me the names of any back beyond your father. Please give me a list of all you know. Time of birth and death if you can. I want their names all you know of. You [will] not be sorry to help me. You see how awkward I am, but it is done with trembling hand. I want Uncle Gideon's and Uncle David's wives sir and given names and Uncle Gideon's children if dead. I expect to hear from Eunice.

I have never heard much from New Ashford since I was there, I think in 1827. I heard again in 1849 by Lewis White in Salt Lake City on his way to California. Someone of my family was at emigrants camp heard the name of a sick man, Lewis White. I sent for him. He was brought to my house almost helpless as an infant. I took care of him five weeks. No thought he could recovered though a mere skeleton. Staid with us four months. His company went on but another company was fitting up. He said he must go and see the Elephant.¹¹⁷ A young man named Barnard McAffrey, an intimate acquaintance with him, fitted up with four mules each a pack mule two black ones and two light colored, started off. [He] felt well, said they was coming back and would as soon as they got through in two years.

After that my husband with others was called as pioneers to go and settle Southern Utah, two hundred and fifty miles towards California in Dec. [1850]. I did not go till June [1851] after the whole country was lined with Indians, though peaceable. I got acquainted with a great many. They told me a great many things what happened while the emigrants were passing on through there. The Indians killed a good many. They told me of two men one of them had a red head and they had four mules, two black ones and 2 light ones. Mc had red hair. Our fort was near the place where they were killed. I was satisfied it was them for I sent to California by a good many of my acquaintances to find them but never heard of them.

I was about seventeen years old when I was in New Ashford. It was so that I went there was an ignorant girl raised in poverty and want. I learned in my absence from home that I never would have learned any where else. I got homesick [illegible] your folks a good deal of trouble which I could not repay them. I have ever been glad I went there. I saw the grave of my father and the home of my

¹¹⁷ The phrase, "to see the elephant" was a common expression of those who traveled the Oregon Trail. It has many possible origins. The common meaning at the time was to express the excitement of traveling, to see remarkable sights or an adventure of a lifetime. The reference of this phrase is not to the actual elephant, but is a figurative extension of an earlier meaning. Successful fortune hunters said they had "seen the elephant" or "tracked the elephant." Unsuccessful travelers complained of having "seen the elephant" and wanted no more of it.

mother [and] the place of my birth. I feel thankful for the remembrance of that sacred spot. It has ever been dear to me.

Your father and mother Eunice and Gideon and your self, Aunt Sarah family have all been dear to me while there. My grandfather came to see me. [He was] an old man bent with age. I was young and did not know enough to appreciate my grandsire. Had I known what I now know, I would have embraced him in my arms and kissed him. Do you know any about my grandfather Semons family in Cheshire? You used to talk about your girl, Susan. If I remember Susan Dewey, is she your wife? I expect what I have written will puzzle [you] to read it and more to answer it. My thoughts are scattering. Will you [answer] this soon? It is a thing of importance with me.

With respect from your cousin, Lucy Groves

to Wm Lewis,

Toquerville, Kane Co. Utah

Toquerville, Utah

Sarah says Ira lives with one of Aunt Patience boys. Who is this? Couldn't P tell me where some one of Uncle Gideon children live town po [?]. Where were your father and mother buried? If my request to you is an expense, tell me, I will reward you. Tell me of your family. Maybe you cannot read all my scribbling. I have done the best I could. Am so anxious to know. I am tired. Must stop.

Lucy Groves

APPENDIX E

Life sketch of Bodil Marie Hansen

(as seen in the following biography of her son, Rosmus Lynn)



Bodil Marie Hansen

Biography of Rosmus Lynn
(Written by a Lynn family member)

On October 18, 1850, in the city of Willistufto, Denmark, was born a son to Carl Julius Lehn and Bodil Mary Madson [Hansen], whom they named Rosmus. He was the third son of four children, the oldest being a girl.

Not long after this event the Mormon Elders came to the home of these noble people and they were soon baptized and began planning to come to America to live with the Saints.

Their parents were very bitter toward them for joining this strange faith, but it never daunted them, and in 1854, when Rosmus was but four years old they left their native land for a country whose people were strange to them in custom and language, but who were all believers in the true faith.

They left their oldest son in Denmark, hoping to soften the hearts of the Grandparents and bring them to the faith, but in vain. Their letters were never answered, nor did they ever hear from their loved ones again.

They crossed the ocean in a sailing vessel, being seven weeks and three days on the water. They landed at Halifax, and from there took passage on a steam ship down the St. Lawrence River to Iowa City.

It was a custom on these trips to take a good supply of coffins along, as there was always such a loss of lives from the cholera. This was the case on this trip.

Soon the mother of this little family was stricken and it was feared she would die.

Her little son Rosmus came to her bedside and asked her if she was going to die. She answered that she didn't know, but if he would ask God to spare her life, He would. The little boy knelt by her bed, and this was his prayer: "Father in Heaven, bless your little boy, Amen." With tears in her eyes the Mother said: "God couldn't bless his little boy and take his mother." And her life was spared.

After arriving in Iowa City, they secured a wagon and team of oxen and started the long journey of 1300 miles across the plains.

After many weeks of wary travel, the father became sick and died, and was buried in a crude grave by the wayside somewhere along the Platte River. (in Wyoming).

With strong faith, the mother with her three children continued on their journey.

In their train was a young Danish-man named Rosmus Anderson who was traveling alone, and offered to drive their oxen, for which they were very grateful.

They arrived in Utah in 1855 and were sent to Cedar City to settle. There the mother worked very hard to supply food for her three children, washing day after day, at night bringing home a small pan of flour or cornmeal for her day's work, or a garment someone had outgrown.

Her children went barefooted in the snow, but when any of them complained, she would remind them that God was very good to them because they were blessed with health, for which they should be very thankful.

A short time later, she married the teamster who had assisted them on their journey. To this union was born a son whom they named Carl Julius after her first husband.

Things were easier for two short years, then sorrow again came to this little family, for the step-father was killed. Once again the mother was left to care for her children, with one more added.

The family then moved to Old Fort Harmony. The girl was then old enough to help some and Rosmus and his brother were big enough to herd cows for other families, while the mother did washings, worked in the harvest fields, or whatever she could find to do.

After a year or two the family moved again, this time to Grafton where the mother was married a third time to a Mr. McFate, a farmer. Soon after, a flood came down the virgin river, leaving them homeless, although they saved their household goods and escaped with their lives for which they were very thankful. As always, they looked for the brighter side, trying to forget the dark.

From there they moved to St. George in 1861, and camped at the old camp grounds until the city was laid out, then moved on their city lot and built an adobe house.

The settlers then began making canals for irrigation. Rosmus, who was just 26, and his brother 19. went to work on them. The work was very hard and they had few clothes to wear and less to eat. They would work hard all day and for lunch would have a small bucket of alfalfa greens, or on special occasions bran bread and molasses.

At this time the settlers began having trouble with the Indians. Rosmus was called to take his turn standing guard while his brother helped fight. Many times Apostle Erastus Snow called on the young Rosmus to interpret for him when friendly Indian runners would come with news from the fighting district.

At this time the step-father took sick and was ill for a long time, and finally died. The two older sons were stalwart boys who were now old enough to help the mother provide.

Rosmus and his mother decided to go to San Pete for flour. It was a long, tiresome journey over country which was very thinly settled. When they reached their destination, one of the oxen became sick and died. They traded its mate for eighteen bushels of wheat, and started for home with but two oxen. When they were out miles from anywhere, one of the remaining oxen became sick and was almost dead. They had no medicine, but as always they thought of a higher power. There in the desert alone this mother and son knelt in solemn prayer and asked that their oxen's life be spared that they might reach home safely. So great was their faith that when they had finished praying, the sick oxen got to his feet and began to eat. They gave thanks to their Father for his kind watchfulness, and continued their journey in safety. The trip had taken most of the summer.

[Note: Bodil Marie Hansen died on 16 June 1889, in Pima, Graham County, Arizona. No other information is known of her.]

APPENDIX F

Illinois Asks Forgiveness of LDS Church

The Illinois Legislature passed a resolution offering an official apology seeking “The pardon and forgiveness” of the Church for the expulsion of approximately 20,000 members from the state in 1846, and the murder of the Church’s first leader, Joseph Smith, in 1844.

The resolution was adopted by voice vote March 24, 2004 in the Illinois House of Representatives. The apology was sponsored by state Reps. Dan Burke, D-Chicago, and Jack Franks, D-Woodstock, and comes as a result of a dinner last year between Utah then-Lt. Governor Olene Walker and her husband, Myron, and Edward Burke and his wife, Anne.

Burke is an alderman from Chicago and brother of the state representative who sponsored the legislation.

Rep. Burke said it seemed appropriate to make the historical gesture, since many Mormons in Utah are only three generations removed from the atrocities of that early exit.

The resolution, while largely symbolic, is significant to members of the Church.

The actual resolution reads in part:

Whereas the biases and prejudices of a less enlightened age in the history of the State of Illinois caused untold hardship and trauma for the community of Latter-day Saints by the distrust, violence and inhospitable actions of a dark time in our past; therefore be it resolved by the House of Representatives of the 93rd general assembly of the State of Illinois, that we acknowledge the disparity of those past actions and suspicions, regretting the expulsion of the community of Latter-day Saints, a people of faith and hard work and be it further resolved that we ask the pardon and forgiveness of the community of Latter-day Saints for the misguided efforts of our citizens, Chief Executive and the General Assembly in the expulsion of their ancestors from the gleaming city of Nauvoo and the State of Illinois.

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**LIFE AND FAMILY
OF**

WILLIAM REES DAVIES
(31 July 1806 — 5 February 1865)

and his wife
RACHEL MORRIS
(6 June 1803 — 28 May 1882)

Including a short history of their daughter,

ELIZABETH DAVIES
(23 November 1829 – 27 September 1890)
and her husbands,
REES JONES WILLIAMS AND JOHN JOHNSON DAVIES

And their son,

JAMES GEORGE DAVIES
(6 November 1832 – 3 April 1909)
and his wife
POLY WILLIAMS

By

Murland R. Packer

PREFACE

The lives of William Rees Davies, John Rees Davies, Elisha Hurd Groves, and their families are very entwined, with many common facets. As the author has prepared histories for these families, many of the common aspects have not been repeated in each history. For this reason, it may be useful to review other histories to gain a better understanding of any one family.

It is touching to witness the love and concern that the Welsh Saints had for their fellow members in this new church. Many of them traveled several days to see the first group leave for America in 1849. They sang and waved as the ship pulled away from the dock, tossing them oranges until they could no longer reach the ship. Those left behind knew that they would never see their friends again unless they, also, went to Zion. It was an expensive and dangerous trip for the passengers who were mostly poor, and some aged. For William and Rachel, it was more than a three-year journey before they reached Zion and another year before they were settled in a new home they could call their own. For most of the travelers it would mean learning a new language. William was a tailor, so in America it meant learning a new profession. His three sons were also tailors. The letters they wrote to friends left in Wales, were full of love and optimism; even though they had suffered greatly, they always expressed a desire for others to follow them.

The journey included about 5,000 miles on a sailing ship from England to New Orleans, 1,100 miles on a steamship up the Mississippi River to St. Louis, 500 miles by steamship up the Missouri River to Council Bluffs and 1,100 miles across the plains in a wagon train (mostly walking) to Salt Lake City. Then the Davies traveled another 300 miles south, the following spring. It is hard for us to appreciate their trials because in the summer we can leave Salt Lake City after sunrise, drive to St. George in a comfortable air conditioned car, have lunch with friends and be back home before dark. Or, we could fly from Salt Lake City to England in a day. How can we possibly appreciate their physical efforts, faith and courage as they went into a wild and unknown land. They definitely heard the "Call of Zion."

We, their family members, are certainly lifted by a knowledge of the sacrifices of these ancestors. To learn of them is to bring this family to our door and into our lives. I have a keen sense of the importance of knowing our forefathers and understanding their valiance in improving the road from which we must begin our journey. A study of their lives can also bring our ancestors into focus for our children as they prepare to follow us. Reading and discussing their pioneer lives in our families is a pleasant way to accomplish this and also to bring us all closer together. After all, we are one very large family.

----- MRP

William Rees Davies was born in Newchurch, Carmarthenshire, South Wales, on 31 July 1805. He was the son of Rees Davies and Ann Thomas. William was the first of six children born to this union. There were five boys and one girl. The christening was recorded on 8 August 1805, in the baptismal register of Bwlchnewydd Independent Chapel¹ which is located in Newchurch Parish. This is only a mile or so from Newchurch. The parents were recorded as “Rees and Ann David.”²

Wales is bordered on the east, north and south by England, and on the west by the Irish Sea and St. George’s Channel. It is a land of high mountains and rushing streams. Its people are descendants of the early Britons, but because of the rugged terrain, they escaped invasion by conquering hoards and consequently maintained an unmixed language.

After coming to America, the family name of Davies was commonly spelled as Davis. This seemed to be due to the fact that Davis was a common name in America, but Davies was not.

It is my understanding that in Wales the names “Davies” and “Davis” are given an identical pronunciation, and that when someone introduces himself as “Davies” he will add something like, “That’s ‘Davies’ with an ‘e’.” Or if his name is “Davis” he will clarify that it is “Davis without the ‘e’.” But uninformed Americans continue to make what is to them the obvious distinction in the pronunciation of “Davis” and “Davies.” And many bearers of the surname “Davies” in order to preserve the Welsh pronunciation in America have simply changed the spelling to “Davis.” However, it is commonly spelled both ways in the records.



Bwlchnewydd Independent Chapel, New Church, South Wales, where William R. Davies was christened in 1805. Photo provided by Dwayne & Margaret Davies.



St. Marys where William and Rachel were married. Photo provided by Dwayne & Margaret Davies.

¹ This congregation was organized in 1746; however, its records date no earlier than 1805.

² Reported in a letter describing this research, dated 31 July 1957, by *Genealogical Society of the Church of Jesus Christ of Later-day Saints*, as follows: “You will note that the name is spelled David, rather than Davis or Davies, but this is no obstacle in Welsh surnames, as such transition is very common.”

William was a tailor by trade. All three of his adult sons also became tailors. He married Rachel Morris of St. Ishmael, Carmarthenshire, South Wales in early 1825. The marriage was in St. Marys Parish, Swansea, Glamorgan, Wales. She was born on 6 June 1803, in St. Ishmael, Carmarthen, Wales to George Morris and Catherine Anthony. She was christened on 4 July 1803.

Bert J. Rawlins, A.G., was hired by Raymond Davis to research this family. His report to Raymond, dated 25 June 1984, includes the following:

The children of George Morris and Catherine Anthony were found christened in St. Ishmaels Parish, Carmarthenshire. The Christening of William Rees Davies, along with those of his brothers and sisters, was found in the baptismal register of Bwlchnewydd Independent Chapel, which is located in Newchurch Parish. William R. Davies and Rachel Morris moved a great deal during their married life.

First, a marriage for William Davies and Rachel Morris was found in St. Marys Parish, Swansea. This couple was married in 1825. Your William and Rachel Davies had their first child in the same year. It is likely this is the correct marriage.

According to the family group sheet for this couple, their first two children were born in Bristol, England, and this is probably correct. We do not have any of the PR's for Bristol in the library here so a search could not be made for the christenings of their children born there.

I did look for their last three children, namely, Elizabeth, James George and David. I could find no likely christening entry for Elizabeth in Wales, and the reason she cannot be found, I believe, is because she was born in Bristol, along with the two older children. According to the family group sheet, the fourth child, James George, was born in Llanelly, Carmarthenshire. A search of the BT's of this parish produced the christening entry for this child. He was christened as James, not James George.

According to the family group sheet, the third and fifth children of William and Rachel Davies were born in St. Ishmaels Parish, Carmarthenshire. A search of the BT's for this parish produced a baptismal entry for their son, David, who was christened in May of 1834. . . Their son, David, died at age 6 (1840), but there is no indication where. I searched the burials of St. Ishmaels Parish in the hopes that William and Rachel were still residing in this Parish, but no burial entry was found. This couple was residing at Penydarren in Merthyr Tydfil Parish when they were baptized into the Church. Maybe they were in Merthyr Parish in 1840 when David died. So, with this in mind, I searched the BT's of this parish where I found what appears to be David's burial entry. We will need to get the death certificate since it will identify his father whom we hope will be William Davies, tailor.

Very little is known of the early lives of William and Rachel. No personal histories or letters have been found. Children of the Welsh working class nearly always stayed within that class. It was very difficult to rise to another class, and land ownership was basically not a possibility. Most of the Welsh, including women, were literate thanks to the "circulating schools" from the previous century.

These schools consisted of brief training in reading skills from various nonconformist ministers who traveled the countryside out of an intense desire to get people to read the Bible. Their idea was to teach small groups of individuals, who in turn would instruct others. The emphasis was on reading, with little attention given to writing. Welsh Protestants were in opposition not only to the Catholic Church, but also to the State-controlled Anglican Church of King Henry VIII. Thus, they referred to themselves as “nonconformists.” William and Rachel moved often in those early years to different parishes in the southeastern section of Wales near the Atlantic Ocean, with a few years in Bristol, England. They spoke English as well as Welsh. They had five children:

1. **George Davies**,³ was born on 17 November 1825, probably in the Parish of St. Augustine, Bristol, Gloucestershire, England.⁴
2. **John Rees Davies**, was born on 16 September 1827, in Bristol, England.⁵
3. **Elizabeth (called Betsy) Davies**, was born on 23 November 1829, in Carmarthenshire, South Wales.⁶
4. **James George Davies**, was born on 6 November 1832, in Llanelly, Carmarthenshire, South Wales.⁷
5. **David Davies**, was born on 9 May 1834, in Ferryside, Carmarthenshire, South Wales. His record of baptism is found in the parish records of St. Ishmael. He died 30 November 1840. His burial record is found in the Bishop’s Transcript for burials in the Parish of Merthyr Tydfil, Glamorgan County for 1840.

Tragedy struck the Davies family when David, the youngest, died on 30 November 1840 at the age of six. The cause of death is not known; however, cholera was rampant at that time and was likely the cause. This must have been a great shock to the family. This loss, however, may have prepared them for the message of the Restored Gospel which was soon to come into their lives.

The first Mormon missionaries assigned to Wales were Henry Royle and Frederick Cook, who began to proselyte in North Wales in October 1840. Some months earlier, others had been preaching in the English counties which border Wales. These missionaries could well have gone into some of the Welsh villages for a street meeting or two. However, there was little success in these missionary efforts.

³ George was named after his grandfather, George Morris.

⁴ Probably in Bristol, England. No birth record for George Davies was found in Wales by the research of Bert Rawlins.

⁵ As reported by Llewellyn Harris in his notebook, page 21. Also in the patriarchal blessing of John Rees Davies it states that he was born in the Parish of St. Augustine, Bristol, England. The parish baptism records are available for that period, however, a search by the author was not able to find that record.

⁶ Birthplace found in Elizabeth’s patriarchal blessing given 10 October 1854 in Salt Lake City. No records have been found in Wales.

⁷ This record is found in the Bishop’s transcripts for Llanelly Parish, Carms., baptisms 1831, film 105163. He was christened as James, not James George.

William Henshaw was the first missionary assigned to the heartland of Wales, having been directed to go there by Elder Lorenzo Snow. The following summarizes the work of William Henshaw:⁸

February 14, 1841.—At a conference in London, it was moved by Heber C. Kimball, seconded by Wilford Woodruff, that Lorenzo Snow be appointed president of this conference;⁹ also to take the superintendency of the Church in London. This appointment was confirmed on the 6th of April, at the annual conference in Manchester. At that conference, nine of the Quorum of the Twelve were present, viz: Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, Orson Pratt, Willard Richards, Wilford Woodruff, John Taylor and George A. Smith. The records show that after Brother Snow's return from conference up to the 26th of May, he had baptized eighteen persons.

Before leaving Greet's Green to take charge of the Church in London, Brother Lorenzo held several meetings in Wolverhampton, a flourishing town numbering several thousand inhabitants. There he succeeded in establishing a branch of the Church. A man, by the name of William Henshaw, was one of the number who embraced the Gospel at that time; a man of ability and force of character. Elder Snow baptized William Henshaw, ordained him an elder, and sent him into Wales to preach the gospel, to introduce and open the Gospel door to that people. William became very useful as a minister of and advocate for the truth. He was very successful and greatly blessed in his labors.

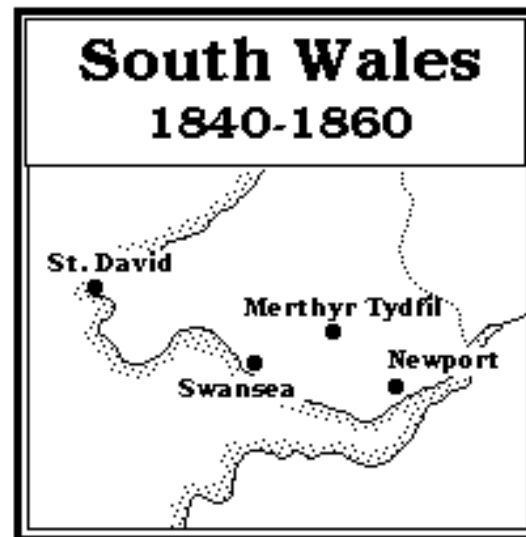
William Henshaw baptized several hundred converts, and organized several branches of the Church in Wales prior to the arrival of Captain Dan Jones, who was sent as a missionary from Salt Lake to that people. It is due to the integrity of history that this statement should be made, as it has generally been supposed, by those not familiar with the early period of the work abroad, that Captain Dan Jones was the founder of the Welsh mission. It was Lorenzo Snow who started that mission, and his convert, Elder William Henshaw, was the instrument, after which Dan Jones went into Wales, and agitated the whole of that country with the gospel and power of the Church.

It is a matter of deep regret that, after having performed a great and good work—after having been instrumental in bringing into the Church, among the many whom he baptized, several persons who became prominent and influential preachers of the Gospel, that he should make shipwreck of his faith through that destructive demon, intemperance, and by intoxication destroy the powerful faculties with which God had endowed him. He crossed the ocean, and, in St Louis, died a drunkard.¹⁰ Once beloved and highly respected, he yielded to the weakness of the flesh, and "died as a fool dieth"—an object of regret and pity, a warning to those similarly tempted.

⁸ Taken from *Biography and Family Record of Lorenzo Snow*, by Eliza Roxey Snow, chapter X

⁹ Today this would be called a District.

¹⁰ William Henshaw died 5 February 1865 of consumption: Branch records 40-41, Mission records 1-96, as reported by the research of Bert Rawlins.



William Henshaw went directly to cosmopolitan Merthyr Tydfil in South Wales. It was a thriving town which had recently become the industrial center of Wales.

Merthyr was situated close to reserves of iron ore, coal, limestone and water, making it an ideal site for ironworks. Small-scale iron working and coal mining had been carried out at some places in South Wales since the Tudor period, but in the wake of the Industrial revolution, the demand for iron led to the rapid expansion of Merthyr's iron operations. Dowlais Ironworks was founded by what would become the Dowlais Iron Company in 1759, making it the first major ironworks company in the area.

The fourth ironworks was Penydarren, built by members of the Homfray family in 1784. As these works were established, along with their associated iron ore and coal mines, Merthyr grew from a village of some 700 inhabitants to an industrial town of 80,000 people.

The demand for iron was fueled by the railways and by the Royal Navy, which needed cannons for their ships. During the first few decades of the 1800s, the ironworks at Dowlais and Cyfarthfa continued to expand, and at their peak they were the most productive ironworks in the world. 50,000 tons of rails left just one ironworks in 1844 to enable expansion of railways across Russia to Siberia.

By 1857 the Dowlais Iron Company had constructed the world's most powerful rolling mill. At its peak, this ironworks operated 18 blast furnaces and employed 7,300 people.

Joseph Smith noted the significance of the first baptisms in South Wales as follows:

Sunday, February 19, 1843 ----- Elder William Henshaw having been directed by Elder Lorenzo Snow to go to South Wales, he commenced preaching in the English language privately to several families in Penydarren, near Merthyr Tydvil, Glamorganshire. A number of the people believed his testimony, and this day he baptized William Rees Davis, his wife, and two of his sons,¹¹ and commenced preaching publicly in Brother Davis's house, about one-third of the people only understanding the English language.¹²

With no knowledge of the Welsh language, Elder Henshaw had to proclaim his message in English and hope some would understand. He had to approach people who did speak English and then rely on bilingual converts to teach the gospel to their Welsh speaking countrymen. Elder Henshaw somehow found William R. Davies who spoke English as well as Welsh. William and his family lived near Merthyr Tydvil, which was very near the English border. William Davies and the other members of his family spoke English as well as Welsh and recognized the truth when they heard Elder Henshaw speak.

The earliest known records of the Penydarren Branch, kept by Edward Roberts,¹³ report that the gift of tongues was common in the branch from the earliest dates, being first reported on February 19, 1843 in connection with the Davies family baptism. The following baptisms were recorded under the title, *The first establishment of the Church of Jesus Christ of L D S in Wales*:

¹¹ William Henshaw baptized and confirmed them himself.

¹² Joseph Smith, *History of the Church*, vol. V, p. 281-82

¹³ Provided by Ronald D. Dennis

Feb 19 1843 The first Establishment of the church of Jesus Christ of L.D. Sat Pen (in Wales) at Penydarren Glanmorganshire

1843 Time of baptizing of members

Feb 19 William Davies First W 5 Preast at 23 Elen Dec 27
Rachel Davies
George Davies Tongues April 16
John Davies Tongues Do 23
27 John Jones a Preast May 26

March 4 Thos Griffiths
Mary Griffiths

12 Jane Evans

April 18 Thos Davies
26 James Thomas
Martha Thomas

23 George Griffiths

May 19 William Edwards
Ann Edwards
Ann Edwards
Elizabeth Davies
Eliza Griffiths Tongues Aug 27

14 John Davies

Jan 17 James Williams Tongues Feb 27 Interpreter
21 David Williams
James Griffiths

24 Thos Jones dau lais Preast Aug 13 Tongues
Wm Griffiths (13 Welch Interpreter 27)

June 10 Morgan Griffiths
Wm Jones Tongues July 2
18 Eliza Jones James Davis
25 Dan Nichols
John Nichols

Penydarren Branch records kept by Edward Roberts, page 1

June 25 Jane Nichols	Feb 18 Ebenezer Morris
James Jones	John Thomas
James Blackmore	19 Martha Evans
July 2 Thos Evans	David Johns
Thos Williams	25 David Evans
13 Margaret Rees	March 18 Edward Perceval
18 Margaret Jones	24 Hopkin Matthews
Sept 13 Ann Williams	David Matthews
14 Elyzer Edwards Ordained Priest Jan 11 1844	28 John Pugh
Thos Shmitt	28 David Williams
18 John Williams	31 Thos Pugh
20 George Adams	
27 Thos Jones	
Oct 1 Havel Williams	
Phillipp Jones	
Nov 1 John Harris	
Margrett Thomas	
Catharine Jones	
5 James Edwards	
19 John Pawel	
Dec 17 William Phillips	
1844	
Jan 11 Linah Williams	
14 Elizabeth Williams	
28 Harriet Williams	
31 Jane Lomas	
Feb 10 Abel Evans	
Thos Rees	
14 Evan Evans	
Samuel Evans	
15 Thos Harris	
18 John Evans	
Phel Evans	

Penydarren Branch records kept by Edward Roberts, page 2

This record shows the Davies baptisms (all baptized and confirmed by William Henshaw) as:

Feb. 19, 1843 #1-4 *William Davies, Rachel Davies, George Davies, John [Rees] Davies*
Feb. 27 #5 *John Jones*
March 4, 1843 #6-7 *Tho. [Thomas?] Griffiths,*¹⁴
*Mary Griffiths [This is probably the Mary Ann Griffiths who married George Davies and John Rees Davies.]*¹⁵
April 18, 1843 #9 *Thomas Davies*¹⁶ (brother of William R. Davies)
May 14, 1843 #13 *John Davies* (brother of William R. Davies)
May 19, 1843 #17 *Elizabeth Davies (daughter of William R. Davies.)*
June 10, 1843 #26 *James [George] Davies (son of William R. Davies.)*

At the time of their baptism, William was 37, his wife Rachel, 39, George, 17, John Rees, 15, Elizabeth, 13, and James George was 11 years old. They were the first converts to the Church in South Wales. They were the nucleus which led to a rapid growth of the Church in Wales. It must have been very exciting for them to know that there was a prophet on the earth. How they must have longed to meet the prophet of the restoration. They did not know it then, but Joseph would live only a little more than one more year. However their faith was strong and his death did not dampen their faith in the restoration.

One month after their baptism, Joseph Smith noted that opposition to the Church had started in South Wales corresponding to success there in missionary work as William Rees Davies started preaching in the Welsh language:

*Saturday, March 25, 1843 ----- Elder William Henshaw, who has encountered considerable opposition since he commenced preaching in South Wales, organized the Peny-darren branch, and ordained William Rees Davis, priest, who commenced preaching in the Welsh language, which caused opposition to increase and a considerable number to receive the gospel. While he established that branch of the Church, Brother Henshaw supported himself by work in the coal mines.*¹⁷

Dan Jones, a Welshman, was baptized in the Mississippi River near Nauvoo in January of 1843. After the Prophet's death (June 27, 1844), he went on a mission to Wales and led the first group of Welsh Saints to the Salt Lake Valley in 1849. William and his wife, Rachel, were in that group.

It is only reasonable that the Davies Family would have been anxious to tell their closest friends of their newfound faith. This led to other baptisms and success of the missionary efforts in South

¹⁴ This must have been the Thomas Griffiths, the father of Mary Ann Griffiths, who latter married both George and John Rees Davies. We know that the father of Mary Ann Griffiths was Thomas Griffiths.

¹⁵ There were a total of seven Griffiths baptized by June 10, 1843. This must have been a family close to the Davies.

¹⁶ I don't know much about him yet, but page 44 (? Book) shows that he was ordained a High Priest 30 October 1859. Is this the brother of William Davies? This man was born in the same place; his birthday is one year earlier (same month), and his parents' names were the same.

¹⁷ Joseph Smith, *History of the Church*, vol. V, p. 312.

Wales. By June 1843, there were 32 members in the Merthyr Tydfil area in the Penydarren branch. By the end of the year, there were 50 members. Another branch was organized in nearby Rhymney, where the Davies family lived at that time.

The conversion of this family is discussed by William's oldest son, George Davies, in a letter dated 15 May 1848, from Rhymney, South Wales, to the editor of the *Millennial Star* newspaper:

Dear Brother [Orson] Spencer, — Five years last February I heard the servant of God [William Henshaw] preaching the everlasting Gospel, to which he testified that signs should follow us (our family) if we would obey the Gospel of Christ; so accordingly we obeyed, and in about six weeks we received the gifts of the spirit, such as speaking in tongues, interpretation of tongues, prophesying, healing the sick, &c., &c., we being the first in South Wales, who had not the testimony of others to rely on but the bare testimony of the servant of God (which was enough), so, in this way, we proved him to be telling us the truth, and which, of course, gave no room to doubt his future sayings. Some time after, he said we should be gathered together in Zion, which was confirmed afterwards by Brother [Dan] Jones, Brother [John] Taylor, and several others. Therefore, since it was through believing the servants of God that I came to know that this was the Church of Jesus Christ, on the same ground I know I shall be gathered to Zion, and my prayer is, that their words concerning my going to Zion, may soon be fulfilled. Amen, &c.

G. Davies,

Another letter to the editor of the *Millennial Star* is believed to be from George Davies, dated 21 May 1849, from Penydarren (two months before he died). It shows the faith and tender feelings of this convert.¹⁸

Dear Brother [Orson] Pratt, — I received the letters you sent me that came from America, they were letters sent from those brethren that were with me at your house. They sailed in the ship "Lord Ashburton," and if you remember I spoke to you, (up stairs in your house) concerning their condition before they sailed, and you made reply, that you had learned from long experience, that the best way was not to take notice of such things, for they would either get better or worse; and that when they got out to sea, perhaps they would get a good rolling which might lead them to repentance. I took particular notice of your words, and a thought struck me that they would have a rough passage, and surely it came to pass. They say in their letters, that they went out to sea, from Liverpool, on the 17th of November, 1848, but they were obliged to turn back, and stay to the 19th when they put out again, but the wind was against them, and they were rolling about in the Irish Channel, &c., for about six or seven weeks. Two weeks after they sailed their ship took fire, but that was soon put out again. They lost the middle-mast and some of their yards. They were obliged to turn into Kingston, in Jamaica, for a fresh supply of provisions, &c. They were altogether eleven weeks six days on their voyage to New Orleans; and I think if a rough passage will lead men to repentance, that they had it rough and long enough to repent.

But still I feel sorry for them, and I hope that they will see that it was a great blessing that they were spared to reach their journey's end.

¹⁸ These two letters to the editor of the *Millennial Star* were provided by Ronald D. Dennis.

*Yours faithfully,
Brother G. Davies*

George Davies married Mary Ann Griffith(s)¹⁹ on 19 April 1847 in the “Superintendent Register Office in the District of Merthyr Tydfil, Wales” as found on the official record of marriage. She was shown as an 18 year old spinster and he was shown as a “full” bachelor. He was 21 years old. George was a tailor and she was a dress maker. His residence at the time of marriage was Rhymney and her residence was Penydarren. Her father was shown as Thomas Griffiths, a miner. It was also of interest to find that George signed the certificate, but Mary Ann signed with an X. She was illiterate. The witnesses were Thomas Griffiths (her father) and Elizabeth Davies (his sister), who both signed with an X.

After George’s death from cholera in July 1849, in Bristol, England,²⁰ his brother, John Rees Davies, married Mary Ann. She died in the Salt Lake Valley about six months after that marriage.²¹ See the history of John Rees Davies for additional details.

During the next few months after the family was baptized in 1843, several other families were baptized including the Thomas, Edwards, and Williams families. They were probably relatives and friends of the Davies family. Elizabeth later married Rees Jones Williams. During the following three years, William Henshaw established several branches in Glamorgan and Monmouth, with a membership totaling nearly five hundred members.

William Davies fulfilled a part-time mission in his native land from the time of his baptism. Rachel partially provided for the family while William was on his mission by running a cookie shop. They lived in the back of a wealthy family's home. The lady of the house would throw away her dirty clothes. Rachel would gather them up, wash and iron them, and sell them back to the same lady.²²

Even though there was increasing animosity and even hostility toward the new converts, the Davies family must have felt blessed because all of their immediate family were active in the Church. Music was an important part of family life in the Davies home. According to Raymond Davis, William R. Davies had a wonderful voice. It was reported to sound like a flute and he was asked to sing for the Queen of England on three different occasions.²³

The Welsh loved to sing and the evenings were filled with music and song. Many songs they created as they went. They had been persecuted in every way imaginable and many of their songs told

¹⁹ Daniel Williams, a Welsh convert, noted the following in his journal: *Tues. 14th* [February 1850], *baptized Mary Ann Griffiths of Hundleton*. This could not be our Mary Ann Griffiths because George Davies died in 1849.

²⁰ The 1849 cholera epidemic reached its peak in London the week ending 15th September, when 3,183 deaths were reported. In 1849, the Bristol cholera epidemic spread widely and killed nearly 2000 citizens out of a population of 140,000.

²¹ From page 21 of the notebook of Llewellyn Harris: *John Rees Davies born Bristol, England about 1827. He was the son of William R. Davies and Rachel Morris. His brother [George] died with the colery [cholera] in Bristol England leaving a widow. Her name was Mary Ann Grifeth. They came to Utah and John married Mary Ann and she lived about six months and died.*

²² From a short history by Cora A. Fonda and Rebecca Williams Stapley, (granddaughters of Elizabeth Davies).

²³ Raymond said that William R. Palmer was told this when he was young.

of this persecution. One song that John William Davies could remember was a rousing dialogue by a reverend and a boy, written by a John Jones. It was sung by one group asking the question and the other group answering. It went like this:²⁴

Reverend: Come hither, boy, and now confess; art thou a Saint indeed? Hast thou been duped and led astray by that old Mormon creed?

Boy: The truth I'll say, my Reverend Sir, I am a Mormon Bold: And this because the Mormon faith is just the faith of old.

Reverend: What knows a little boy like you about the faith of old? The Mormons lead all men to hell, if true what I am told.

Boy: Tis true that I but little know — yet know so much as this, that God revealed this faith to me to be the way to bliss.

Reverend: No one in these enlightened days should dare believe such stuff. God did reveal in ancient times, and then revealed enough.

Boy: No, Sir he also now reveals — I know of God 'tis so: Whoever does His holy will, this for himself shall know.

Reverend: Come, hold thy peace, thou foolish boy; thou art presumptuous now. Dost thou pretend to teach what I, God's servant, do not know?

Boy: You may be learned, Sir, and wise, like many sons of men; But, mind, before you'll know the truth, you must be born again.

Reverend: Is it the Saints that teach thee thus to treat a man of God? Good child, repent, and turn away from that deluded lot.

Boy: Where can I go, and learn the whole that Christ revealed to man? I find that all your sects don't half believe the Gospel plan.

Reverend: Believe no word the Mormons say; they are despised by all. Join such as are respectable, and don't remain in thrall.

Boy: All false religions are, good Sir, respected by all men. But, when we do the will of God, we shall be hated then.

Reverend: Don't lose thy soul, by dear boy, by following fools to hell. If thou wilt only leave the Saints, I'll promise to thee well.

Boy: "Twas said by Christ that woe to him who'd hinder one like me. It would be better for his sake, to drown him in the sea.

Reverend: Thou, little rascal! — now I'll go — I'll talk no more with thee. Believe the Saints, and go to hell, where Mormons all shall be.

Boy: The tempter's gone — and, O my God, to thee all thanks I owe. For thou didst give thy strength to me to triumph o're my foe!

²⁴ Grandpa's Long Journey, by June Rowley, p. 17.

CERTIFIED COPY OF AN ENTRY OF MARRIAGE
COPI DILYS O GOFNOD PRIODAS



GIVEN AT THE GENERAL REGISTER OFFICE
RHODDWDYD YN Y GENERAL REGISTER OFFICE

Application Number 461127/1
Rhif y Cais

No.	When Married.	Name and Surname.	Age.	Condition.	Rank or Profession.	Residence at the Time of Marriage.	Father's Name and Surname.	Rank or Profession of Father.
146	April the nineteenth 1847	George Davies	full	Bachelor	aylor	Whymney Glamorgan	William Davies	aylor
		Mary Ann Griffiths	18	Spinster	Draps maker	Pencyciarnan	Thomas Griffiths	miner

Married in the *Superintendent Registrar's Office* according to the Rites and Ceremonies of the *Anglican* by me, *David Lewis*

This Marriage was solemnized between us, *George Davies* in the Presence of us, *Thomas Griffiths by X mark* *Elizabeth Davies by X mark* *James Gamed*

CERTIFIED to be a true copy of an entry in the certified copy of a Register of Marriages in the Registration District of } Merthyr Tydfil
TYSTIOLAETHWYD ei fod yn gopi cywir o gofnod mewn copi y tystiwyd iddo o Gofrestr Priodasau yn Nosbarth

Given at the GENERAL REGISTER OFFICE, under the Seal of the said Office the } 22nd day of August 2008
Fe'i rhoddwyd yn y GENERAL REGISTER OFFICE, o dan sêl y Swyddfa a enwyd y }

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GOFAL: MAE YNA DROSEDDAU YN YMWNEUD A FFUGIO NEU ADDASU TYSTYSGRIF NEU DEFNYDDIO TYSTYSGRIF FFUG NEU WRTH FOD AG UN YN EICH MEDDIANT. © HAWLFRAINT Y GORON

WARNING: A CERTIFICATE IS NOT EVIDENCE OF IDENTITY.
RHYBUDD: NID YW TYSTYSGRIF YN PROFI PWY YDYCH CHI.

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Marriage certificate of George Davies and Mary Ann Griffiths

William R. Palmer reports that the family participated in singing at the Welsh National Eisteddfods²⁵ and, “from one of these, son Jim [James George] came home winner of the highest award as a tenor soloist.”²⁶

²⁵ The National Eisteddfod of Wales is the largest festival of competitive music and poetry in Europe. It dates back to 1176 when it is said that the first Eisteddfod was held. Lord Rhys invited poets and musicians from all over Wales to a grand gathering at his castle in Cardigan. A chair at the Lord's table was awarded to the best poet and musician, a tradition that continues today in the modern Eisteddfod. Following 1176, many Eisteddfods were held throughout Wales, under the patronage of Welsh gentry and noblemen. Soon the Eisteddfod developed into a huge folk festival on a grand scale. After declining in popularity in the 18th century, it was revived in the early years of the 19th century. Its eight days of competitions and performances, entirely in the Welsh language, are now staged annually in the first week of August, usually alternating between North and South Wales. Over 6,000 people competed at the 2006 National Eisteddfod with 150,000 visitors attending.

²⁶ Reported in the May 1945, *Instructor*, p. 209-212.

Rachel was a lovely woman. She lived the gospel and loved to sing the songs of Zion. She did all her sewing by hand, and being of a happy and sunny nature, was happy in whatever she did. She never saw a washboard until she came to America. She always did her washing by rubbing the clothes between her hands. Her children were always clean.

At the time of the Church Conference in Manchester in December of 1845, there were about 500 members in Wales. At that time, Elder Wilford Woodruff appointed Dan Jones to preside over the branches of the Church in Wales, nearly all of which had been established by William Henshaw. Elder Henshaw was to continue as president of the Merthyr Tydfil Conference. That would be equivalent to what is now called a district with several branches.

The Church grew rapidly in Wales, due in part to the missionary efforts of the Davies family. By the fall of 1846, there were about 900 Welsh members and two years later there were 1,700 members in Wales.

An interesting perspective related to the growth of the Church in Wales, and the part William Davies played, is given by the following excerpts from the journal of Daniel Williams (who was baptized on 18 March 1847, by Elder William Davies, President of the Rhymney Branch):

By this time [1846] the Gospel had begun to spread in Wales and a small branch had been organized at Rhymney under the presidency of Elder William Davies, but such awful reports were afloat about them that I could not think that they were the people that I was waiting for, till my youngest brother John William went to hear them. He believed them and was baptized, received a testimony and bore that testimony to me. He testified to me that the things which I had been seeking, for the past twelve years, were then in his possession! This rather surprised me, but I was determined to know the truth, so I went on the following Sunday to hear preaching; but no Elder came, so they held a prayer meeting conducted by a teacher. The simplicity of their devotions gave me reason to believe that they were sincere, and that God acknowledged them as his people.

On the following Wednesday evening, I heard Elder William Evans preach in Welsh in company with another man unknown to me. I found that their doctrines were perfectly scriptural and their testimony I could not reject so I attended their meetings regularly for about a month, or more. Finding that I could not withstand their testimony longer, I was baptized March 18, 1847 by Elder William Davies, President of the Rhymney Branch and was confirmed the following Sunday by two Elders from Merthyr who were strangers to me and I have not since found their names.

I soon had a testimony of the work, by Holy Ghost, in visions and dreams and immediate answers to prayer. I was invalided when I was baptized and had been under the care of two doctors for five months previous to my baptism. My disease was Ulcerations of the Intestines, which had brought me nearly to the gates of death. After my baptism the Doctors gave me up for dead declaring that they could do nothing more for me. I then called for the Elders of the Church.

Elder W. [William R.] Davies came and anointed me with oil in the name of the Lord and laid his hands on me and prayed the Lord to heal me. I felt the healing power of God pass through my whole frame in an instant like electricity driving before it every pain and disease which I had been suffering for so long. I thanked the Lord for it and retired to rest, slept comfortably that night, waked in the morning free from pain. I rose and walked out abroad in the wood, ran, leaped and danced for joy that my Father in Heaven had again restored the Holy Priesthood to the earth again to destroy the

work of the Devil. I then walked home full of glee in the sight of my neighbors, to their great astonishment, which filled many of them with rage, especially a Mr. Edwards, Baptist Minister of Soar, who a few days after came to my house, full of the devil, got into such a passion till his wife was compelled to fetch him home from among the crowd who had collected together by hearing the curses which he was pronouncing on my head, for testifying of the truth.

The following summer I was called to the office of a Priest in conference at Merthyr, was ordained at Rhymney on the following Wednesday evening under the hands of Elder W. [William R.] Davies, and on Sunday was sent to Brecon to preach in company with William Parker, Priest. We were to preach in the house of a chimney sweeper, but he was out drinking and his wife refused to let us preach there. We then walked out to see if we could find some place to preach in the open air, but the town appeared as if some plague had swept every living being into another world. The houses were all shut up and not a man could be seen. After walking about for an hour, we determined to try to arouse the people by singing. Accordingly we fixed upon a spot in the centre of a crescent of houses. We stood on a heap of ashes and began to sing a Welsh hymn which roused the people, who began to peep out at the doors but with great care, as if frightened by the roaring of wild beasts. Brother Parker then prayed for a few minutes, and then began to preach in Welsh. While he was preaching the people collected from other parts of the town, and we soon had a good congregation, but they stood a long way off as if afraid of us. After he had finished, I preached for the first time (in English). The congregation continued to increase and draw nearer to listen with more attention. I treated on the first principles of Faith, Repentance and Baptism for the remission of sin, the promise of the Holy Ghost by the laying on of hands, and closed with a testimony to the reorganization of the Church by the ministration of Angels to the Prophet Joseph, and then closed by prayer. I then asked the congregation if any one of them would open his house for preaching on the next Sunday, but when the officers came he refused to let them preach.

Met Captain D. [Dan] Jones and family in good health, gave him the history of our travels, received instructions to meet him at conference, I proceeded to Rhymney to my native branch of the church. The President W. [William R.] Davies and the Saints were met together in a protracted meeting which lasted all day till five o'clock P. M. They all received me with shouts of joy and gladness, having absent for more than a year without seeing each other. By this time my clothes were beginning to wear out. My brother had purchased a new suit for me and Brother Davies [presumably William R. Davies who was a tailor] was to make them after conference.

As the Church membership increased, the opponents of Mormonism in Wales were escalating. Anti-Mormon publications, articles, lectures, and campaigns grew in number and intensity. One year before the emigration, Dan Jones assessed the situation in the Merthyr area in a 29 September 1847 letter to Orson Spencer, president of the missionary effort in Great Britain:

They have exhausted all their ammunition at poor Joseph, and have of late beset poor Captain Jones, "his imp," and "arch impostor of Wales;" and it is truly amusing to witness the exertions of these Nothingarians, in ransacking the vocabulary of Billingsgate itself for titles with which to crown me! Some say, they have proven me even worse than Joe Smith! Others say, "He is not quite so bad, but soon will be!" The scenes here are very like the continental rabbles of Missouri, etc., and still

*raging worse and hotter daily. You need not be surprised should you hear of Carthage tragedies in Wales, ere long. The whole towns and works hereabouts, containing over 60,000 people, are actually drunken with infatuation, and rage for or against Mormonism.*²⁷

In February 1848, Dan Jones announced that official approval had been given for the Welsh to begin making definite plans for emigrating in a year's time. It was only three months later when George Davies was talking about being "gathered to Zion" in his above letter. All were encouraged to pay off their debts, and the wealthy were asked to be generous in assisting the poor. Persecution was becoming intense against Church members and they were anxious to join the other saints in Zion.

By the time William and Rachel emigrated to America in February 1849, John Rees was 21 years old, Elizabeth was 19 years old, and James was 17 years old. Elizabeth may have sailed with William and Rachel as shown in the passenger list.

It is not known why the other children did not emigrate with their parents in 1849. Perhaps they remained behind until they could save enough money for the passage. George died five months later of cholera in Bristol, England, in July 1849. It is sad to think that if he had been able to depart with his parents, he may have avoided the cholera. John Rees Davies, Mary Ann Griffiths (the young widow of George) and James George Davies sailed from Liverpool to New Orleans on the ship Ellen Maria, leaving on 1 February 1851. See the history of John Rees Davies for more details.

In the June issue of *Prophet of the Jubilee* (the Welsh newspaper for members), Dan Jones, editor, printed Thomas Bullock's account of the trek from Council Bluffs to Utah so future emigrants would have a better idea of what lay in store for them. In October, Jones announced that he, himself, had been granted permission to go with the first shipload of Welsh Saints. Thus, he would . . . *get the pleasant company and heavenly teaching of the sons of Zion instead of defending the truth against the malicious tales, false assertions, and the poison and slime of this perverse and obstinate nation.*²⁸

By November 1848, detailed instructions concerning essentials such as food, clothing, trunks, and tools were distributed to Church members, and those who intended to emigrate were instructed to pay a deposit of one pound sterling per person no later than 31 December 1848, to secure passage. Over three hundred Saints responded.

The Saints in Wales were eagerly looking forward to the emigration to Zion. Dan Jones described the emotional climate as the sailing date neared, in a letter to Parley P. Pratt, dated 29 January 1849 (less than a month before sailing):

*Cheering news salute my ears daily of the progress of the Gospel in Wales. In this town (Llanelly) over two hundred have been baptized in the last two years, more than a dozen in the last few days past, and the place all in an uproar now. The persecutions about Merthyr increase and wax hotter as the time grows nigh for the Saints to emigrate. . .*²⁹

²⁷ *Millennial Star*, 15 October 1847, 318-19.

²⁸ *Prophet of the Jubilee*, October 1848, p. 153, trans.

²⁹ *Our Pioneer Heritage*, vol. 13, p. 405

Although a few Welsh Mormons had gone to America on an individual basis after the introduction of the missionary effort in Wales, those who sailed on the Buena Vista and the Hartley constituted the first collective emigration from among the Welsh converts. The fondest wish of these first emigrants was that their 3,000 brothers and sisters in the faith who remained in Wales would soon join them in the Salt Lake Valley, where they would live in peace and harmony far from the animosity and persecution which they had received from their non-believing compatriots.

The plan for emigrating called for all Welsh Saints to meet in Liverpool by February 15, 1849. Those from South Wales met in Swansea on the thirteenth and made the voyage together by steamer, the Troubador. The gathering in Swansea caused a great sensation among the local residents and was even described in considerable detail in the local newspaper, *The Cambrian*, on 16 February 1849. Note that they referred to the western United States as being California. The tone of this report is one of amazement intermixed with pity:³⁰

Emigration to California. — The Latter Day Saints. — On Tuesday last, Swansea was quite enlivened in consequence of the arrival of several waggons loaded with luggage, attended by some scores of the “bold peasantry” of Carmarthenshire, and almost an equal number of the inhabitants of Merthyr and the surrounding districts, together with their families. The formidable party were nearly all “Latter Day Saints,” and came to this town for the purpose of proceeding to Liverpool in the Troubador steamer, where a ship is in readiness to transport them next week to the glittering regions of California. This goodly company is under the command of a popular Saint, known as Captain Dan Jones, a hardy traveler, and a brother of the well-known John Jones, Llangollen, the able disputant on the subject of “Baptism.” He arrived in the town on Tuesday evening, and seems to enjoy the respect and confidence of his faithful band. He entered the town amidst the gaze of hundreds of spectators, and in the evening he delivered his valedictory address at the Trades’ Hall, to a numerous audience, the majority of whom were led by curiosity to hear his doctrines, which are quite novel in this town. Amongst the group were many substantial farmers from the neighborhoods of Brechfa and Llanybydder, Carmarthenshire; and although they were well to do, they disposed of their possessions, to get to California, their New Jerusalem as they deem it, where their fanaticism teaches them to believe they will escape from the general destruction and conflagration that is shortly to envelop this earth. It is due to them, however, to state, that they are far from being smitten by that mania for gold, the discovery of which has imparted to the modern El Dorado such notoriety of late. They seem animated only with the most devout feelings and aspirations, which seem to flow from no other source (judging from their conversation) than a sincere belief that the End of the World is at hand, and that their great Captain of Salvation is soon to visit his “bobl yn ngwlad y Saint” [people in the country of the Saints]. It is their intention, we are informed, not to visit the gold regions, but the agricultural districts, where they intend, they say, by helping one another, to reside in peace and harmony, and to exemplify the truth of “brotherly love,” not in name, but in practice. Amongst the number who came here were several aged men, varying from 70 to 90 years of age, and “whose hoary locks” not only proclaimed their “lengthened years,” but render it very improbable they will live to see America; yet

³⁰ Taken from, *The Call of Zion*, by Ronald D. Dennis, p. 7-8.

so deluded are the poor and simple Saints, that they believe that every one amongst them, however infirm and old they may be, will as surely land in California safely, as they started from Wales. Their faith is most extraordinary. On Wednesday morning, after being addressed by their leader, all repaired on board in admirable order, and with extraordinary resignation. Their departure was witnessed by hundreds of spectators, and whilst the steamer gaily passed down the river, the Saints commenced singing a favorite hymn. On entering the piers, however, they abruptly stopped singing, and lustily responded to the cheering with which they were greeted by the inhabitants.

The departure from Swansea, Wales was at 9 o'clock Wednesday morning, February 14, 1849, and they arrived at Liverpool, England the following day at 3:30 p.m. Most passengers became very sick from the motion of the ship. This was only a prelude to the 50 days of Atlantic waves on their way to New Orleans.

In the harbor, final preparations were being made at the Waterloo Dock in Liverpool for the vessel which would transport the company to New Orleans. At 547 tons, the Buena Vista was among the smaller ships used in Mormon emigration. She measured 141 x 29 x 14.5 feet, and had just been built the year before at Newburyport, Massachusetts. Her captain was Ebenezer Linnell.

For some reason the departure of the Buena Vista was delayed for another six days, and 77 Saints who had paid to board the Buena Vista had to wait another week and sail on the Hartley along with 161 English and Scottish converts. The Music Hall was a large six story building which had sufficient rooms for the entire company to take lodging while waiting to sail. The Welsh spent five nights there at the rate of one shilling sixpence per night per person.

It was undoubtedly unusual for this many passengers to be sailing on one ship with such a tight bond between them. David D. Bowen³¹ described the spectacle of the emigrants as they went from one place to another in the town: *All the passengers were marching along the streets of Liverpool in one body like a regiment of soldiers. I thought it was the biggest sight that the Liverpool people had ever seen by the way they were looking at us.* After they boarded the ship, Welsh speaking ministers from Liverpool went on board to dissuade the emigrants from going. They told them they were going to be sold into slavery in Cuba along with many other stories. In the end they walked off the ship alone. Sacrifices had not been small for many of these emigrants to become Mormons. For them to be disowned by their families, shunned by friends, and persecuted by former ministers and fellow parishioners was not uncommon. One can readily sense the animosity of the Welsh Mormons toward the ministers, by these comments in an article entitled, "Last greeting of the emigrating Saints," signed by 25 of the departing brethren:

Many preachers of the different sects, after slandering us and smearing our characters through the Welsh publications and condemning our dear religion from their pulpits, and doing everything they could to disgrace us and to shatter our feelings are even here, when we are on board the ship, and as if they had one foot out of Babylon, they are trying to frighten the Saints about the sea voyage, about the

³¹ David was a fellow passenger, but at the last moment he was asked to wait for the next ship, the Hartley, with a few others. He was one of the few who kept a journal.

country and about everything which is good, trying to persuade them to everything except that which they should do.

William Phillips reported with great enthusiasm the wondrous things which took place on board ship prior to departure: "I saw some of the Saints at times taken sick; but no sooner were hands laid on them than they were restored immediately; and I can bear witness that I have never seen more of the power of God than I saw on the ship."³²

The 249 Saints on board the Buena Vista were organized with Dan Jones as president of the emigrating company. He was assisted by three "counselors": William Morgan,³³ a 46-year-old engineer from Merthyr Tydfil, Rice Williams, a 45-year-old farmer from Rhymney, and William R. Davies, a 43-year-old tailor from Rhymney. These four constituted a council, which was to organize and handle all temporal and spiritual matters.

Ship: Buena Vista

Ship: 547 tons: 141' x 29' x 15'

Built: 1848 at Newburyport, Massachusetts

Hailing from Boston, Massachusetts, the Buena Vista was a two-decker with a square stern and billethead. This three-master ship plied the seas for 41 years. She was later rigged as a bark and hailed out of Port Townsend, Washington, where she was condemned and sold in 1889.³⁴

Date of Departure: 26 Feb 1849 Port of Departure: Liverpool, England

LDS Immigrants: 249 Church Leader: Dan Jones

Date of Arrival: 19 Apr 1849 Port of Arrival: New Orleans, Louisiana

Source(s): BMR, Book #1043, pp. 1-6 (FHL #025,690); Customs #205 (FHL #200,161)

Ronald D. Dennis, *The Call of Zion* (Provo: Religious Studies Center, BYU, 1987), Appendix B

The captain of the vessel was Captain Eben H. Linnell. Thomas Jeremy, one of the emigrants, gave this description of the voyage: *We had fine weather and fair wind every day. Indeed it was much more a pleasure trip than I expected. In one part of the ship musicians were playing while in other parts, good books were being read and studied. Others were conversing about our country and success of the Gospel in Wales. We held prayer meetings nearly every night instead of family prayer.*

Buena Vista passenger information from the Mormon Immigration Index:

³² *The Call of Zion*, p. 13

³³ William Morgan was a widower before the emigration. He was later selected to preside over the Welsh branch of the Church at Council Bluffs and led the Welsh in about 50 wagons when crossing the plains in 1852. In 1853, he married Martha Williams Howells, a widow. He died in 1889 in Willard, Utah.

³⁴ *Ships, Saints and Mariners: a Maritime Encyclopedia of Mormon Migration, 1830-1890*, by Conway B. Sonne, 1987, University of Utah Press.

Name	Birth year	Age	Birth year from family records	Place of origin	Occupation	Comments
William Davis	1806	43	1805 (age 43)	Wales	Tailor	customs list p. 4
Rachel Davis	1809 ³⁵	40	1803 (age 45)	Wales		

"FORTIETH COMPANY. -- 249 Saints. The ship Buena Vista sailed from Liverpool for New Orleans February 25th, 1849, with two hundred and forty-nine Welsh Saints on board, under the direction of Elder Dan Jones. The company had a safe passage across the Atlantic, but suffered extremely from the cholera while passing up the Mississippi and Missouri Rivers to Council Bluffs, where the immigrants arrived May 17th, 1849." (Millennial Star, Volume XI, pages 71, 233 and 347.)

A letter dated from Liverpool on 25 February 1849, was sent as a "last greeting" of the emigrating Saints to the 3,000 Saints who were remaining in Wales. It was sent as an encouragement to them and an admonition for them to follow to Zion. William was one of 25 men who signed the letter. (See Appendix A.)

The Buena Vista finally was dragged out to sea about 2 o'clock on Monday, 26 February 1849, as thousands of spectators came out to watch. The voyage then depended upon the wind in the sails and their God in whom they had placed their faith and lives.

Letter of Thomas Jeremy³⁶ to his friends remaining in Wales:

On Monday, February 26 1849, about 2 p.m. we commenced our journey by going out of the Waterloo Dock and singing "The Saints Farewell." During this time my feelings were wrought in a wonderful manner, too much for me to describe on paper. I remember well the sober faces of my faithful brothers: William Phillips of Merthyr; Abel Evans, Eliaser Edwards, John Davis,³⁷ my brother David, and Daniel Evans of Velinvach, Ustrad, Cardiganshire, who came from Wales, all the way to bid us farewell.

Oh, how heavenly the fellowship of these brethren many times in Wales. The day was often too short for us to talk over the things pertaining to the Kingdom of God. We would often extend the

³⁵ Rachel may have given a younger age due to the fact that she was older than William, which was unusual at the time.

³⁶ Letter in *The George S. Ashton Family Story*, pp. 243-46.

³⁷ This John Davis was in the presidency of the Church in Wales.

conversation through the night while others were sleeping and it came to my mind, when should we meet and see one another again. I thought of hearing someone saying that the time would not be long before I would meet them all in Zion, and this gave me courage.

When we were being towed out of the dock, I saw my dear brethren following down on the river bank as far as possible, and I imagined I could hear on the breeze, them saying, 'Oh, Father, take Thou the care of them, for we cannot go further.'

After we had gone about thirty miles out to sea, the steamboat left us alone on the great ocean. The wind was against us the first day but the weather was fine.

On Tuesday we came in sight of an island. The land looked barren and the mountains very high and dwelling houses were numerous, skirting the beaches. Tuesday and Thursday following, most of us were very much out of sorts through seasickness, but some of us escaped without any sickness. During these days our dear president, Captain Dan Jones, was very mindful of the sick. He showed his love towards us very much. He would walk back and forth through the great ship, and administer to those that were sick. He and Brother Daniel Daniels of Brechfa and William Jenkins of Cardiff and other faithful ones were very busy waiting on us, and making gruel for those that were sick. This was the most tasty and beneficial food for us during these days. It would stay on the stomach better than anything else. I did not want either salt or butter with the gruel, nor could I eat any bread with it. It was the same with my dear wife and children, but Mary my youngest daughter, was not sick during the whole voyage, though many prophesied before we left Wales that this one would surely die on the sea, but to our Heavenly Father be the glory for keeping us all alive. We did not remain sick but a few days and I see by this time that the seasickness has done us good by purifying our stomachs.

My dear brothers and sisters, hurry and come after us and remember the counsel, be obedient and remember the word of the Savior Jesus Christ, that the meek shall inherit the earth. And now, dear Brother Davis, after writing so much, I will terminate by informing you that we have reached this place in good health and my wife joins me in remembrance to you and wishing you every good.

*Your brother in Christ,
Thomas Jeremy*

Letter from Captain Dan Jones:

New Orleans

April 18, 1849

Dear Brother Davis— [John Davis, of the Presidency in Wales]

The ship was divided into eight sections according to the number of the families. Elders were assigned to supervise each section, to see that everyone acted properly and received justice impartially, to foster and nurture love and unity, and especially to see that all kept the places clean and healthful. To that end, it was arranged for two each morning to arise before the others around them and wash the deck clean and dry it. These eight presidents, together with another triad, that is, William Morgans, Merthyr, and Rice Williams and William Davis, Rhymni, his counselors, constituted a council to organize all temporal and spiritual matters. In this manner we prepared ourselves through agreement without exception.

On Monday, the 26th of February, about two o'clock in the afternoon, we set sail from the port, and all the Saints, accompanied by the harp, sang "The Saints' Farewell" as we left the dock. Their sweet voices resounded throughout the city, attracting the attention of and causing amazement to thousands of spectators who followed us along the shore as if charmed. We were followed here by our dear and faithful brethren. William Phillips, Merthyr; Able Evans, Eliaser Edwards, and some of the other faithful elders, together with David Jeremy from Brechfa. These brethren, having shown every other kindness and assistance they could, like dear kinsmen to loved ones at the graveside, vied with each other in showing yet additional love by buying oranges and throwing them to us in the ship as long as they could reach it. The fall of the oranges out of our reach into the sea proved that we were too far to shake hands with each other anymore. It was only this last separation from them that could agitate the fountains of tears in spite of ourselves. By this time, almost unawares, all we could see behind us were their handkerchiefs like flags waving in the breeze, in a language shouting from the aching heart, "Farewell, farewell! To sail across the vast sea to dear Zion"; while all they heard back were the echoes of our warm hearts coming with the breeze from the water, "Farewell, farewell! land of Britain," etc. We thought that not only foreign men but all nature as well had become calm to observe the scene and that the winds of February had turned into summer breezes in our behalf. With indescribable feelings we were dragged by two large steamers out of sight of the city; and before nightfall our ship was rocking just like a hut on the surging waves of the sea.

The steamers turned back after escorting us about 30 miles, and inwardly the scene changed on us. Now some would go to light fires, boil water, make tea, etc., while others, made more miserable by seasickness, staggered to their beds. When eight o'clock came and the ship was under full sail--the wind from the west and everything in order as much as possible--a meeting was held for family prayer, and everyone went to lie down, but hardly anyone could sleep; and even though the wind was not stormy and the sea was not rough, still it was sufficiently rough to make almost everyone so sick that I shall not forget that night for a long time. Though hardly anyone could sleep, yet no one slept less than myself and a few of the other elders, as we were back and forth comforting and assisting the sick as much as we could throughout almost the entire night. The sunlight was beautiful the next day, and some of the sick improved; yet they could hardly walk by themselves across the deck without someone

guiding them, which service kept me quite busy, but it was no less pleasant than every other guidance in their behalf. This morning I tried hard before succeeding in getting some of the sick out of bed to breathe the healthful air, since seasickness causes such a debilitating feeling. Some were almost angry with me because of my insistence; but I wouldn't be refused, even though I was obliged to carry many a person on the deck. And I was well paid for my trouble through patience, once they realized that the topside and healthful air would improve them gradually and without exception, so that it was easy to see the difference between those who succumbed to their desires to stay in their beds and the others who showed their courage by coming to the healthful air on deck, whose healing, together with the testimonies of these to others, convinced others to follow their example. And I cannot encourage too much those who will yet come to do all they can to come on deck in similar circumstances.

It was not long before those who resisted most strongly to come topside with me were thanking me the most because of almost forcing them to come. This day I got enough men to come to the "Company Shop" (as was called the storeroom at the back of the ship where the supplies were kept); and the three members of the first presidency and myself became makeshift shopkeepers to weigh the following different foods for each family as they wished; so that each one could prepare it how and when he wished. To all over fourteen years of age the following amounts were distributed with half that to everyone between one and fourteen; that is--ten pounds of hard bread, white and good; four pounds of sugar; three pounds of cheese; three pounds of butter; four pounds of raisins; two pounds of rice; two pounds of coffee; four pounds of molasses; one-fourth pound of tea. This food was of extremely high quality and a gift from President [Orson] Pratt, something which no one else gave to immigrants; and no matter how sad some of the women's faces were, the sight of such a gift caused them to go cheerfully to the shop; and although they stepped on each other's feet and sometimes fell into each other because of the shaking of the ship, yet I declare that they laughingly called for help "to raise the lowest," and they tried again. There was no respecting of persons in this, rather it was the best on his feet who kept his head up, and everyone agreed that the one leg was too short, or that the other was too long, almost every step.

In the afternoon, since there was a cross wind, the ship stayed along the coast of Ireland, until its steep mountains and jagged rocks threatened to mangle us if we came closer. And we all rejoiced when the sailors turned the other side of the ship to the wind and its point toward the borders of our own beloved country. There were several other large ships in our sight sailing to the west, but it was absolutely incredible how our ship sped by them all one by one so that we could see them no longer. In the middle of the night the winds increased when we were very close to the lights of the Holyhead peninsula. Almost everyone, except for myself and Brother Daniel Daniels, was sick.

[February] 28. We went on deck at the break of day, and the first thing which attracted my attention was Bardsey Island, not far from us. And beyond it the huge mountains of Caernarvonshire lifted up their snowy peaks, vying with each other in height and in the desire to see at the crack of dawn whether the children who had been raised on their breasts were still alive or whether they had drowned; or if what they heard on the ocean were the lovely voices of their immigrant sons echoing as before in the forests and glens of their land. In this eager search, like a nostalgic mother in the midst of her daughters, dear Snowdon above the rocks of Snowdonia stretched her neck most and raised her head highest into the heavens gazing after us and forgot, because of her desire, to take off her snowy

night cap to greet us; yet, there were none of these sons, except myself, who had strength to echo back her motherly farewell before she lowered her comely head behind her daughters one by one in the eastern ocean.

But my vessel did not wait for my affection to embrace for long its object (that is, the dear land of my fathers) because of her greyhound-like desire to speed along her way across the seething white caps, as though frolicking, splendid and fearless, on the tops of the furious waves. But it was not the green ocean, in spite of its commotion; the blue sky, in spite of its ferocity; not even the comfort of my fellow travelers nor how much I wanted this; nor was it the last farewell to the shores of my country which mainly filled my thoughts. Rather, I pondered seriously the condition of her inhabitants. I see myself now with a small handful, a sheaf of the fluttering of the inhabitants of Wales, looking from afar on the country which is called the "garden of Christianity---the country of the Bibles," which had erected the lofty tops of her numerous houses of worship to the sky as a monument to her zealous enthusiasm, yes, behold this and even more. And is it a fact or just a dream that I have escaped on the water from the midst of my Welsh Brothers with my life by the skin of my teeth? If so, why? If not, why all the persecution, the slander, and the false accusations I suffered for years from the press and the pulpits? Why did my residence have to be guarded for weeks? Why was my life safe only among guards? Why did I have to flee in secret before the time? Why was I not able to bid farewell to my dear wife and my baby? It was doubtless not for transgression in the world; for once, twice, yes, even three times I challenged any man to prove me guilty of transgression. Oh, it must be admitted, it cannot be hidden, that religious persecution is what caused it all; there must be strength in my religion, if nothing else but that could prove it, for it to have been able to excite the old passion of every false religion to persecute it. Persecution does not originate from God; neither does the religion which persecutes come from him.

Oh, yes, 'tis a fact, the sun dawns cheerfully on my head as an exile from the borders of my country; the winds try to beat me back as an exile for his belief; my beloved vessel, my castle, fights to defend me against danger as an exile cast out by his brothers whose benefit he seeks, and she opens her sails to the wind to carry me, as if her kinsman, safely home to Zion, like a victorious soldier to his home. Their thoughts, unawares, drew my affection and my eyes toward the west to ponder on Zion and her glories, until once again, like a flowing stream, it came to my memory that of her dear children thousands are left behind in Wales and that of my gentle fellow nation there, multitudes would love the true faith if they had a chance.

Once again I turned my face to the east and my spirit in prayer to the God who initiated this good work, and blessed his gospel with success in Wales to make his servants mighty men, and beloved like the sons of the great thunder, to sound the trump more loudly, until the inhabitants of hill and vale are awakened from the sleep of false religion, to embrace the gospel so that his spirit, like the purifying fire, could refine those who obeyed. But by this time, the blue cover of the sky and the high whitecaps of the waves, between them almost hid under their covers the little green garden, that is, the country which raised me. I vowed that I would not be angry for the evil which I received there. Nor am I exiled forever, rather I shall yet come across the depths to the home of my loved ones to try, if there be a way, to take them to worthy Zion in my embrace in time.

O my country! My love binds itself around your beautiful vales; your rocky shores are all "magnetic stones;" for I want to benefit your peoples. May the gospel of heaven raise its white banners on every brow and hill within your land, and wave in all your breezes. But yet, there is within your land something which surpasses everything I have noted, something far above, more beloved and fair, though so far away now, and closer than anything else to my heart! O my mind, stop, come, return back. Why do I break the strings of my heart? Why do I call? She will not come back. Well, then, just for an instant raise your wings to the wind and feast in her company. Angels of heaven now surround her bed lulling her to sleep; her cheeks red and her smile happy as if she sees me; she reaches out her pure arms; she embraces tightly as if her dear Lord were in her arms. But he is not there, just his image. O little rosebud, and the only one, hardly as old as a new moon, why did I leave thee? Even until this morning, my beloved, for following me across land and sea, and many countries; for happily sharing the troubles and comforts of my breast; for many times having caused me to forget the world and its things, and for so tightly having kept the keys of my heart for ten years; for everything and everyone who has ever been even until this morning as my mind shot at the break of dawn to your bedchamber--I have loved you. Oh, if only my mind could stay here longer, yes, wait for you to awake. But the first parting was sorrow enough--why cause a second wound?

Take courage, my spirit; this must be for Christ's religion--it is not for long, nor is this separation without its everlasting rewards. You, angels pure, I charge you to care for my wife and baby; I go courageously on. Watch over her until I return; she is precious to my soul, for she was content for my sake. For this Snowdon will jump into the sea before I shall ever, ever, forget her. To thy arms, my father, I commend everything I have. One look yet--one more greeting ere I leave. My spirit bows above the place where she lies; now it takes strength for this adventure! Hush! What is the matter? Where am I? What, on the high sea? Yes, with a call to hasten to the sick.

Well, well, I wandered far, but I shall return to my account. There was hardly anyone able to prepare food today, but Daniel Daniels and William Jenkins and I agreed on an attracting device by helping several onto the deck. We made a comfortable place for a row of the women to sit in the air, and I set about making a gruel out of oat flour for them, which strengthened them greatly. And so, pot after pot we apportioned to them in a circle on the condition that they stay up to eat it. It is hard to describe the good this did them, and I would counsel everyone to take a sufficient quantity of good oat flour and oat bread with them, for they shall see that this will taste better to them than anything else for awhile.

In the evening, Ireland was in sight; the wind increased so that it was necessary to lower the top sails to the lowest position and pull all the other sails in. The ship was turned with its stern to the south for awhile, and then back to the other side throughout the night; but whether on one side or the other it was totally impossible for it to remain still or to allow anyone else to lie or stand in his place, rather like a door on its hinge it continually swayed those who were lying down; but as for those standing, it was throwing them along the deck with the boxes and their crockery as recklessly and without warning as the wild horse throws its unskilled rider across the hedge and leaves him there. But without any pity when the rider got up, the ship would throw him somewhere else until he crawled home. It was no use begging her to stop; the grumbling of the one or the groaning of the other together with the voices of the children had the same effect on her, that is to increase her drunkenness.

Many agreed with me before morning that it was better to let her have her own way and let her rock until she was tired of it. And so it was. She has hardly ceased yet.

We have several elderly people on the ship, and they are all improving as they come to the deck every lovely day. One old gentleman, close to 100 years old, says cheerfully that he is happier than he has ever been. He says also that many of the sectarians in Wales and even in Liverpool, the Reverend H. Rees and other reverends, tried to dissuade him from coming, prophesying that he would not arrive across the sea and many other things. "But I am," says he, "determined, through the power of God, to prove them all false prophets." He had lost his hair, except for a few strands white as snow, but by now he has an abundant new crop just like the hair of a child. And he says that he feels younger and younger!

Monday, the 16th. At 8:00 in the morning I went to the fore of the ship and saw a column of smoke in the distance rising to the air. We soon perceived that it was a steamboat from New Orleans coming to meet us; another steamboat from the other side came running toward us as fast as it could. And within two hours the two were by our sides. We gave a large rope to one of the two which pulled us to the mouth of the Mississippi by noon. Great was everyone's joy and gratitude for arriving here. We have 100 miles yet to the city. We arrived Tuesday, the 17th, all healthy. Soon we shall leave from here to go up the river to St. Louis.

Now hastily, I shall say farewell this time, since other matters are calling me. Dear Saints, be faithful to the heavenly calling which you have received and hasten to prepare to follow us. Listen to the voice of your presidents. That the Lord will bless you is the constant prayer and heartfelt wish of your brother in the gospel of Christ,

D. Jones ³⁸

Fifty days on this crowded ship was a challenge to the new converts, most of whom had never been at sea. The stench and lack of sanitation were ever present trials. William Clayton, on board the ship North America in 1840, described the conditions:

The wind blew hard the vessel rock and many were sick all night. This was a new scene. Such sickness, vomiting, groaning and bad smells I never witnessed before and added to this the closeness of the berths almost suffocated us for want of air.

During the journey two women died and were buried at sea and a young couple was excommunicated by the presiding council. By the end of the journey, they had run out of oatmeal, bread, and water and had to eat hardtack³⁹ and drink water full of slime.

³⁸ Letter from Capt. Dan Jones to the Editor of the Udgorn Seion, in Ronald D. Dennis, *The Call of Zion: The Story of the First Welsh Mormon Emigration*, vol. 2, Religious Studies Center Specialized Monograph Series (Provo: Religious Studies Center, BYU, 1987), pp. 146-52, 154-68. (HDL)

³⁹ Hardtack is a thick cracker made of flour, water, and sometimes salt. When properly stored, it will last for years. It is reported to have been about the consistency of fired brick! It was carried on ships as a food of last resort, when other supplies run out.

They reached New Orleans on 17 April 1849. The joy they felt as their feet touched solid ground can scarcely be imagined. However, they probably did not realize in advance that cholera was rampant in New Orleans.

This was only the first leg of a long journey which would take three more years for William and Rachel Davies. Two rivers had to be ascended and the plains had to be traversed before their final destination was reached.

They found that they had caught up with a group of English Saints who had just arrived on the ship Ashland. Dan Jones hired a steamer, the Constitution, which agreed to transport the combined group of nearly 450 passengers a distance of 1,100 miles up the Mississippi to St. Louis. Three of the English Saints died of cholera before they arrived at St. Louis. Although everyone feared cholera, the Saints thought that their faith, combined with the will of the Lord that they arrive safe at their destination, would make them essentially immune.

St. Louis was the place to purchase flour, meat, groceries, and everything necessary for the trek to Zion, which would be initiated from Council Bluffs, where the Saints would gather. Clothes, firearms, stoves, and even iron to make wagons were included in the buying spree.

In the fall of 1848, the people of St. Louis became alarmed by an outbreak of Asiatic cholera in New Orleans. A few deaths had occurred near the city with all the symptoms of that dreaded pestilence. For more than a year previous, the malady had appeared in Europe, then Canada, and its course through the United States had been predicted by many eminent physicians. The St. Louis newspapers had warned of the necessity of anticipating it and taking greater sanitary precautions. Of all the cities along the Mississippi, St. Louis had the greatest growth and yet had done little to improve its sanitary facilities. The alleys were used as repositories for all kinds of filth thrown from the dwellings and there was not a sewer in the city.

Early in the spring of 1849, the cholera returned with increasing deaths each day, until the scourge assumed such proportions that nothing seemed to stop its progress. The city tried desperately to make up for lost time. The alleys were swept and all of the then-known disinfectants were resorted to. In spite of this, the mortality rate reached the alarming number of 160 deaths per day. From April 23 to August 6, there were 4,060 deaths recorded in St. Louis from this plague.

A vivid account of the situation appears in a biography of Nathaniel H. Felt by Andrew Jensen (LDS biographical Encyclopedia, Vol. II, p. 382):

Every morning was heard from the dead wagon as it passed around, the awful cry, "Bring out your dead." Many of the corpses were loaded onto the vehicles without any preparation, taken to the cemetery and buried in trenches, hundreds at a time. President Felt was kept busy visiting the homes of the Saints, comforting them and administering to their needs. A great fire followed the scourge [beginning with a fire on a river boat on 19 May 1849] and by some was thought to be a great scavenger which purified the city after the plague. It was several years before the situation was brought under control and after many of the Saints were taken.

On 2 May 1849, the Welsh and English Saints transferred their goods to the steamer, Highland Mary, for the last leg of the water journey to Council Bluffs.⁴⁰

David D. Bowen records in his journal that only 16 days later, there was a great fire in St. Louis:

On the 18th [May 1849] a great fire brock out in one of the boats at St. Louis and burnt 36 of the boats and one third of the city to ashes. I went to St. Louis nexed morning and such a sight I never before saw. The hansomest part of the city all to ashes. The streets full of the ruins, a man could only walk through.

Cholera broke out on their ship, and its journey to Council Bluffs was lengthened by several days to allow time nearly every day for graves to be dug along the shore. During the fifteen-day journey, one fifth of the Welsh Saints fell victim to the dreaded disease. Some families were almost wiped out. Oh, the faith it must have taken for those left to continue their journey to a western desert.

For fear of becoming infected themselves, the Saints in Council Bluffs wanted no part of the new arrivals. Isaac Nash recorded in his journal:

We arrived at Council Bluffs in a sorry condition. Nobody would come near us. We were put out on the banks of the river with our dead and suffering. Apostle George A. Smith, hearing of our arrival and of the sad condition we were in, came down to the river banks. . . . Brother Smith sent word to the people that if they would not take us in and give us shelter, the Lord would turn a scourge upon them. It was not long before teams and wagons came down and all were taken care of.

The anticipated rejoicing on reaching Council Bluffs was diminished by the unfathomable sorrow which surrounded the Welsh Saints as they dragged themselves into the city. Being shunned by the other Saints did not help to raise their spirits. Of the 249 immigrants who had left Liverpool a few months earlier on the Buena Vista, 19 had abandoned their belief in Mormonism and were searching for brighter horizons in St. Louis and various parts of Missouri. Sixty-seven had died at various points along the way. Those remaining (163) rejoiced in the Lord and continued with their plans for the future. Some made immediate plans to continue the journey to Salt Lake City that season.

Welsh members who left Liverpool on the ship Hartley arrived in Council Bluffs June 8, 1849. Eighty-four persons led by Dan Jones left Council Bluffs for Salt Lake City July 13, 1849, in the company led by George A. Smith. Others searched for employment until they could save enough to provide for the long trek. William Morgan and William Davies followed the departing pioneers for one day's journey from Council Bluffs at the request of Dan Jones. Morgan and Davies then returned to Council Bluffs in order to lead the Saints who stayed behind, and to more completely instruct other Welsh Saints who would travel through Council Bluffs.

⁴⁰ Only two months later our grandmother on our Packer family line, Charlotte Rose Berry, died of cholera in St. Louis on 18 July 1849. She had arrived in St. Louis with her family in October, 1848. They were in the city when it burned.

Council Bluffs was becoming quite international with its English, Norwegians, and now a large group of Welsh. Interpreters were kept busy, as they provided the only way of communicating for many. The need for the Welsh to learn English was diminished by their banding together and through formation of a Welsh-speaking branch of the Church.

Life for the 113 Welsh converts in Council Bluffs, and for several others who had remained in St. Louis to gain employment, offered numerous difficulties and challenges. Most had not gone ahead with the George A. Smith Company simply because their resources were exhausted by the time they completed the Atlantic crossing and the ascension of the two rivers. A few who may have had the funds to continue on to the valley that same year had been requested to stay behind and preside over the other Buena Vista and Hartley immigrants. William Morgan was called to preside as Branch President over the Welsh branch, and William Rees Davies was called to stay in Council Bluffs as a counselor to him. There were 94 branches of the Church functioning in Pottawattamie County between 1846 and 1859. The Church has records from only 23 of them. Records from this Welsh branch have not been found.

Dan Jones had arranged for the Welsh who remained in Council Bluffs to have their lands adjoining. He then purchased a land claim of about 150 acres near the Welsh holdings and gave it to William Morgan to administer as a gift to the Welsh. Morgan reported an element of prosperity among the Welsh Saints: “Some in this company who had not a penny when they landed here have cattle and sheep now; in fact, I know of no family in this country who has not a cow or two.”⁴¹

A few comments in a letter from William Morgan at Council Bluffs to President W. Phillips in Wales describe the conditions as they waited to cross the plains:⁴²

Pottawattamie County, Iowa, 2 Sept. 1849

Dear Brother Phillips —

We, the Welsh, here have divided into two groups; one group has gone ahead toward the plains of the Salt Lake, that is 22 wagons, under the presidency of Bro. Jones; the other group is staying here for the purpose of putting a Welsh settlement in the place. This will be to the advantage of the . . . Welsh who follow; for there will be people of the same language and from the same country, and most likely many who will know them and have been associated with each other many times, to welcome them to this new country; for there are only English here for several hundreds of miles – and we, a small handful of Welsh in their midst, brothers and sisters, enjoying our freedom like the birds, with no one to say a word against us, but all of them very friendly.

The Welsh Saints here love each other, and some have married also. We, the Welsh, have almost all our land adjoining. We intend to build a meeting house as soon as we can; and I think it will not be long, for the hard part of our work is over; our wheat harvest is past, all of it under cover.

⁴¹ *The Call of Zion*, by Ronald D. Dennis, p. 56

⁴² *The Call of Zion*, by Ronald D. Dennis, pp. 178-79

All the Welsh Saints here greet you, and they would be delighted to see a shipload coming across next spring.

A letter from George A. Smith, Ezra T. Benson, and Dan Jones at Independence Rock to William Morgan and William R. Davies was to give them advice related to what they had found on their journey to that point. It gives us a little insight into the trials and afflictions of their travels across the plains. That letter is included in Appendix A.⁴³

By June of 1852, most of the remaining Buena Vista and Hartley immigrants were fitted out and ready to begin their journey to the Rocky Mountains. During the previous three years while William and Rachel had been in Council Bluffs, they were joined by other Welsh members from various parts of Wales. Those who could afford to continue immediately to the valley did so. Most, however, stayed in Council Bluffs until 1852, when the bulk of the remaining Welsh Saints crossed the plains together.

By 21 June 1852, the Welsh had gathered near Winter Quarters on the west side of the Missouri River. They were visited by Apostle Ezra T. Benson. They needed an interpreter to translate Elder Benson's instructions as to how they were to be organized for the crossing. William Morgan was appointed Captain of Fifty (the Welsh with a few English and French made up fifty wagons) which traveled together. His counselors were William R. Davies and Rees Jones Williams,⁴⁴ William Davies' son-in-law (husband of Elizabeth). Elizabeth and Rees Jones Williams were probably married about July 1850, near Council Bluffs. He probably sailed from England to New Orleans, but a record has not been found. Their first child, Rees Jones Williams Jr., was born on 17 July 1851, at Little Keg Creek, Pottawattamie County, Iowa. He was blessed by William R. Davies.⁴⁵

William Morgan Company (1852)

Departure: 28 June 1852

Arrival in Salt Lake Valley: 25-30 September 1852

Company Information:

50 wagons were in the company when it began its journey.

Davies, Rachel (49); Davies, William Rees. (46);

Williams, Elizabeth David [Davies] (21); Williams, Rees Jones, Jr. (1); Williams, Rees Jones, Sr. (23)

On the morning of 28 June 1852, a very hot day, the company finally got under way. In the afternoon of that first day, William showed his lack of experience at driving a team by running his wagon into another one and breaking the axletree. There was a delay until the following day while repairs were made. One can visualize a tailor from Wales who is suddenly on the American frontier trying to drive a team of steers which may have been half wild.

⁴³ Taken from *The Call of Zion*, by Ronald D. Dennis, pp. 180-183.

⁴⁴ See Ledger of Rees Jones Williams, Jr., Church History Library and Archives, #MS 9578.

⁴⁵ *Journal of John Johnson Davies*, p. 40. He also states that Rees Jr. was baptized when he was eight years old and was confirmed by William R. Davies.

David D. Bowen records the following in his journal:

June 20th [1852]

We started from Council point to meet the company at or near the Missouri River, with two yoke of cattle, 2 cows and old Sherar wagon. Passing through Francesville we arrived at the camping ground where the Welch Saints was camping a little before dark. We encamped with our old friends all night.

June 21st [1852]

A little after breakfast Apostle Ezra T. Benson one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints come to our camp to organize the company. It resulted as follows, William Morgan, Captain of fifty, Bishop W. R. Davis and Rees Jones Williams his counselors. Abel Evans Captain of the guard, William Reddo Clerk of Camping. David Evans, John Rees and Goward was Captains of tens. In the evening we moved to the big hollow near the big springs and camp there for three days.

24th [June 1852]

Today our company cross the Missouri River to the Mormon old winter quarters and camped about a half mile from the river until the 28th. Gards and wagons fixed all their places.

28th [June 1852]

This morning the hue and cry was, everybody to be ready for starting to our long journey. After breakfast all the men was yoking their cattle and the women preparing their cooking utensils in their respective wagons, which made our camp all alive and in two hours every body was ready for a start. The train started with the Captain on the lead. And Captain David Evans Captain of the first ten was the first train. Every wagon in their respective places and I was the ninth wagon in the first ten. I had a deal of trouble with my cattle for they was not broken, but very whiled and young. The day we started from winter quarters was very hot. I leboured so hard with the cattle and sweat so much that I had the headache that bad I was all most blind all day. Sometime in the afternoon Bishop Davies run against another wagon and brock his axel tree, the camp had to stay that day and part of the next. Just as we camped a wagon come to our camp from the west. There was inscribe on the cover of their wagon The Salt Lake Boys. They where missionaries from Salt Lake City for England. They were six in number and Thomas Margets their Captain. They camped with us that afternoon, and went their way a little before dark. Weather was very hot and disagreeable.

29th [June 1852]

Bishop Davis wagon was fixed again and the train traveled as far as the Pa Pa River and camped for the night.

Marching along steadily every day. We crossed the Elk Horn and the Loup Fork and many other streams until we came to Wood River where William David died of the Cholera and was buried there. In few days afterwards his son Thomas was attacked by the Cholera and died. We traveled along until we reach Fort Larime and crossed the Platt from the north side to the south. The river was very high. We had a hard times to cross the Platt. We lost good many things by crossing.

John Johnson Davies (a future son-in-law of William R. Davies) made a similar trek from Wales two years later. He records his first encounter with oxen as follows:

We started on the plains [from Council Bluffs] on the first of July, 1854. . . Now I will tell you about the sircuse [circus] that we had the first few days on the plains. Our captain tould us to get up erly in the morning for to get redy to start in good time. After breakfast was over we got the cattle together and tryed to yoke them up. I can assure you that this was quite a task for us and after we got them itched to the wagons we started out. Now coms the sircuse and it was a good one. The Captain was a waching us and telling us what to do. He tould us to tak the whip an use it and say whoah Jake, gee Grandy and so on. Now the fun commenced. Then we went after them prety lively and when the cattle went gee too much we would run to the off side and yelling at them woah and bunting them with the stock of the whip. Then they would go ha to much and we was puffing and sweeting and if you was there to look on you would say that it was a great sircuse. This was a great experience and a tuff one and by the time we got half way across the plains we could drive an ox team as well as you can enney day.

The journey of the 1852 Welsh pioneers was considerably more pleasant than it had been for those who crossed in 1849. They had no rain storms and no snow. However, four Welshmen died on the journey.

On September 20th, when they were about 80 miles from Salt Lake, they met Dan Jones who had been called to return to Wales on another mission. A few days later, several other Welsh brethren arrived in the camp. They had traveled over thirty miles from Salt Lake with a load of watermelons, muskmelons, potatoes, grapes, etc. These delicacies came as a welcome treat to those who had spent three months on the trail. The reunion of these friends must have been wondrous as they were united in "the valley." On 25 September 1852, they entered Salt Lake City in the early afternoon. For William and Rachel Davies, the journey which had begun three and one half years earlier was now complete. Their eyes now beheld the Zion for which they had dreamed and sung about for so many years.

Journal of David D. Bowen
17th [April 1853]

We started pack and packaged for Iron county, nine wagons in all. Bishop William R. Davies and his family, Thomas Jones, William Thomas, William Evans, Rachel Rowlands and few others was in the company, passing through Payson, Summit Creek, Nephi City, Fillmore City, the capitol of Utah

and Parawan City. We arrived safely in Cedar City the place of our destination the first day of May after a journey of fifteen days. We enjoyed our self this evening with some of our old friends.

William and “his family” moved to southern Utah in the spring of 1853. They stayed in Cedar City that winter, building a house on Lot 8 of block 12 inside the fort.⁴⁶ Their sons, John and James, were both with them. Elizabeth and her husband did not go with them, as Rees had obtained a job at a saw mill in Little Cottonwood Canyon. In fact, he was apparently a part owner in it. William R. Palmer reports that it was a steam sawmill and that Rees had mechanical skill which qualified him for the work.⁴⁷ All the people in Harmony and other communities moved back to Cedar City that summer of 1853 because of Indian problems, and they stayed until the next spring before moving back to the other towns.

In the October 1853 Conference in Salt Lake (after the Davies family had arrived in Cedar City), fifty families were called to labor among the Indians in southern Utah and to help settle the area under the direction of George A. Smith and Erastus Snow. A few of these families left that fall; however, most of them went in the spring of 1854.

The town of Harmony in southern Utah had been settled in the spring of 1852. When President Young visited the area in May of 1854, he organized the missionary work to the Indians and suggested that the townsite of Harmony be moved to higher ground. The next day, a site was selected and construction of an adobe fort was initiated. It was 200 feet square. Everyone in the settlement lived in the fort. This settlement was called Fort Harmony. The headquarters for missionary work in southern Utah at that time was at Fort Harmony. People probably started moving into the new adobe fort that fall.

About this time (summer of 1854), there are references to William and Rachel being at Fort Harmony. He was the first Presiding Elder there. This says a lot for his character. He was not a frontiersman; nor was English his native tongue. Yet he was called to preside over the new community. His attributes included a strong and abiding faith in this new religion. His spiritual insight and conviction also helped qualify him for the leadership of the branch and later the ward. The faint outline of the old fort still existed at the time of my visit in 1997. The old adobe bricks have returned to a pile of soil. The rock foundation could still be seen in some places. The four corners were marked with stone monuments.

At the present time (2011), the property including the site of the fort has been deeded to Iron County. A county library has now been built near the old fort. Some archeological work was done by BYU in October 2007, which was sponsored by the Fort Harmony Historical Society. They plan to have more archeological work done in the future and intend to eventually restore the actual fort on the original foundation. That would be a wonderful accomplishment to instill this history in future generations.

The Saints made their own clothes from wool, and later from cotton which was locally grown. Each family tried to keep a few sheep to supply their own wool. This wool was carded, spun and

⁴⁶ Lot fees were paid on 24 November 1853. See *From Grandma With Love*, by June R. Rowley, p. 158.

⁴⁷ Reported in the May 1945, *Instructor*, p. 209-212.

woven for their own use. They knitted their own stockings etc. All boots and shoes were carefully saved for the visits made by a traveling shoemaker.

The residents of Fort Harmony were very resourceful in preparing and preserving food. They dried vegetables and fruits which they raised, as well as what wild fruits they could find. Choke cherries, ground cherries, currants, service berries, and elder berries were gathered and used. Molasses and honey were also used for preserving fruit. They made cheese, dried meat, and also preserved meat and butter in salt. Potato or hop yeast was used for their raised bread.

Nearly every family brought with them a Dutch Oven. It served the purpose of baking, as well as for other cooking needs. The corn bread or batter cakes were made thin and baked quickly, but the rich, large, round loaves of bread were perfectly cooked when they came out of the bake oven. It required skill to bake the loaves without burning the edges or leaving dough in the middle. I have attempted to bake in a Dutch Oven myself; and I can attest to the difficulty of perfect results without extensive experience.

Fuel for fires became more scarce and had to be hauled from further sites. Matches were also expensive and scarce. They would try to keep coals through the night. If the coals were out in the morning, someone would be "sent for fire." They would look for smoke coming out of another chimney.

Light was another problem. When it was possible to secure tallow, candles were made by either the mold or dip method. As an alternative, a piece of rag with a pebble tied in it was placed in a shallow dish of grease. Soap was made from tallow using lye leached from cottonwood ashes. The cottonwood ashes were carefully saved in a barrel or box for this purpose.

Rachel's sister, Martha Morris, is the only other member of Rachel's immediate family known to have joined the Church. Martha and her husband Henry Davies and their daughter, Mariah,⁴⁸ had joined the Church in Wales in August 1851. Mariah and John Johnson Davies were baptized on 10 January 1852. The family was making plans to emigrate to America when Mariah married John Johnson Davies of Carmarthenshire on 3 October 1853. They all sailed from Liverpool, on 4 February 1854, on the ship Golconda. Before leaving Liverpool they were furnished with enough canvas to make a wagon cover and tent. They cut and stitched these items aboard ship and had them ready for use when needed.

⁴⁸ A sampler made by Mariah Davies, Carmarthen, Wales, aged 13, dated 1846 is in the Sherratt Library digital collections, Southern Utah University.

Davies is a very common name in Wales. This accounts for some of the difficulty in doing family research there. John Johnson Davies kept a journal for many years, including this trip to Utah. He documented that both parents of his wife, Mariah, died of cholera in Kansas City, Missouri. Henry was 65 years old and Martha was 59. This would have been a great loss to Mariah who was expecting her first child soon, and to Rachel who was looking forward to seeing her sister. They had purchased their wagon while in St. Louis for \$67.00 and paid another \$12.00 to have it shipped to Kansas City.



The Golconda leaving Liverpool.

John Johnson Davies and his wife Mariah continued on to Salt Lake, arriving in October 1854. They were immediately visited by Mariah's cousin, Elizabeth (daughter of William and Rachel), and her husband, Rees, who invited them to stay with them, which they did until after Christmas.

Henry Davies had been previously married to Sarah Davies. They had one daughter, Margaret, in 1818. Sarah died in 1826. Three years later he married Martha Morris, sister of Rachel Morris. Margaret married Thomas John Rees in 1836. It is interesting to note that Margaret and Thomas were among the first converts in Merthyr Tydfil⁴⁹ and likely some of the first converts resulting from the missionary work of William and Rachel Davies. Margaret was baptized 13 July 1843, and Thomas was baptized 10 February 1844. They were probably taught by William and Rachel in the Davies home. A summary of the lives of Thomas John Rees and Margaret Davies is attached as Appendix D.

Ship: Golconda

Ship: 1,124 tons: 171' x 33' x 22'

Built: 1852 at Saint John, New Brunswick, Canada, registered in Liverpool, England.

Date of Departure:	4 Feb 1854	Port of Departure:	Liverpool, England
LDS Immigrants:	464	Church Leader:	Dorr P. Curtis
Date of Arrival:	18 Mar 1854	Port of Arrival:	New Orleans, Louisiana
Source(s):	BMR, Book #1040, pp. 1-19 (FHL #025,690); Customs #115 (FHL #200,177)		

⁴⁹ See the list of early converts above.

Golconda passenger information from Mormon Immigration Index

Name	Birth year	Age	Birth year from family records	Place of origin	Occupation	Comments
Henry Davies	1782	72	1788 (age 65)	Merthyr Tydfil	Shop keeper	BMR, p. 14
Martha ⁵⁰ Davies	1815	39	1795 (age 58)	Merthyr Tydfil		
John [Johnson] Davies ⁵¹	1832	22	1831 (age 22)	Merthyr Tydfil	Weaver	BMR, p. 18
Maria Davies	1834	20	1833 (age 20)	Merthyr Tydfil		BMR, p. 15

"SEVENTY-FIRST COMPANY. -- Golconda, 464 souls. The first shipload of British Saints which left the shores of Europe for the Rocky Mountains in 1854, consisted of four hundred and sixty-four souls, who embarked on board the ship Golconda. Captain Kerr, on the thirtieth of January, 1854, and sailed from Liverpool on the fourth of February following. This company was under the direction of Elder Dorr P. Curtis, in connection with whom Thomas Squires and W. S. Phillips acted as counselors.

On the day of sailing the presiding brethren organized the Saints on board into what they termed the Golconda Emigrating Conference, which was divided into seven branches. During the voyage meetings were held five times a week, in which the Saints were richly blessed with the gifts of the Spirit, in tongues, interpretations, visions, revelations and prophecy. The winds were rather contrary for two of three days after leaving Liverpool, but after that they became more favorable and continued so during the greater part of the voyage. Two marriages were solemnized on board, and one death occurred. The company arrived safely in New Orleans on Saturday March 18, 1854, after a passage of forty-two days from Liverpool.

Elder Brown had chartered a fine steamer to take the company up to St. Louis, at three dollars per head, under 14 years half price. A few of the company were stopping at New Orleans for want of means. Elder Curtis says-- "I can truly say we have got along well, without a quarrel. Captain Kerr,

⁵⁰ Sister of William's wife Rachel.

⁵¹ Later married Elizabeth, the daughter of William and Rachel, in 1870.

*and in fact all the crew speak in our favor. The steward intends to immigrate next season. Several of the crew are going with us, and wish to be baptized."*⁵²

Leaving three sick persons in quarantine at New Orleans, the immigrants continued to journey up the Mississippi River to St. Louis, Missouri, where they arrived March 31st. Ten deaths occurred between New Orleans and St. Louis

Elder William Empey obtained comfortable houses for the company to occupy until they proceeded on their journey to Kansas City. (*Millennial Star*, Vol. XVI: pp.106, 141, 255, 281, 297, 447.)"

The diary of John Johnson Davies discusses the journey after leaving Liverpool, England:

Now comes the sorrowful time for us to leave our friends and relations behind us in our native land. We prepared everything that we could think of for the journey. Now we are going to start on that great journey across that great and mighty sea. We got to Liverpool on the 2nd of February, 1854. My father and mother-in-law, myself and wife we started to the valleys of the mountains on the 4th of Feb. 1854, in the ship Golconda. A sailing vessel, there was 464 Saints on board.

The ship was taken out to the open sea by a steamer and then we was left on Sea to the mercy of God. There was one thing that gave us joy and satisfaction for we knew that God was with us to protect us on the sea and we had a good captain to guide the ship and in a short time after the steamer left us, the ship was in full sail and she looked handsome. We had a good breeze and she ploughed the main very fast. It was very cold when we left Liverpool and in a few days we got to a warmer climate and we was comfortable on deck. It was a site to us to see the ships a sailing on the sea. We had a brass band on board, I was one of them, all Welch. There was a choir on board and I was one of them and also a string band. They played for dances, we had dancing on sea. There were some elders along with us returning from their mission. There was a few bachelors on board. They had a place by themselves. They called it Bachelor's Hall. They made lots of fun to us on sea. The captain was very kind to us, especially to the sick. But very little sickness we had on sea and only one death and that was an infant and indeed it was a solemn time, when the child was dropped into the sea.

We enjoyed ourselves very good while traveling on sea. Our president was Elder Curtis, he was returning from his mission. He organized us and appointed teachers to look after us. And we had meetings every Sunday. We had a good voyage and but one storm and that was a fearful one and I shall never forget it. It lasted about 4 hours and I was on deck to see it all. The waves as big as mountains. The sailors got all the sails fastened before the storm was very bad. The thunder and lightening was terrible and the rain a pouring down but the ship done well but she sprung a leak, but it was soon stopped. The storm quit about dark. The next day the ship was in full sail again and we all felt to rejoice for fine weather once more and I tell you my friends that we did feel indeed to rejoice.

We had a great deal of amusement on the sea and when we got through the Gulf of Mexico the Captain said, ship about. Then we traveled northeast until we got to that great river Mississippi. Here a steamer came to meet us and towed us up that mighty river. The water was very muddy and when we

⁵² Mormon Immigration Index

came to the quarantine station we had to stop here for the doctors to examine us. When the doctors came on board, we passed then two by two they pronounced us all well. We started again and got to New Orleans on the 18th of March 1854. We made the trip in six weeks from Liverpool to this place. We stayed in New Orleans a few days to get ready to travel up the river again. It is about one hundred miles from the mouth of the Mississippi to New Orleans and we was glad to get there and about the last of March we started for St. Louis in a small steamboat and we was crowded.

The steamboat puffing and snorting and pushing hard against the stream, but oh what dirty water for us to use! We dip it up to settle it, but it doesn't get much better. Never mind, we will do the best we can with it. I must drink it anyhow, because I am very thirsty.⁵³

We got to St. Louis on about the 10th of April, 1854. And we was glad to get there. But what a dirty looking place this is to be sure, and when we got on shore we had a great and a sad sight to see the Negroes working rolling the cotton bails. The boss that was looking after them used them very ruff. Some time he would give them a hard lick with his whips. Thought that was bad to treat human beings in that way. And here we are crowded into an old hospital and it is the best place we can get. We stayed two weeks in St. Louis. Here the cholera started among us. And we buried a few of the brethren and sisters in this place and in a few days the word was to get ready to start up the river again and we was glad of the chance. The distance from New Orleans to St. Louis is about twelve hundred miles.

We started from St. Louis on the 24th of April 1854. And after we got started the Captain of the boat said put on more steam and away she goes. We had a good view of the country on both sides of the river, it was a great site to us because most all of us was trades men and that is the reason that so much traveling through this country was interested to us. We had to stop a few times to bury the dead while going up the river. We got to Kansas [City], Missouri⁵⁴ in the month of May. The distance from St. Louis to Kansas is about four hundred miles. This was a trading post in them days, one or two stores and a few houses and after we got on shore we camped close to the river.

The cholera was very bad amongst us by this time and in a few days we moved from here to Mr. MaGees plantation. Now we had a good place to camp in. We buried quite a few of our brethren and sisters in this place. It was here I buried my Father and mother-in-law.⁵⁵ We stayed in these camps six weeks. We went from here to Westport and stayed here a few days to get ready to start on the plains. Now comes the labor and toil for a people that has no experience what ever for to travel, yes, more than a thousand miles across this great plains and also those great mountains before we would get to the valleys of the mountains, oh, yes we had a fine time to see the Negroes breaking the young steers for the company.

Now back to William and Rachel. A Church conference was held in Cedar City on 20 May 1855. The members living in Fort Harmony and Cedar City were organized into a Stake, with Isaac

⁵³ This may have been the source of the cholera as it started when they got to New Orleans.

⁵⁴ Only about 12 miles from Independence.

⁵⁵ Henry was 65 years old and Martha was 59.

Haight as Stake President and William Rees Davies as Bishop at Fort Harmony. Other settlements such as Pine Valley, Pinto, Washington, and Toquerville were organized as branches under the Fort Harmony Ward at various times while William was Bishop. William chose Henry Barney as his first counselor and his son, John Rees Davies, as his second counselor. His younger son, James George Davies, was also living at Fort Harmony.

Minutes of meetings held at Fort Harmony were recorded between February 1856 and July 1860 by Rachel Woolsey, a plural wife of John D. Lee. These minutes give a wonderful insight into life in the area and to a few activities of the Davies family.

Rachel Davies was a midwife and assisted families in the fort. Little else is known of her activities. William, as Bishop, was the father of the ward and guided its activities. He was arbitrator of the differences and disputes between its members. Disagreements were probably intensified by the fact that the families were living so close together.

It is interesting to note that the spongy root of the oose plant makes suds when shaken up in water. When the pioneers arrived in Utah, the Indians were using the oose root for soap, especially for washing their hair. Cut into bars of convenient size, the root was used by the women to scrub floors and wash heavy, colored clothing. It was not utilized for white articles because it left them with a yellow tinge.⁵⁶ It was in common use in Southern Utah during the early pioneer days.

Rachel Woolsey recorded that a Church meeting was held on 30 March 1856, in the home of the Bishop, William Davies. There was some discussion that they must plan to raise enough crops that season for themselves and for others who were expected to join them later in the season. She then recorded the following:

The Bishop then arose and made a few appropriate remarks on the occasion and said that he held a letter addressed to Prest J. D. Lee but that he would read it as it concerned all the Saints, which read thus:

Dated March 2nd 1856. ---- To Presidents, Bishop, and brethren in the counties of Iron and Washington. I write to inform you that the persons who can get their endowments must be those who pray, who pay their tithing from year to year, who live the lives of Saints from day to day; setting good examples before their neighbors; men and women, boys and girls over sixteen years of age, who are living the lives of Saints, believe in the plurality, do not speak evil of the Authorities of the Church, and posses true integrity towards their friends, can come up [to Salt Lake City] after their crops are sown, and their case mite be attended to.

*Brigham Young
Heber C. Kimball
J. M. Grant*

⁵⁶ Taken from the endnotes of *A Mormon Chronicle*, vol. II, p. 250.

Church records indicate that William and Rachel were sealed in the Endowment House on 1 May 1856. They followed the Prophet's advice. They prepared their crops and journeyed to Salt Lake to enjoy this blessing. Others may have traveled with them at that time, but no details have been found.

Rachel Woolsey records that on April 13, 1856, Bishop William Davies spoke "at a good length on the order of the Kingdom of God etc. and his experience in the Church." Oh how we would like to have a record of what he said. She also recorded on 14 April 1856, that Bishop Davies assembled his council to decide how to finance the public works. The public works included the meeting house, fort wall, gate guard house, pool [well] in the center of the fort, and privies on each side of the gate. After considerable debate, a motion was made by Elisha H. Groves and seconded by the Bishop that a poll tax of 23 dollars be set on each male over 18 years of age and a 15 percent tax on all property.

There was a general movement of reformation in the Church in the spring of 1856. It was a vigorous call to repentance, to cleansing, and soul-searching, which would lead to rebaptism and a renewal of covenants. For example, on 28 April 1856, Rachel Lee wrote in her minutes of the meeting that they were visited by Isaac C. Haight, Stake President, and his two counselors.

After the meeting in which several men confessed to slothfulness and neglect of duty, Isaac C. Haight baptized the following: Bishop W.R. Davis, Henry Barney, Amos G. Thorton, Elisha Groves, Rufus C. Allen, John D. Lee, William Young, Lorenzo W. Roundy and Charles W. Dalton. These were confirmed in the evening meeting.

All those that were baptized spoke their feelings and resolution to be better men henceforth. When Bro. Roundy spoke he felt truly penitent before the Lord and floods of tears gushed from every eye. "I do here bear witness that never since Harmony has been settled has there been such feelings of penitence and contrition and joy and thankfulness to God for his mercies and loving kindness towards us through all our wickedness, and hardness of heart that have existed in this place one toward another. Yea, everyone melted down in a flood of tears and thankful to their God and Savior for giving us a chance before it was too late for us to repent, of our ways."

Many spoke and all rejoiced together. Pres. Haight and council rejoiced exceedingly and spoke their satisfaction to see the true penitence of the Brethren in the course of the reformation and said that this was not a revival like had been sometimes of short duration but it would continue until the dividing line would be drawn between the righteous and wicked and the great struggle would commence between the two kingdoms. — Benediction by Pres. Haight.

Rachel continued her record:

Now a little more on the "reformation" names of those baptized and rebaptized. Names of those baptized Friday Oct. 30th 1856.⁵⁷

⁵⁷ This is also recorded in the Kanarra Ward records.

<u>Age:</u>	<u>Name:</u>	<u>Baptized by:</u>	<u>Confirmed by:</u>
29	John Rees Davis	Bishop [W.R. Davies]	Bishop
53	Rachel Davis	Bishop	H. Barney
49	Lucy Groves	Bishop	R. C. Allen
16	Samuel Groves	Bishop	R. C. Allen
14	Patience S. Groves	Bishop	Bishop
8	Lucy Maria Groves	Bishop	Bishop

Prayer meeting was held on Thursday evening and a good spirit existed and several brethren spoke in the warmth of the spirit their determination to press forward, the bishop gave some council and then dismissed.

This evening after confirmation they made a few appropriate remarks relative to those baptized and said for them to beware of the evil one for his temptations would be greater than ever.

Rachel Woolsey recorded the following:

November 3, 1856 ---- The Bishop [William R. Davies] and council met to organize the Deacons Quorum. Meeting by singing and prayer after which the Bishop said that he wanted to hear the deacons and Teachers speak their determination to press forward. They done so satisfactory. After which the Bishop then gave them some instructions how they ought to discharge their duties in keeping the [meeting] room clean and in order, etc.

Sunday, November 9th. Bro E.H. Groves spoke in a Energetic Manar. The Bishop then arose and spoke of the responsibility that rested on him and said that he determined by the grace of God to carry out the spirit of the reformation that had commenced in our midst, etc.

Sunday, November 16th. 2 o'clock p.m. After singing and prayer the Bishop arose and spoke on the duties of the saints, that it was our duties to adhere to the principles of righteousness and not consult our feelings [do as we wish], but conform our feelings to the ordinances of the Gospel and all would be right. In the evening the prayer meeting was held. After singing and prayer the Bishop [Davies] gave way for the Saints to use their privileges [bear testimony]. They done so and they spoke under the demonstration of the spirit of the Lord. Bro. [Elisha H.] Groves spoke of his experiences in the commencement of this Church. Spoke of Angels that appeared in the temple in Kirtland and of the Cloven tongues like as of fire that set upon those that were in that Temple and he said that he felt the same spirit in our midst this evening. Sister Groves testified the same things. After the brethren and sisters spoke the Bishop arose and said that his heart rejoiced in the principles of the Gospel. Said he felt the spirit of God working powerfully in our midst this evening, etc. Sung "Praise God, etc." Ben. E.H. Groves.

The families of William Davies and Elisha Groves were very close. At this time, Elisha was a member of the ward and the Stake Patriarch. Washington County made some early timber and water

grants, one of which was a joint grant to William Davies and Elisha Groves (Forgotten Chapters of History, Vol. I, no. 36), passed on 2 December 1856:

An ordinance granting the control of timber and water in South Ash Creek to Elisha H. Groves and Wm. R. Davis [Davies]. Be it enacted by the County Court of Washington County, that the right of controlling water and timber for the benefit of the southern settlements be and is hereby granted to Elisha H. Groves and Wm. R. Davis [Davies], of the county.

The meeting minutes for a Fast Meeting held on Thursday, 11 February 1857, record the following:

The Bishop [William R. Davies] arose and gave the meeting over for the brethren to testify, pray and use the gifts of the spirit. After several had spoken, J. R. [John Rees] Davies spoke in tongues powerfully. J. D. Lee interpreted equally as powerful. It was an exhortation to the Saints to continue in the work of reformation commenced, etc. The Bishop [William R. Davies] then exhorted the Saints to diligence and faithfulness. Ben. by E. H. Groves.

Rachel Woolsey recorded that William Davies and his son John R. Davies departed for Salt Lake City, in company with the Stake President Haight and C.W. Dalton, on 4 March 1857. They returned on the evening of April 2nd. She also records the following:

Sunday, April 5, 1857

The Bishop [W.R. Davies] then arose and testified to what Bro. Dalton had said. He spoke at good length on the principles he had heard at S. L. City, and said he never rejoiced so much in his life to see and hear the progress of the Kingdom of God in these last days. He spoke of the plans of the First Presidency at present in contemplation. Ben. by J.R. Davies.

2 o'clock in the afternoon met. Singing. Prayer by H. Barney. J.R. Davies was then called on to address the saints. He said he felt well, never better in his life that he had in his present trip to S.L. City, in seeing the onward progress of the Kingdom of God; that Zion was lengthening her cords & extending her stakes. And he rejoiced in blessings of the endowments which he received on the 21st of March, 1857. (Saturday). The meeting was then given for the saints to testify, etc. Several did speak. Ben. by J.R. Davies.

June 28, 1857. The Bishop [Davies] then spoke of the spirit of indifference and negligence that the saints had fallen into since the reformation, etc., and the necessity of arousing from that lethargy.

On 7 August 1857, the election returns for the Harmony Precinct of Washington County, showed that William Rees Davies was elected as County Treasurer.⁵⁸ No other information has been found of these activities.

William Davies left Fort Harmony on 20 September 1857 and traveled in company with John D. Lee to the General Conference in Salt Lake. They returned on Saturday, October 17th. They

⁵⁸ Washington County Court Records 1854-1882, FHL film 0484840, item 4.

brought with them "some news that the soldiers (Johnston's Army) were on the way, etc. They say there is a distemper raging north, called the horse distemper. The Bishop was afflicted with it, and its effects was still on him."⁵⁹ Horse distemper was described as causing great pain in the head and a soreness through all the body. On the following day, "the Bishop preached and said that he was glad to return again, etc. Said about the spiritual warfare we had to fight and to obtain the victory before we could gain the crown."

William R. Davies is listed on the Utah Territorial Militia: 10th Regiment Battalion and Company Muster Rolls, 10 October 1857, as an Adj. under Major John D. Lee in the 4th Battalion, Fort Harmony.⁶⁰

James G. Davies is listed on the Utah Territorial Militia: 10th Regiment Battalion and Company Muster Rolls, 10 October 1857, as a Sgt. in the Fifth Platoon, of Company H, New [Fort] Harmony.⁶¹

In January of 1858, many Saints were afflicted with the horse distemper. On Sunday, the 24th, Bishop Davies was one who was too ill to attend Church services.

John R. Davies married Patience Sibyl Groves, who was also living in Fort Harmony with her parents, Elisha and Lucy Groves. Rachel Woolsey recorded the following under the date of 22 February 1858:

This day Prest. Haight and wife and daughter, also Prest. E. Snow & wives and several others from Cedar came to celebrate the nuptials of J.R. Davies and William Fream. The tables were set the whole length of the meeting house, and when all things were ready, about 5 pm the ceremony was performed. First J.R. Davies [John Rees Davies] was married to Patence [Patience] Sibyl Groves [daughter of Elisha H. Groves], by Prest. Isaac C. Haight. Also William Fream was married to Mary Morse. And then all sat down to the table to the good things, after which all joined in the dance, etc.

In the spring of 1858, Joshua T. Willis, who at that time lived in Fort Harmony, was called to lead a group to settle Toquerville. He was appointed to act as the Branch President. The Branch was organized under the Fort Harmony Ward. He was later made Bishop of the Toquerville Ward on 16 November 1861. At that time, Toquerville was growing and Fort Harmony was being abandoned.

August 8, 1858 was a sad day for that little group of pioneers living in Fort Harmony. They were all living within the walls of the fort. On that day little Rachel Davies died. She was only one and a half years old, the daughter, and first child of James G. Davies and Polly Williams, and the granddaughter of William R. Davies. She had been born on 31 December 1856, and she was the only

⁵⁹ *Fort Harmony Minutes* by Rachel Woolsey.

⁶⁰ *A Trial Furnace*, by Shirts and Shirts, p. 497.

⁶¹ *A Trial Furnace*, by Shirts and Shirts, p. 497.

person I have found ever buried at the fort. The grave site is about one fourth mile east of the old fort and about 100 yards north of the current highway to New Harmony. It is located on the top of a little ridge. Little Rachel had been blessed within the fort, on 5 February 1857.⁶²

The grave site was lost for many years until recently located by Ronald Williams of Kanarraville. Ronald's uncle, Ivan Davies, owned the property when Ronald was a teenager, and pointed out the grave location to him. At that time there was the remnants of a board and stake with the wire which held them together. Ivan put an old shovel handle in the ground to mark the site. Ronald later showed the site to his wife, Joan. In 1994 Ronald again located the site. The shovel handle, a piece of the original board and the wire were still there. Ronald and Raymond Davis prepared a permanent plaque in 1996. They were going to place the plaque at the grave site, but the property owner would not allow it. The plaque was then placed in the Kanarraville cemetery between the headstones of the parents. A photo of that plaque appears later in this history. The location of the original site has since been lost.

A report came to Brigham Young that there were Indians in Arizona who spoke the Welsh language. James G. Davies was sent as a Welsh interpreter in one of Jacob Hamblin's expeditions to seek verification of the rumor. James was one of a group of 23 missionaries, plus Indian guides, who left Santa Clara on 28 October 1858 to find and visit the Moquis Indians in Arizona. The object of their mission, according to Jacob Hamblin, was *"to learn something about the character and condition of the people, and to take any advantage of any opening there might be to preach the gospel to them and do them good."* They were gone about six weeks on a very dangerous trip. In fact, they nearly lost their lives. They did find the Moquis Indians, were welcomed by them, and spent a few weeks in their midst. James returned to Fort Harmony on 6 December 1858.⁶³ An account of the expedition and the Welsh tradition appears in *Jacob Hamblin Peacemaker*, by Pearson H. Corbett, pages 508-509 as follows:

For some years there had persisted in America, a tradition that a certain tribal group in the American Indians were of Welsh origin, survivors of a party of colonizers headed by Madoc, son of Owen Gwynedd, king of Wales. Madoc was an explorer and returned from one of his voyages to report that he had discovered a beautiful and fertile country beyond the Western Ocean.

With 3,000 followers in fifteen ships, according to the legend, he left Wales in 1164 to settle the new lands. He was never heard of again, but several early investigators, in American ethnology checked the tradition that the Mandan Indians spoke a corruption of the Welsh tongue, and from time to time there were reports that the lost clansmen of Madoc had been discovered among the Zuni, Navajo, or other southwestern tribes.

The Moquis – now known by their correct tribal designation of Hopi – were considered quite logical descendants of the vanished Madoc and his followers. Their isolated position on three lonely mesas in northern tribes and the fact that they dwelt in built stone houses all marked them a race apart.

⁶² *Minutes of Fort Harmony*, by Rachel Woolsey.

⁶³ *Fort Harmony Minutes* by Rachel Woolsey.

Not only was [James] Davies sent to talk to the Hopis, but some years later Hamblin escorted several members of the tribe to Salt Lake City, where determined efforts were made to discover if their language included any words of Welsh derivation. As late as 1878, one Llewellyn Harris, Welshman and a Mormon missionary among the Zunis, spoke of the legend of Madoc and mentioned that "a few traditions of the Mexican Indians and a few Welsh words among the Zunis, Navajos, and Moquis are all that can be found of that people now."

They invited these Hopi Indians to visit the white settlements west of the Colorado River, but the Indians told them that they were "*To remain in their hill-top villages until three prophets from the east came to bring them great blessings.*"

On the return trip, the Hamblin expedition went through what is known as Pipe Springs, Arizona. Several versions of a story seem to have been circulated that it got its name because that is where James G. Davies had a pipe shot out of his mouth. It seems that the truth is limited to the fact that James was there when it got its name, on this expedition. The story is related in Corbett's book:⁶⁴

The spring got its name when the company stopped here on its return trip. Dudley Leavitt had a meerschaum smoking pipe that he had purchased when he was a member of the Mormon Battalion. William Hamblin [brother of Jacob] wanted to shoot it out of his mouth – bet him fifty dollars he could. Dudley refused; he placed it on a rock and William shot the bottom out of it. Still later the watering place was known as "Winsor Castle" because of a large stone fort that was built there by a settler named Winsor.

Bishop Davies was reported as ill on 28 November 1858, and unable to attend Church. On the following Sunday, he sent a message which asked the Saints to pray for him, "...that he may recover by the prayer of faith." He was not well enough to attend Church services until 26 January 1859.

From the minutes of Fort Harmony, 30 March 1859:

The following brethren has sold out here and gone to settle at Virgin City, viz., Bishop Davies, first counselor Henry Barney, A. G. Ingram, Darius Shirts, and Don Carlos Shirts.

Virgin City was laid out in April 1859, and by appointment of President Isaac C. Haight of Cedar City, Nephi Johnson was president of the Branch, which was attached to the Harmony Ward. William Davies was still Bishop of Fort Harmony.

John D. Lee recorded that on 1 August 1859, *Bishop W. R. Davies' oxen were killed by the [Indians?]. . .*⁶⁵

⁶⁴ *Jacob Hamblin Peacemaker*, by Pearson H. Corbett, p. 509.

⁶⁵ *A Mormon Chronicle*, edited by Cleland and Brooks, Vol. 1, p. 214.

William R. Davies, as Bishop at Fort Harmony, was often called upon to settle disputes between members of the Church in that area. The following account by William Palmer⁶⁶ sheds new light on his calling to be a judge and his responsibility to keep peace with the Indians:

In old Fort Harmony he [Llewellyn] met William R. Davies, James Davies, and others of his [Welsh] countrymen and remained in that vicinity for many years. The leaders there had entered into an agreement with Chief Kanarra under which, if trouble arose between the Indians and the settlers it was to be brought to the Bishop or to the Chief for settlement.

One day Llewellyn Harris, then a hotheaded young man, caught an Indian on the range riding his horse. Llewellyn demanded the horse but the Indian would not give him up. Llewellyn reached for the Indian to pull him off and received a moccasined toe full in the face. He pulled the fellow off and struck him a blow with his fist that sent him reeling and the Indian ran away to tell Chief Kanarra that the Mormons had broken the agreement and beaten him up. The chief and his band came in great rage to Fort Harmony to demand satisfaction.

The Bishop [William Davies] called Llewellyn before him for an explanation and was told the whole story. The Bishop felt that there had been great provocation, yet it was important that treaties with the Indians be kept. He sentenced Llewellyn to be tied to the Liberty Pole and receive thirty lashes on the bare back in the presence of the Indians. Under the hands of Jim Powell the sentence was executed then and there and the Indians went away satisfied.

At the Sunday meeting on 13 November 1859, Bishop William R. Davies reported that due to his poor health he would have to spend the winter at Virgin. The winter weather was milder there. He appointed his son, and only councilor at that time, to preside in his absence with the assistance of Elisha H. Groves. Henry Barney had also moved to Virgin.

In the fall of 1859, Nathan C. Tenney, with some other families from Virgin City, commenced a new settlement called Grafton. It was a mile below the present site of Grafton. More settlers arrived in 1860-61. Dams were built on the Virgin River and agriculture commenced. Floods caused by the overflow of the river, washed away nearly all the lands claimed by the early settlers. The townsite was moved in the spring of 1862. Grain was raised for a number of years, but the Virgin River continued to wash away the soil, the ditches were filled with sand, and dams were continuously washed away. The settlement was abandoned in 1866 and then resettled by a few families a couple years later.

The minutes of Fort Harmony by Rachel Woolsey report the following for January 1860:

The first of this year brought with it very severe weather; about 8 inches of snow covers the ground in our vicinity. . . The Bishop [William Reese Davies], on account of his health resides at the Virgin City, the climate being too cold for him here in winter. Bishop N.C. Tiney [Tenney] has gone to make a new settlement on the Virgin called (Grafton), six miles above Virgin City.

William and Rachel arrived back at Fort Harmony (from Grafton), on their way to Salt Lake City, the first of March 1860 with their son, James, and his family.

⁶⁶ Source reference unknown

A few weeks later, 31 March 1860, William and Rachel left Fort Harmony with James to visit Salt Lake City for conference. They returned on May 19th. The following day, William spoke at some length on the things he had learned in Salt Lake. William and his son James must have previously moved to Grafton with their families. John D. Lee records that he visited William Davies at his home in Grafton on 6 June 1860.

James McFate's family was one of the first six to move into Grafton. He wrote to the Deseret News on 28 April 1860 reporting that a dam had been built across the river and water was taken to irrigate the land. He also stated that, "many of the Lamanites were at work, assisting the farmers in their agricultural labors."⁶⁷

There were six families living in Grafton in March 1860. These were the families of Nathan Cram Tenney, Benjamin Platt, Darius Shirts, William R. Davies, James McFate and Henry Barney. The Davies and Barney families left before May 1861 and were replaced by (maybe sold their property to) the Russell and Slaughter families. These were the six families who lived in Grafton at the time of flood in January and February of 1862⁶⁸

The Fort Harmony meeting minutes recorded by Rachel Woolsey end on 15 July 1860, with the following record:

The bishop [William Rees Davies] having returned [from his trip to Conference in Salt Lake] to his present home at Grafton, yet Bro. Lee and his family came together and we had a meeting in which Bro. Lee spoke of the necessity of overcoming our weaknesses before we could inherit the Kingdom of God. J. R. Davies said that anger dwells only in the bosoms of fools, etc., and exhorted to truthfulness and diligence, etc.

The 1860 census for Grafton was taken 24 July 1860 and listed with Virgin City. The first six families shown on the Virgin City census were those living six miles upstream, at Grafton. This census record leaves a few questions. It shows William Davies as 55 years of age, a farmer and having \$1200 value of real estate and \$700 value of personal property. These were higher than most. It shows Rachel as being age 57, Elizabeth age 30 and David being age 27. The ages are all correct. The son David would have been his son James George. William did have a son, David, but he had died in Wales as a child. James George Davies would have had his wife and two small children with him and may have been living in a separate house. Elizabeth had been living in Salt Lake City where her husband worked at a sawmill. He had been killed there in an accident on 31 May 1860. Elizabeth had then sold her home and moved south with her four small children to be with her parents. She would have just arrived in Grafton at the time of the census. So, why are her children not shown on the census? And could she have been living in a separate house? One might wonder if the information for this census record, which was Virgin City, was "gathered" without an actual visit to Grafton.

⁶⁷ See *Journal History of the Church* for 28 April 1860.

⁶⁸ *Grafton, Ghost Town on the Rio Virgin*, by Platt and Platt, 1998.

George A. Smith visited Grafton with Joseph A. Young on 12 February 1861.⁶⁹ He reported that there were nine houses, Nathan C. Tenney presided over this settlement, and that Pocketville (Virgin City), Toquerville, and Grafton formed a part of the Fort Harmony Ward under Bishop Davies.

No other information is available with respect to William and Rachel living in Grafton. By April 1861, they are found living in Kanarra.⁷⁰ Elizabeth and James George would have moved to Kanarra at the same time. The reason the Davies left Grafton is not known. They must have been disappointed in something about the potential there. By moving at that time, they missed the Grafton flood of December 1861 - January 1862.

Construction of the town of Kanarra was started in June of 1860. Elisha moved his family to Kanarra in February of 1861. William and Rachel must have intended to stay in Grafton, but for some reason decided to come to Kanarra. The continuous storms which began in late December 1861 caused the walls of Fort Harmony to collapse, but they also flooded out Grafton and it never recovered.

Elizabeth's husband, Rees Jones Williams, had been killed on 31 May 1860 in a sawmill accident near Salt Lake City when he fell on an open circular saw. The accident was reported in the Deseret News:

Another man was killed in a saw mill. On Thursday last, about 10 o'clock a.m., Mr. Rees Williams, an industrious and enterprising citizen, while at work in one of the saw-mills in Little Cottonwood Canyon, of which he was one of the owners, in removing or splitting off a slab, accidentally fell backward against a circular saw, which was in motion, and which almost instantly severed one of his shoulders from his body, cutting off the shoulder and collar bone, leaving the arm hanging by some of the skin. His side and hip were also badly mutilated.

A surgeon was immediately sent for, and arrived before he died, which was at about five o'clock in the evening. He is the second man that has been killed in that mill by accident since it has been owned by the present company.

Such accidents have been of frequent occurrence in this Territory, and sawyers should be extremely careful when and where so much danger exists.

----- Deseret News, June 6, 1860

Elizabeth then sold her home for an ox team and wagon. She and her four children went to Grafton to live near her parents. She then moved to Kanarra when her parents and her brother moved there. Because of the following story it seems that Elizabeth, and possibly her parents and brother, probably moved into Fort Harmony for a short time until a home could be prepared for them in Kanarra. They would have all been out of the fort before December 1861.

⁶⁹ See *Journal History of the Church*, for this date.

⁷⁰ John D. Lee journal

Because little is known of Elizabeth's life, this short story is included about her, as it was related to William R. Palmer by Elizabeth's son, Rees Jones Williams Jr.:⁷¹

The only daughter of William R. Davies was named Elizabeth but most Elizabeths in that day were called Betsy. Betsy Davies grew to womanhood and became the wife of Rees Jones Williams and he, too, was a convert to the Church.

Betsy Williams was one of those cheerful, kindly, helpful souls whom neighbors and acquaintances instinctively call "Aunt." She was one of those whom everyone in trouble went to for consolation and assistance. Now [after her husband's death] she needed these blessings which she had scattered so lavishly on others and on all sides friends rose up to give her aid. The calamity which had befallen her husband left her a widow in poverty with four children, three boys and a girl, to rear. The eldest of her little brood was a son nine years old and named Rees Jones for his father. When that son was an old man eighty years of age [about 1931] he went with me to visit the ruins of Old Fort Harmony, and on the way down told me a story of their family life in that place when he was a small boy.

The most cherished possessions of an old country gentlewoman transplanted by her religion from Wales to a rude, rough-hewn home in an unconquered desert was a bit of fine china. It might be a few thin plates or a dainty cup and saucer. These supplied a touch of refinement in a land where of necessity things were rough and coarse.

About all the dishes there were in Old Fort Harmony were the brown thick, clumsy products of our own pioneer potters, or they were plates of tin and cups that were tin cans on which handles had been soldered by the local handy man.

When Aunt Betsy Williams left the old country she brought as a parting gift from loved relatives she would never see again, a set of fine purple-flower decorated English china. They were her most prized possessions and whatever else had to be sacrificed to the exigencies of the long journey to Zion, she would never consent for her dishes to be sold or left by the wayside. If the load had to be lightened, they might dispose of anything else, but her dishes must come if she came. They crossed the ocean in steerage, they crossed the Plains carefully packed in an ox train, reaching "The Valley" at length in safety, they graced her first log home near Little Cottonwood Canyon where her husband found work.



Elizabeth Davies, daughter of William and Rachel. Photo from Ron and Joan Williams.

⁷¹ *The Instructor*, May 1945, pp. 209-212

After his shocking and tragic death, Aunt Betsy gathered up her few possessions, chief of which was her cherished china, and with her children went to live with her father in Old Fort Harmony. Here her gleaming dishes gave her humble cottage an air of aristocratic distinction for they were the only nice tableware in the entire settlement.

One day word came to the Fort that "Brother Brigham" and his party were coming and would spend a day with them. On such rare occasions the Presiding Elder's tinware and crockery were exchanged for Aunt Betsy's fine china in order that the visiting authorities might be served with befitting dignity. Today the Elder's wife had come for the dishes and the two women washed and polished them and they were stacked in a basket on the table ready to be carried away. The table was of the old drop leaf style with a fifth leg that propped the extension leaf up. Rees, the widow's son was playing marbles on the floor and Aunt Betsy, fearful that he might bump against that fifth leg and knock it out, kept driving the heedless boy with his marbles to the far corner of the room.

While the two women worked, they talked. Sister Lee said, "It is so good of you to let us use your lovely dishes. I am so thankful when Brother Brigham comes to visit us that we do not have to serve him with our horrible looking crockery. It would be so embarrassing to give the President one of our old yellow crock plates and a salmon can to drink out of.

You are welcome to use my dishes," replied Aunt Betsy, "but I do want you to be very careful with them. Don't let the children wash them or handle them. Put them in the basket right off the table and bring them back dirty for I would rather wash them myself. You know I brought them from Wales and they mean so much to me. I think it would break my heart if anything should happen to them." And here for about the tenth time she drove Rees back into his corner.

"No," replied Sister Lee, "I won't bring them home dirty but I promise to wash them myself and I will be very careful about it, too."

Just then the tragedy happened. Rees, with his eyes on his mother rather than where he was going, chasing a marble bumped into the table and tipped it over. The stack of precious dishes came crashing down in a broken heap on the floor. The two women screamed and grabbed frantically at the falling china but their efforts were in vain.

Poor Aunt Betsy was almost beside herself. She seized Rees and spanked with all her might. "My son! My Son!" she screamed, "see what you have done." Then when she saw his tears and his frightened look her mother instinct welled up and gathering the boy in her arms she hugged and kissed him as stoutly as she had spackled. But when she looked down at the broken dishes, in half hysteria she spanked Rees again and again then hugged and kissed him. "My boy! My boy!" she moaned, "what can we do? Whatever can we do? There is not a dish or a cup left to drink out of. There is not a dish to be bought this side of Salt Lake City and we haven't a cent of money if there were. I told you to stay away from the table. I was afraid something would happen." She threw herself on the bed and wept bitterly.

Sister Lee came and put her arms around the sobbing woman and said, "I am to blame for this terrible thing. Don't cry too hard about it. We will share our dishes with you. This is a calamity to everybody in Harmony. How can we entertain the authorities now when they come?" Rees J. Williams, with much feeling, told me this story as we rode together to the ruins of Old Fort Harmony. Arriving at our destination we walked around the inside of the heap of earth that was the decomposing

walls of Fort Harmony. He pointed out the places where homes had been, saying, "This was the Lee home; Woolseys lived in this place; Grandfather [William R. Davies] was next to him," etc. When we came to the north east corner he said, "This was where we lived." We lingered there for a little while and the story he had told was in my mind. Looking down I saw a tiny speck of white shining in the dirt. I kicked at it and a piece of broken china came up as large as my hand. Wiping it off I saw the dainty purple flower he had described. I held it up. Brother Williams turned very pale and put out a trembling hand to get it. Choking with emotion he said, "Yes this is a piece of my sainted mother's dishes." He drew out his handkerchief, wiped the fragment of china clean, wrapped it carefully and put it away in his inside coat pocket. I walked away to my car leaving him alone for a time on the old home site with his memories.



William Rees Williams (second son of Elizabeth Davies and Rees Jones Williams) with his wife, Mary, and their family. Photo from Ron and Joan Williams.

By 1860, the people of Fort Harmony decided to move the town site. It was felt that there was not enough irrigation water to support Fort Harmony, as they were losing too much water in bringing the two creeks, Ash and Kanarra, so far. Part of the people followed John D. Lee to establish New Harmony on the site which had formerly been farmed by the Indian Mission. The others followed Elisha H. Groves to establish the town of Kanarra.

The company that settled Kanarra numbered about one hundred and eight souls. The heads of families included William R. Davies, John R. Davies, James Davies, and others.

The settlement of Kanarra was first created in June of 1860, when home construction began. The name was changed to Kanarraville in 1934 when the town was incorporated. It was probably the following spring (1861) before most of the families actually moved to Kanarra.

Kanarra residents held meetings in private homes (log cabins) until a log building was constructed in 1862 to serve as a school and church. It was used for all public meetings. It later burned, and all ward records were lost.

The Civil War began in April 1861. With his usual foresight, President Young saw that cotton would be at a premium. At the October conference that year, he read the names of 300 families who were to move to St. George. The main company arrived in December 1861. It was a boon to the local economy when these families suddenly arrived. Some of them settled in the existing communities, but this marked the beginning of St. George as the major town in southern Utah.

President Young visited Kanarra in September 1862, on his way to St. George. John V. Long, scribe for the president's party, wrote to the Deseret News:

After the meeting held at Cedar City, we traveled to Kanarra, a distance of twelve miles. This name was taken from a Piute Indian Chief, who is still about this part of the territory. There are 13 families at this settlement which geographically is a little north of the rim of the Great Basin. Kanarra was first settled in 1861. Here we met Dr. Whittmore on his way to Cedar City. A meeting was held and Bishop Lunt who came over from Cedar City with us opened the meeting with prayer. The President then preached one of his best and most heavenly discourses we heard on our journey. All felt happy and rejoiced together. A kind and liberal spirit prevailed in this little settlement.

In those days, people were compelled to haul their grain a long distance to have it ground into flour. In early October of 1862, John R. Davies left his wife, Sibyl, and two children to take a load of wheat to Cedar City to get it ground into flour. John would have waited until after the visit of President Young. He expected to return with a winter's supply of flour for his family. The trip took six days traveling with a team of horses and a wagon. It rained on him all the way, and as a consequence he took a severe cold which developed into pneumonia. He died a few days after returning home, on 18 October 1862. Their third child, Mary Ann Davies, was born 7 April 1863, in Old Kanarra, six months after his death. Patience Sibyl named the new daughter, Mary Ann, after John's first wife.⁷²

At a conference held in Cedar City on 15 November 1862, changes were made in the alignment of wards. Henry Lunt was sustained as Bishop of Cedar Ward. Kanarra, Pinto, and New Harmony were included as branches under his ward.

Wind storms had been a problem in the new settlement of Kanarra. About April of 1866 there was a particularly severe wind storm which lasted three days.⁷³ The storm raged with such ferocity that no one could even open his door. When the wind subsided, the neighbors rushed to the home of John Orson Thompson and his wife Lucy Maria Groves, daughter of Elisha and Lucy Groves, with their new baby, John Orson Thompson, Jr. They lived in a dugout. The ground over his home was level, and the only indication of his house was the stove pipe sticking up from the ground about eight inches high.

⁷² Stated by Llewellyn Harris

⁷³ *Pioneer Pathways*, vol. 5, p. 39

They started digging for the family immediately. When they dug them out, they found that as the sand rose higher, the stove pipe was pushed higher. It was their only source of air.

When the storm was over, there was much damage and even the cemetery was left with some of the caskets exposed above the ground. Because of this storm, the town was moved about a mile south to a new and better location in the spring of 1867.⁷⁴ This move was suggested by Erastus Snow, one of the twelve Apostles. The cemetery was also moved to a new location west of the new town. The original town site is referred to as Old Kanarra.

Little is known of William and Rachel while they were in Kanarra. William died there on 5 February 1865 of consumption.⁷⁵ This would have been in Old Kanarra. William was buried in the cemetery next to Old Kanarra. When the town was moved (spring of 1867 according to the journal of John Johnson Davies), a new cemetery was established and the bodies were exhumed and taken to the new cemetery.

A small account book which had belonged to William Davies was located in the Church Historians Office,⁷⁶ on 23 November 1989. It was in his handwriting and contained some of his notes to record tithing, etc. from 1851 to 1855. This book was donated to the Church by Samuel Aston of Las Vegas, Nevada. I called Mr. Aston, hoping to find more family history. He said that he purchased a home in St. George in the 1950s. The book had been left in the home by the prior owner, Hyrum Thomas, who had never lived in the home and did not want it. Mr. Aston said that little attention had been given to it and his kids had used it occasionally when playing. In 1977 he saw an advertisement from the Church to donate pioneer articles, so he sent it to the Church. He had no more information. I did find that Hyrum Thomas had been the manager of the J. C. Penny store until about 1957. The house had previously been owned by Lena Nelson, who had retired and was well known as a school teacher. I wonder if she had been a descendant of William and Rachel? I was hoping to find someone with more information on the family, but at least it is a good example of his handwriting.

William Charles Reeves states that Priscilla Roundy was the first primary president in Kanarra and that she sold her frame home to William R. Davies. He says that the house caught fire and was a total loss. The fire started in the upstairs area so all the things on the first floor were saved before the house was consumed by fire.⁷⁷ William died in 1865, before the town was moved to the new location. Rachel may have purchased this home after William died.

On 25 November 1866, John Johnson Davies arrived with his family in Kanarra. He bought a farm with Llewellyn Harris. Llewellyn had married Patience Sibyl Groves, the daughter of Elisha and widow of John Rees Davies, in October 1865.

⁷⁴ Date is taken from the History of John Henry Davies, p. 10 and also from the journal of John Johnson Davies.

⁷⁵ As reported in the Kanarra Ward records.

⁷⁶ Call #: MS 5847

⁷⁷ *History of Kanarra* by William Charles Reeves. Written in 1950 at age 83.

John Johnson Davies reported in his journal that the town of Kanarra was moved one mile south in the spring of 1867 under the direction of Erastus Snow of the Twelve. This was after the big wind storm which had devastated the town in (or about) April of 1866.

John Johnson Davies was a wonderful singer and was asked to organize a choir, which he did. In the *History of Kanarra*, written by William Charles Reeves about 1950 at the age of 83, he says:

John Johnson Davis was the first choir leader. As I remember, President Brigham Young called a meeting here. After the opening exercise, Brigham got up and said, "I want to compliment Bro. Davis for his choir. He keeps the best time and speaks the plainest words of any choir in the Church that I have listened to." They were nearly all Welch people. As I remember he had 3 sons and 3 daughters as follows: John H., Henry W. and Phillip, Martha, Rachel and Maggie. All their posterity are all wonderful singers.

At a later date one of the Apostles was down south. While in Cannonville, a request was made of John H. Davis to sing the old Mormon Song, which he did. At the conclusion he asked Johnny, "Would you mind accompanying me on my trip through Kane County and on to St. George and sing that song at each meeting?" His answer was yes as for as Kanarra which is my home. I will have to return to my job, which was completed. Another time one of the authorities was here to meeting, a request was made of James G. Davis to sing the Mormon Song, which he did with the help of the congregation, which was many, in singing the chorus which was by the whole congregation as follows:

"For we are right and they are wrong. Truth and light to us belong. So let us all join in song, for the Mormons shall be happy."

William and Rachel's youngest living son, James George Davies, was living in Kanarra at that time. James George Davies was ordained an Elder by W. W. Roundy on 15 October 1880 in Kanarra.⁷⁸

The wife of John Johnson Davies, Mariah, died in Kanarra, on 16 May 1869, in childbirth with their eighth child.

Elizabeth Davies Williams married John Johnson Davies on 25 July 1870. They continued to live in Kanarra. Elizabeth had four Williams children:⁷⁹ Rees Jr., 19, William, 17, Elizabeth 15, and John, 13. John Johnson Davies had six Davies children from his marriage to Mariah: Martha Mariah, 16, John Henry, 10, Henry Williams, 8, David Phillip, 4, Rachel Elizabeth, 3, and Margretta Alena, 1.

Elizabeth and John Johnson Davies had one child together, David Lorenzo Davies, born on 12 May 1872 in Kanarra.

John Henry Davies, the ten-year-old son of John Johnson Davies at the time of the wedding, later recalled in his personal history:⁸⁰

⁷⁸ Ledger book of Rees Jones Williams, Jr.

⁷⁹ John Johnson Davies' journal says she had five children of her own and he had six children when they married. He stated that he and Mariah had eight children and that they had buried two in North Ogden, Utah.

⁸⁰ A copy of this history is in the position of the author.

. . . after my mother's death my father married her cousin, a woman by the name of Betsy Williams. By that time I was of the age and temperament that I resented the idea of another woman coming into our home and expecting me to obey her. As a consequence she and I did not get along very well together. During later years I came to realize that I was entirely in the wrong, and that Aunt Betsy was as kind and loving a step-mother as any boy could possibly have.

Their children seemed to get along well, as Elizabeth's oldest son, Rees Jr., married John's oldest daughter, Martha Maria, two years after Elizabeth and John were married.

Rachel was rebaptized on 12 May 1878 by R. C. Allen and confirmed the same day by W. S. Roundy.⁸¹

Rachel lived with Elizabeth and John Johnson Davies for a while. After one of Rachel's grandsons, William Reese Williams, was married and built a home, she spent the rest of her years with him and his family. William married Mary Isabell Roundy, in St. George, on 26 January 1877. They spent their lives in Kanarra and raised their family of eleven children there.

Rachel and her grandson William had a faith-promoting incident happen when their sustenance was very meager. The cow which provided their needed milk, strayed away and their search was in vain. After going a distance, Rachel suggested that they ask the Lord's help. They knelt in prayer and no sooner had they finished, than the cow came to the edge of a cliff above them and gave a loud bawl. She had wandered up on top and did not know how to get down.⁸²

Rachel died of a paralytic stroke⁸³ on 28 May 1882, and was buried in Kanarra.

Elizabeth became ill the latter part of August 1890. She died in Kanarra on 27 September 1890 from quick consumption.

⁸¹ Reported in the Kanarra Ward records.

⁸² *History of William Rees Davis*, by Cora Williams Fonda & Rebecca Williams Stapley, in DUP museum.

⁸³ Reported in the research by Bert Rawlins.



Shearing sheep at Gould's Wash, near Hurricane, Utah.
Photo taken about 1900, mostly grandchildren of W. R. Davies.
See next page for list. Photo provided by Ron and Joan Williams

Shearing at Gould's Wash, near Hurricane, Utah, list of those in above photo:

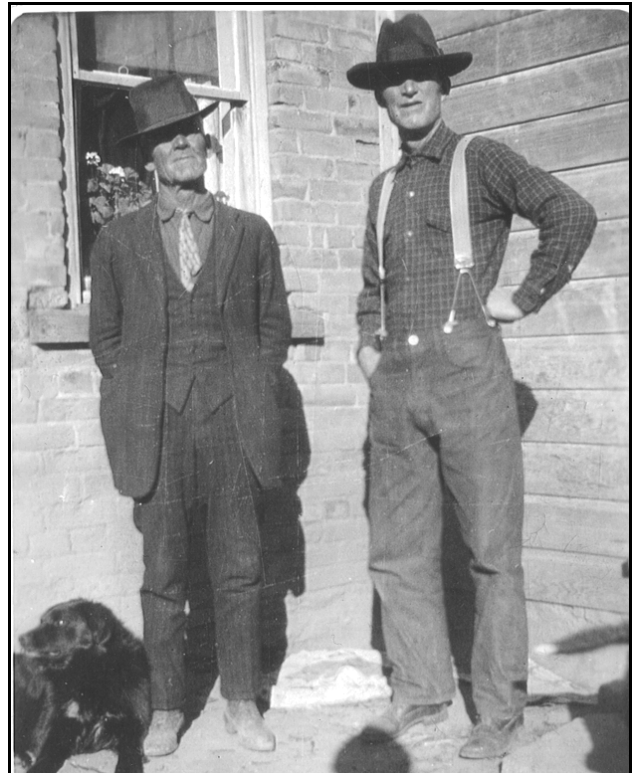
Back row, left to right:

Sam Pollock and Will C. Reeves -- (at the grinding wheel)
Amanda Reeves (Williams) -- (sitting peeling potatoes)
Small boy and man, Unknown -- thought to be Atkins
Alice Davis Pollock, a daughter of James G. Davies (with hands in pan)
Lorenzo (called Renz) Davis, son of James G. Davies
Henry Pollock (Alice's husband)
Art Willis
Albert (called Bert) Davis, a son of James G. Davies (on horse)
Man on mule is unknown

Bottom row, sitting

David Lorenzo Davies, son of Elizabeth Davies and John Johnson Davies
George Davies, son of James G. Davies
John Robert Reeves
Wallace Pollock
Rees Jones Williams Jr., son of Elizabeth Davies
and Rees Jones Williams, Sr.

Note: All the Reeves were children of Josiah and Sarah Reeves. All the Pollocks were children of Joseph and Malinda Pollock.



John Henry Davies (left), son of J. J. Davies and Mariah, and David Lorenzo Davies, son of J. J. Davies and Elizabeth Davies.



Kanarraville Cemetery: "Wm. Rees Davies, born July 31, 1805 South Wales, died Feb. 5, 1865, wife Rachel Morris, First man baptized LDS Church in South Wales"



Kanarraville Cemetery: "Rachel Morris, wife of Wm R. Davis, June 6, 1803, May 28, 1882, First lady baptized within the LDS Church in South Wales 1843"



Kanarraville Cemetery: "Elizabeth Davies, wife of Rees J. Williams, November 23, 1829, Sep. 27, 1890, She was a kind and compassionate wife and a fond mother"



Kanarraville Cemetery: "Mariah Davies, 1833 - 1869, wife of John Johnson Davies"



"James G. Davis, Nov. 6, 1832, Apr. 3, 1909"



"Polly, wife of James G. Davis, May 28, 1838, Aug. 12, 1914"



"Rachel Davies, born 31 Dec 1856, died 8 Aug 1858. Daughter of James George Davies and Polly Williams"

State Board of Health File No. 17/20

STATE OF UTAH—DEATH CERTIFICATE

THIS CERTIFICATE MUST BE FORWARDED BY LOCAL REGISTRAR TO THE STATE BOARD OF HEALTH, SALT LAKE CITY, ON OR BEFORE THE 6TH OF THE FOLLOWING MONTH, AFTER FIRST HAVING BEEN PROMPTLY REGISTERED.

PLACE OF DEATH
 County of Kanarrva
 Precinct of Kanarrva
 City, Town or Village of Kanarrva

Full Name of Deceased (Initials only will not be accepted)
James George Davis
James George Davis
 Special Informant for Hospital, Institution, Transients or Recent Residents

Street and No.
 If in Hospital or Institution, give its name and how long deceased was an inmate
0900855

Former or Usual Residence
 How long resident at place of death 47 yrs

PERSONAL AND STATISTICAL PARTICULARS

SEX Male COLOR White

DATE OF BIRTH Nov 6 1831
 (Month) (Day) (Year)

AGE 77 years, 4 months, 28 days

SINGLE, MARRIED, WIDOWED, OR DIVORCED Married

BIRTHPLACE (State or country) South Wales

NAME OF FATHER William R. Davis

BIRTHPLACE OF FATHER (State or country) South Wales

MAIDEN NAME OF MOTHER Rachel Morris

BIRTHPLACE OF MOTHER (State or country) South Wales

OCCUPATION Farmer

Retiree commensurate employment for all persons 18 years of age and over.

THE ABOVE STATED PERSONAL PARTICULARS ARE TRUE TO THE BEST OF MY KNOWLEDGE AND BELIEF

(Informant) J. M. Williams
 (Address) Kanarrva

Place of Burial Kanarrva

Date of Burial Apr 4 1909

Undertaker John W. Berry

Address Kanarrva Utah

MEDICAL CERTIFICATE OF DEATH

DATE OF DEATH Apr 3 1909
 (Month) (Day) (Year)

I HEREBY CERTIFY, That I attended deceased from Feb 1 1909 to March 23 1909, and that I last saw him alive on March 23 1909, and that death occurred, on the date stated above, at 4 P. M. The CAUSE OF DEATH was as follows:

Chief Cause General Paralysis

Where Contracted Kanarrva Duration 60 Days

Contributory (if any)

Where Contracted _____ Duration _____ Days

(Signed) Frank Green M. D.

Date Apr 4 1909 (Address) Cedar City

Filed Apr 4 1909 J. M. Williams
 Registrar

REGISTERED NUMBER 1

(OVER)

State Board of Health File No. 44/20

STATE OF UTAH—DEATH CERTIFICATE

THIS CERTIFICATE MUST BE FORWARDED BY LOCAL REGISTRAR TO THE STATE BOARD OF HEALTH, SALT LAKE CITY, ON OR BEFORE THE 6TH OF THE FOLLOWING MONTH, AFTER FIRST HAVING BEEN PROMPTLY REGISTERED.

PLACE OF DEATH
 County Iron
 Township Kanarrva
 Village Kanarrva
 City Kanarrva

Full Name Edley Davis

PERSONAL AND STATISTICAL PARTICULARS

SEX Female COLOR OR RACE White

DATE OF BIRTH May 18 1882
 (Month) (Day) (Year)

AGE 25 yrs, 2 mos, 15 ds

OCCUPATION (a) Trade, profession or particular kind of work General house work
 (b) General nature of industry, business, or establishment in which employed (or employer)

BIRTHPLACE (State or country) Illinois

NAME OF FATHER John Williams

BIRTHPLACE OF FATHER (State or country) Unknown

MAIDEN NAME OF MOTHER Martha Lucious

BIRTHPLACE OF MOTHER (State or country) Unknown

THE ABOVE IS TRUE TO THE BEST OF MY KNOWLEDGE

(Informant) Albert Davis
 (Address) Kanarrva Utah

DATE OF BIRTH Aug 31 1914
 (Month) (Day) (Year)

REGISTERED NUMBER 2

MEDICAL CERTIFICATE OF DEATH

DATE OF DEATH Aug 19 1914
 (Month) (Day) (Year)

I HEREBY CERTIFY, That I attended deceased from No physician was attended 1914, to Aug 19 1914, and that I last saw her alive on Aug 19 1914, and that death occurred, on the date stated above, at 4:45 a.m.

The CAUSE OF DEATH* was as follows:
Old Age

Contributory Paralysis

(Duration) _____ yrs _____ mos _____ ds

(Signed) H. C. Keeney Registrar M. D.

1914 (Address) Kanarrva

* State the DIRECT CAUSE OF DEATH, or, in deaths from VIOLENT CAUSES state (1) MEANS OF INJURY; and (2) whether ACCIDENTAL, SUICIDAL OR HOMICIDE.

18 LENGTH OF RESIDENCE (For Hospitals, Institutions, Transients, or Recent Residents)

At place of death _____ yrs _____ mos _____ ds State _____ yrs _____ mos _____ ds

Where was disease contracted? _____
 If not at place of death?

Former or usual residence _____

19 PLACE OF BURIAL OR REMOVAL Kanarrva Utah

DATE OF BURIAL Aug 13 1914

20 UNDERTAKER John W. Berry

ADDRESS Kanarrva Utah

READ CAREFULLY INSTRUCTIONS ON BACK OF CERTIFICATE

APPENDIX A - Related Letters

Liverpool, England
February 25, 1849

Last Greeting of the Emigrating Saints to California [Western U.S.]

Dear Brothers and Sisters

With sadness and nostalgia on the one hand, and great joy, love and hopes on the other, we send this last greeting to you who are staying behind in Babylon. We all feel deeply indebted to gratefully recognize the great care and protection of our Heavenly Father over us until now. We, 240 of us besides children on board the ship Buena Vista, and 65 other Welsh Saints besides children on board the ship Hartley, have organized our whole circumstances as comfortably as can be expected and intend to sail on the great ocean tomorrow. We had unusually good weather on our voyage here; and however many the dangers which surrounded us, and however much was prophesied of adversity for us, and however many Babylonians who tried to discourage us, mislead us and plunder us - we all thank our God today in victory for giving us a leader to guide us safely through it all, without anyone getting hurt or plundered of anything. Much did the enemies of the truth prophesy about our dear President, Capt. Jones, that he would plunder us of our money, and that he would leave us in the midst of strangers and that he would do any number of bad things to us; but justice to his character, justice to the religion which he professes, glory to the God who owns him, our duty is to testify to you that our dear Bro. Jones has been and continues to be more of a blessing to us in the present circumstance than ever before, and we can never repay him enough for his continual care over us and his beneficial directions to us. Through him we got new and comfortable ships to transport us cheaply. The price of our transportation is £3 12s 6c each for each person over 14 years of age, and £3 each for those who are under that age and over one year old, when there are some other ships here now sailing to the same port which are charging £5 each, and without all the necessary provisions, while on the other hand, our ships contain all the provisions we will need. This was for us through his wisdom and fatherly care over us. And not only that, but we know that he, instead of cheating the Saints out of their money, as many falsely accused him, has paid much of his own money to comfort and assist the others, and until now has refused to receive the least pay for that; rather he has paid to the penny the same price as ourselves for his transportation in every regard. In short, his loving and watchful behavior over all has without exception bound the affections of all around him with more and more love, until everyone likes

to hear his voice in our midst; and the biggest worry of all of the others was that there would not be a big enough ship to transport everyone in the same place with him.

Dear Saints, all of us are encouraged and praying that the gracious Lord will quickly open the way to you to come after us in Zion. No doubt little Wales is like a boiling pot with the false tales about us, and much will be prophesied about the wrecking of our ship, etc., but pray for us, and we shall go safely under the protection of our God; do not believe them! Also you can defend our character on our departure from Babylon and our righteousness; for you know that our dear President proclaimed and warned beforehand that he would not allow anyone to come away who was in debt to the world or to the Saints; and we are happy to say that there is none of us with a guilty conscience because of that, or who has given cause to disgrace the religion of Jesus Christ; when on the other hand, completely contrary, the Babylonians boast of not paying to us their just debts, as if exerting themselves to the utmost to plunder us of everything they can grab, which unless they repent will testify against them in the judgement. They were so bad, some of them, that they influenced our own families, yes our dear wives and children! so as to frighten them against coming with us! Yes to cause contention between husband and wife, between parents and dear children. What worse could they have done? They will have much to answer for! Yet, no doubt these themselves (the Babylonians) will raise their voices highest to condemn a man for leaving his disobedient, peevish and cruel wife behind when she refuses every offer to come. We assure you that there are no men in our midst who have not tried their utmost to get their wives to come with them, and their children also. Do not the laws of man and God assure to the husband, as the head of his family, the choice of his country? And if they refuse to follow him, his wife or children are the ones who are leaving him, and it is not he who is leaving them!

Many stories were spread before we left that women were going against the wishes of their husbands; but a baseless lie is that; there is none of the kind that we know of in our midst, or anyone who has wronged a man in our midst or who has wronged a man in anything, without reconciling the wrong. The rage of our fellow nation was so great toward us before our departure from Wales that we could not enjoy our civil rights in hardly any place; and it is abundantly true that the life of our dear Brother Capt. Jones was in such danger that his house was attacked almost every night for weeks before his leaving Merthyr, so that his godly life was not safe in sleeping except between guards from among his brethren; and there were scoundrels so inhuman who had been paid to kill him as he left, so that he had to leave secretly the day before. To what end is all this? You know that it was not for any cause given to anyone, rather it is all the rage of the devil against him, because he is an instrument in the hand of God to Zion. The only repayment which Bro. Jones desires is to get an interest in the prayers of the Saints and for them to be kind to his dear wife and child whom he leaves in your midst until he returns, because his only child was but four days old when he left them - and he practiced every other self-denial for the gospel of Christ and the Saints. No doubt his reward and that of his family for it all will be great in Zion.

Many preachers of the different sects, after slandering us and smearing our characters through the Welsh publications and condemning our dear religion from their pulpits, and doing everything they could to disgrace us and to shatter our feelings, are even here, when we are on board the ship, with practically one foot out of Babylon, and they are trying to frighten the Saints about the sea voyage,

about the country and about everything which is good, trying to persuade them to everything except that which they should do. Great are their efforts to put envy between us and Capt. Jones. He is the target of all their arrows; but up to now they have failed to influence so much as one. And each one was glad to get back on shore for shame of their own false beliefs. And occasionally one of the more honest of them confessed in surprise that neither we nor our religion were as bad as he had thought. Yesterday they received irrefutable testimony from Capt. Jones and others, and even from their ministers and the Rev. H. Rees as well, until they went back to shore hurriedly and mutely. We hope that it will be beneficial to bring them from darkness to light.

All praise and trust is due to our dear Pres. Pratt for all his goodness to us here. He is worthy of your trust also in all things.

For now, dear Saints, farewell to all of you; hasten to come after us.

We are your brothers in the gospel of Jesus Christ.

Thos. Jeremy, Llanybydder
Benjamin Francis, ditto
David Phillips, Brechfa
Daniel Daniels, ditto
Rice Williams, Swyddffynnon
William Treharn, Pontyets
David James, ditto
Morgan Hughes, ditto
Samuel Leigh, ditto
John Richards, ditto
William Rowland, Hirwaun
Rees Jones, ditto
Thomas Giles, Merthyr

William Morgan, Merthyr
Edward Edwards, ditto
Benjamin Jones, Aberdar
Edward Edwards, ditto
William Davies, Rymni
John Williams, ditto
Rees Price, Dowlais
Job Rowland, ditto
John Hughes, Penycae
William Lewis, Blaenafon
John Parry, Birkenhead
William Jenkins, Caerdyf
William Jenkins, Caerdyf

[Letter from George A. Smith, Ezra T. Benson,
and Dan Jones]

Camp of Israel, on the hills of the Sweet Valleys,
near to the Independence Rock, 649 miles from Winter Quarters,

September 21, 1849

Brothers W. Morgan and W. [William R.] Davies, Presidents
of the Welsh Saints in Pottawattamie, Iowa, G.A.

Dear Brethren -

Our most sincere wish always is to give counsel, assistance, or suggestions which may be of benefit and ease to our brethren. Although we are so distant from you, we consider it a suitable thing to offer for your observation some things which we have learned through experience, which will benefit you if you adopt them, and not only you, but everyone else who may immigrate across the deserted and interminable plains to the Great Salt Lake Valley. We wish for you to understand that we are not taking upon ourselves any leadership or taking upon us your presidency, for that belongs to others. But we think after we have reached the end of our journey, it will be too late in the winter for the presidency in the Valley to give information to you this winter, and Bro. Hyde will ask us to put this to the attention of those who are under his direct presidency. In the first place, we wish to impress on your minds the great importance of your situation with respect to the offices which you hold; you can set a good example for the Saints, that is, give unity, pious secrecy in all your counsels and in your daily transactions; be patient, long-suffering, meek, temperate, virtuous, just, living and in every thing worthy of emulation.

In the choice of your animals for the immigration, we would counsel you to insist on those which are used to the yoke and easy to handle, not older than ten or younger than five years old. Be sure that your wagons are built from good materials, strong and light, and the wheels six inches higher than they usually are. They are good for crossing rivers by keeping the water from your supplies. The wheels should be 1 3/4 inches in width, with 2,000 lbs. on one wagon, and three yoke of good oxen to pull it; but the most convenient load is 410 lbs. on a light and strong wagon with two yoke of good oxen; such loads will go across damp places without sinking and getting stuck on the spot as some of the heavier ones usually do. Never should you put over 2,000 lbs. on one strong wagon with three yoke of good animals; and be sure to have other animals besides those in the yoke, so that you will have ready assistance if one of those in the yoke happens to be injured or die. Take care lest your animals get whipped to excess or any other mistreatment. We believe that the gold seekers have lost more of their animals because of the whip and other mistreatments than because of their load, their journey, or

alkali poisoning. The bones of their animals are scattered along the way of the trail, and it is astonishing to think of the loss as one looks at them. Let that be the freedom of those who are fond of flogging dumb creatures. When the hoops of the wheels come loose because of dryness or something else, instead of breaking the wheel as usual and then joining it as a shorter one, make a wooden hoop corresponding to the length and width; set it tightly between the hoop and the wheel and nail it so that it is secure; it serves the same purpose and does not require a lot of time to make.

About the manner of your journey, we would counsel the one adopted by Pres. Young; no fewer than fifty wagons in each band; no fewer than twelve good horses for the purpose of rounding up the animals and of looking for a place to camp, and they will be useful when the animals get out of control and run, goring each other; in short, without the horses you cannot follow the animals, overtake them and bring them back, etc. To keep the animals in order, we would advise you to tie them up each night until the grazing gets scarce, when each will prefer to look for his morsel or to rest than to threaten with his horn and shift himself. Be careful and watchful in all things; put from eight to ten faithful watchmen around your camp and your animals every night. Do not permit anyone's fine tale about your safety, such as "There is no need to guard them - you are safe here - no harm will come to you, etc.," keep you from organizing faithful watchmen as we have mentioned. Let each group have iron bolts, that is the biggest ones, together with the next size to them, pertaining to wagons, in case some break when the blacksmith's shop is far away, also linchpins, etc. Take care in the choice of men as officials for the immigrations that they be meek, patient, long-suffering and slow to be excited to bad tempers, slow, determined and understanding. Do not be in a hurry to travel; if you go forward sixty miles each week, be content; driving animals hard in hot weather causes the black disease to spread and causes them to die soon. Allow your animals to go slowly when the grazing is good, so that they will be in good condition and strong when you go to a more sparse place. Through that plan, they will be enabled to go across the deserted and fruitless plains when necessary to travel several days through the day without food or water. Be careful that your animals do not drink the waters of the poisoned alkali, which this part of the earth is full of from the highest crossing of the Platte to Independence Rock. In short, be sensible and cautious in all things, especially with respect to your animals in the crossing, for it is on them to a large extent that your temporal salvation depends.

Another thing we consider of great importance and which we would desire to impress on your mind, is the use that is made of strong liquor. Our brothers come from a distant country where liquor is scarce and hard for anyone to get except for the wealthy, and so liquor is seldom used by the poor. But when they come to America where liquor is so cheap, and they, not being accustomed to the drunkening effect, they are very likely to make too much use of it, to their own harm and great loss. For that reason, we counsel everyone under your care to abstain completely, and refrain from making use of it, only except when necessary in the case of illness.

If you cannot get wagons as we have suggested, insist on some as similar to them as you can. Tell the Welsh to buy good "Russian duck"⁸⁴ in Liverpool to cover their wagons. That is the only material which will keep the rain from getting your beds and supplies wet on your journey. Insist that your wagons be made like boxes on the sides and the bottom. Purchase those things which will be

⁸⁴ Russian duck is a fine white linen canvas used for tents and wagon covers.

necessary in New Orleans or St. Louis, such as stoves, crocks, irons, tea kettles, etc., and which will be needed on your journey. Last spring we gave an order to the merchants of Kanesville to buy those things which we needed for the immigration; they promised to do it, but they failed to fulfill their promise. That is why we urge you to buy in other places, as you are able, those things you will need, lest others are disappointed as were we.

Insist on a few good Americans who know how to drive and who are gentle with animals to be drivers in every group, and an expert guide to lead every group of immigrants. Do not depend on cows to be of any use in the yoke for the purpose of helping the oxen, but take along as many as you can, for they will be very useful in the Valley. Every group should have axletrees of hickory wood, lest some of them break, and some oak wood for spokes. Let everyone weigh his load, and refrain from taking anything he can do without. Buy some good grass ropes to tie your animals; and have ten feet of rope for each ox. A herd of animals has stampeded before, and it is frightening and dreadful to behold them. Terror, running, the earth trembling, chains rattling, yokes snapping, wagons falling apart, watchmen trampled, some perhaps killed, others wounded, are the effects which go along with a herd of animals in a stampede. Tell our friends in Wales to come to the plains of the Great Salt Lake as soon as they can; and those who cannot prepare to come to the plains, let them stay in Pottawattamie County, Iowa, where they will meet with friends and many of their brethren.

The Welsh company is with us; they are going forward well with Capt. Dan Jones in their midst; they are happy and content and make the camp resound with their evening song. They are enjoying health and a good spirit, and undeniably have been blessed; and we say, "May the Lord continue to bless them." We offer the foregoing suggestions for your benefit and for that of everyone else who immigrates to Great Salt Lake City. May the Lord bless you, and give you wisdom to be prudent and faithful stewards and shepherds over the inheritance of God which you have been placed to preside over, is our prayer.

APPENDIX B

A HISTORY OF NEW HARMONY, UTAH

by

LAVERNA T. ENGLESTEAD
August 20, 1962

Compliments of

Thelmer Stratton
457 N. 400 W.
Cedar City, Ut.

Printed February 1979

A HISTORY OF NEW HARMONY, UTAH

In December 1847, the General Assembly in Salt Lake commissioned Parley P. Pratt to raise a company of 50 men to explore southern Utah. Some of these men stopped at what is known as Parowan to explore there and others went as far south as what is now known as Santa Clara.

After John D. Lee had helped to settle Parowan, he returned to Salt Lake July 1, 1851, to get his other families and sell his property in Salt Lake, then return to Parowan.

In General Conference in Salt Lake on October 6, 1851 his name was read from the pulpit as one to found a new community south of Parowan and Cedar City. He was pleased with this public recognition, that he was to be father of a new community. He urged his neighbors and friends to join him, but most of them were reluctant to leave as they were getting well established in Salt Lake. Within a few days, he was on his way with a company of nineteen wagons.

On December 8, 1852 Elder George A. Smith wrote to the Deseret News, "On the first water south of the rim of the great basin, in Washington County, John D. Lee, Elisha Groves and company are building a Fort on Ash Creek called Harmony. Fifteen men are capable of bearing arms. (51) Fifty one loads of lumber have been taken there from Parowan and six teams are constantly employed building the fort. One of the first rooms erected is a school house. The point is well selected for military purposes and commands the springs and about 160 acres of farm land on the creek and about 20 miles of good grazing ground. It is about 20 miles North of the Rio Virgin, which is inaccessible to teams until a road can be worked at considerable expense."

In April 1854, President Brigham Young sent 23 young men, with ten wagons, as missionaries to the Indians. They were to raise food and share it with the Indians and to convert them and teach them how to live.

As John D. Lee had all the tillable land on Ash Creek in use, they pulled on some 4 miles to the northwest, where our present town of New Harmony stands. For a number of years, our New Harmony fields were farmed for the Indian mission.

On May 9, 1854, a horseman came to tell the Indian missionaries that a meeting was to be held at John D. Lee's home in Harmony on Ash Creek that evening, as President Young, with a group of 82 men, 14 women, 5 children, traveling in 34 carriages with 95 horses, would be there.

That evening as they sat around on rocks, logs and on the ground, John D. Lee looked first at the audience and then at the beautiful valley, the magnificent mountains and the colorful red cliffs and he said to himself, "Now I know, this is home."

He was called upon to speak and among other things he said, "Brethren we are called upon again to found a settlement in these valleys of Zion. This is a beautiful valley with good rich soil and an excellent climate. The scenery about us is magnificent and inspiring. May the Lord help us to build it strong and well."

The next day, with the help of Parley P. Pratt and his engineering instruments, a site was selected to build Fort Harmony, a place where the Kanarra and Harmony creeks could best be used to water more land. By February 1855, all inhabitants were living at the new site, "Fort Harmony".

The walls of Fort Harmony were 300 feet square. The houses on the west side were two story and 16 feet high. On the other three sides, they were one story and ten feet high. The walls were three feet thick of red adobe and a rock foundation. A well was dug, which was 100 feet deep, and which supplied their culinary water.

Ash Creek and Kanarra Creeks were granted to the inhabitants of Harmony for irrigation or other purposes. This is stated in the first court records dated February 23, 1856. Their upper ditch was about 10 feet below our dry field ditch. Their lower ditch was the same one that now goes through the Pace, Englestead and Woods fields.

Harmony became the first county seat after the Territorial Legislature created Washington County on March 3, 1852. Court met at Probate Judge John D. Lee's house at Fort Harmony. The selectmen were Elisha Groves, Henry Barney, Richard Robinson and Clerk Rufus C. Allen.

On January 1, 1855, John D. Lee was placed in charge of the government Indian Agency with a salary of \$50.00 a month. He was to distribute seeds, tools, and other supplies to the Indians, and to help them to farm.

On January 4, 1856 in answer to a petition of 32 men (total male population) a county government was set up with the county seat in Harmony, with John D. Lee probate Judge and assessor.

On May 21, 1857, 21 wagons passed Fort Harmony on their way to settle Washington County as a road had been built over the Black Ridge.

On July 4, 1857, there was a great celebration at Fort Harmony since President Haight had come from Cedar City with his choir and brass band. A meeting was held and President Haight gave the oration. A beef was barbecued and there was plenty of homemade malt beer and lemonade with sports and dancing.

On May 20, 1855 at conference in Cedar City, the people living in Harmony and Cedar City were organized into a stake with Isaac Haight, Stake President, and William Rees Davis [Davies], Bishop of Harmony.

Most of the wagon trains going to California stopped with [John D.] Lee in Harmony. At 31 cents per person per meal (the same for cattle), Lee often took in from \$20.00 to \$75.00 depending on the size of the train. One large train stayed so long that he took in \$175.00 with his wives cooking night and day.

John D. Lee often entertained visitors of Church and State. On one occasion he entertained 125 church officials for three meals. He butchered three beef and two sheep for the visitors.

By 1860, the people of Fort Harmony decided it would be best to move closer to the head of Kanarra and Ash Creek. Kanarra was settled in June of 1860 by people from Fort Harmony and Cedar City. The remaining residents of Fort Harmony were waiting for their homes to be built prior to their move to New Harmony. New Harmony was settled in 1860 and 1861.

On March 4, 1859 the court was moved to Washington, and John D. Lee handed over all of the county records.

In 1859, a post office was established at Fort Harmony with Elisha Groves, postmaster. In 1865, William Pace succeeded him. Then came Archie Bell, Harvey A. Pace, Mary Taylor, George F.

Prince, Dean Hall, and Sylvia P. Hall. John D. Lee records that the last mail delivery to Fort Harmony was 12 April 1861 when it was relocated to Kanarra.

Late in November 1861, a company of 300 families passed Fort Harmony going to settle St. George, also a Swiss company passed going to settle Santa Clara.

Lee had planned on building a nice brick home not far from the large pine trees at the foot of Pine Valley Mountain, where he could look down on his fields and the beautiful scenery. He was making brick for this home and he had already finished homes for some of his wives at the new location. On December 22, 1861 the people of New Harmony met at his home, Lee's Hall, at New Harmony, and John D. Lee was appointed presiding Elder with William Pace as clerk, and James Pace and Richard Woolsey as teachers.

On December 25, 1861, Lee held a town dinner at Lee's Hall. It was a large frame building in New Harmony and all residents of the town were invited. Lee had wanted to get all of his families moved to the new location before winter set-in, in 1861, but he was unable to do so.

On January 18, 1862, John D. Lee, with the help of William and Harvey Pace and George W. Sevy, took three wagons with eight yoke of cattle to each wagon, and moved all of the families from the fort except Lee's wife, Sarah Caroline. The road was so muddy that the wagon axles dragged on the ground. Lee's wife, Sarah Caroline, had wanted to finish weaving some cloth she had in a loom. On February 7, 1862, because of continuous rain for 28 days, the walls of the fort fell in killing two Lee children, a girl and a boy, ages five and seven years. These children were buried on Lee's farm in New Harmony, which Lee sold to Lemuel H. Redd in 1870, and is now owned by the Henry A. Pace family.

In 1862, \$3,000.00 was donated by the people of the southern mission to build a road from Harmony to St. George. This wasn't enough money to cover the cost so in 1863, \$2,000.00 more was donated. Isaac Duffin was sustained as Superintendent of Construction.

On March 25, 1863 a meeting was held in New Harmony as they were asked to furnish three outfits, wagons with four yoke of cattle each, to go to Florence, Nebraska to help bring out the poor Saints. The wagons were furnished with provisions and M. H. Darrow, George Woolsey and Benjamin Redd were sustained by vote to make the trip.

At the close of 1865, 25 families of 265 souls lived at New Harmony. Among the early settlers of New Harmony were the Lees, Woolseys, Paces, Redds, Heywoods, Lossens, Sevys, Kelseys, Jolleys, Keels, Worthens, Hills, Darrows, Whitmers, Markers, Bennets, Taylors, Bryners, Naegles, Mathises, Princes, Imlays, Hicks, Moncurs, Grants, Schmutzes, Barlochors, Harts, Guymans, Pierces, Harrisers, Sawyers, Richardsons, and Owens. His brothers-in-laws, the Woolseys, helped Lee to settle Harmony, Fort Harmony, and New Harmony.

Cedar City and Parowan were settled ten years before, in 1851. In 1853 there were 392 people living in Parowan and 255 living in Cedar City.

On August 20, 1867 the New Harmony Ward was organized by President Erastus Snow with Wilson D. Pace as Bishop, Henry B. M. Jolley, 1st Counselor, George W. Sevy, 2nd Counselor, and Samuel Worthen, Clerk. Previous to this time, John D. Lee and James Imlay had served as presiding Elders.

In 1861-62 a large number of people were called from the northern and middle counties of Utah to help settle southern Utah. Some of these stayed to help settle New Harmony.

The first Relief Society President was Ann Moriah Redd Pace, with Keziah Butler Redd and Margaret Evans Pace as counselors, and Mary A. Taylor secretary.

The first Primary President was Elizabeth Mathis, with Mary Pace and Caroline Redd as counselors, and Granville Pace as secretary and treasurer.

Our first chorister was Elizabeth Mathis. She was a talented musician and taught everyone to sing. She helped with all entertainments for many years.

The first Sunday School Superintendent was Joseph L. Heywood, then Harvey A. Pace, and Francis Prince. The first Y.L.M.I.A. President was Pauline Pace with Anov Taylor and Jane Redd, counselors. The first Young Men's President was Orren Kelsey.

Our bishops have been Wilson D. Pace, Lemuel H. Redd, Gottlieb Schmutz, Henry A. Pace, Elmer Taylor, Lyle B. Prince, Marion Prince, Dean Hall and our present bishop is Sheldon Grant.

The first school teachers were Joseph L. Heywood, Mary A. Taylor, Archie Bell, Charles Connely and George Dodds.

In 1869, a cooperative institution was organized with Wilson D. Pace, president, H. B. M. Jolley, vice president, George W. Sevy, William Pace, John D. Lee, directors, Harvey A. Pace, secretary, and James Russell, treasurer. Capital stock was \$1,200.00.

In 1874, the United Order was organized with Bishop Wilson D. Pace president. Lemuel H. Redd was the vice president. This organization lasted only one summer.

The first school house was log, built in 1863. In 1875, a white frame building was built which served our Church until the present church was built in 1953. For some time we used the white church building for school. We also have had two other school buildings, one a cement building and one a modern two-room school building which burned in 1957.

Since that time, our students have all been transported by bus to the Cedar City Elementary and high school located in Cedar City.

In April 1857, the militia of Utah was divided into 13 military districts. In 1866 and 1867 the southern division of the militia trained here, east of our town under Brigadier General Erastus Snow and Captain James Andrus. Our dry field gulch, at that time flat, was covered with tents and many men took part in spirited sham battles. A monument was dedicated in their honor by the Daughters of the Pioneers December 10, 1940. Another monument was dedicated September 26, 1960 by our D.U.P. on the site where our white frame church stood. This is just north of our present church. The D.U.P. were organized June 23, 1937, with Lula W. Mathis as captain.

A weekly mail route from Cedar City to Santa Clara by way of New Harmony, Toquerville, Washington, and St. George was opened on July 1, 1862.

We were in Kane County during the days of the Silver Reef, with Toquerville as our county seat. Two of our postmasters were appointed during this time by the Postmaster General of the United States. Harvey A. Pace was appointed postmaster of New Harmony, Kane County, Utah on October 23, 1876. Mary A. Taylor was appointed postmaster of New Harmony, Kane County, Utah on September 24, 1878. Abbie H. Pace, daughter-in-law, and Emma G. Nielson, granddaughter, now have these on file.

Reed Prsbrey now has two water certificates issued when we were part of Kane County, signed by Lemuel H. Redd and two others, the Kane County water commissioners. These were issued and

recorded in the Kane County Record, May 21, 1881. Lemuel H. Redd states in his life history, dictated by himself, that he was a member of the Kane County Court for six years. He was a resident of our town during that time.

After President Brigham Young asked John D. Lee to sell his property in New Harmony since they needed him to help run saw mills in southeastern Utah, he sold his farm and homes to Lemuel H. Redd. The Lees all felt very blue about leaving their nice homes, farm and orchards, for this valley had been their home for almost twenty years and they had all worked so hard to make everything nice.

New Harmony secured the telephone in 1902. They piped culinary water in 1907, and the electricity was brought in 1927.

The first merchant was William Pace, followed by the New Harmony Co-op and the stores of Bishop William A. Redd, Sarah P. Davis, Bishop William Graff, and Dean Hall.

In about 1910, all the land on the New Harmony flat was fenced and since has been under cultivation. This has been a great asset to the town.

In the days before the automobile and county hospitals, there were women who spent many hours and days caring for our sick. Among these women were Ann Moriah Redd Pace and her sister, Elizabeth Redd Pace, Julia A. Taylor, Keziah Redd, Elizabeth Prince, Ann Eliza Imlay, Clarissa Woolsey, Susan E. Pace, Icaivinda Pace Rance, Eliza Kelsey, Sarah Prince Davis and Amelia Schmutz.

We, the descendants of the stalwart pioneers who settled this little community, are extremely proud of our pioneer heritage. We wish today to pay tribute to these nobler pioneers and to their courage and resourcefulness. We can partially appreciate the great sacrifices they made when we remember that at first they had to live in dug-outs and log rooms with boughs and dirt floors, with only the tallow bitch, or tallow candle for light. They had to make it sustain them or perish, and by the cooperative effort of the group and the help of their God, they were able to subdue the physical obstacles, to protect themselves from the hostile Indians, and to build themselves homes that have been an honor to them and their descendants.

They couldn't see our wonderful highways with their thousands of cars, nor did they know that the beautiful red cliffs, which they admired so much, would become part of Zion's National Park. They couldn't tell that hunters, yes hundreds of them, would come every year, to hunt deer on picturesque Pine Valley Mountain.

We are very proud of all of you people who have moved away from our little town. We hated to see you go and we have missed you so much. You are all highly respected citizens, wherever you have gone, from Canada to Mexico. Many of you have filled positions of trust both in civic and religious organizations. Among you we find doctors, bishops, senators, stake presidents, school teachers, businessmen and women, missionaries and many other honorable professions. You have been an honor to yourselves and to our little town wherever you have settled.

APPENDIX C

HISTORY OF KANARRAVILLE, UTAH

BY

MARILYN LOVELL

[About 1958]

ACKNOWLEDGMENTS

It is with sincere thanks that we, the Kanarra Ward, wish to express our appreciation and gratitude to Marilyn Lovell for the donation of this script to us for publication and use for the information and enjoyment of all interested parties. She, along with the aid of others as she has acknowledged below, compiled and wrote the text as contained herein.

My sincere thanks go to the following people, who so generously gave of their time and information and by their doing so made this paper possible.

Dr. William R. Palmer, local historian, who gave me much information to do with the early history.

Mrs. Mina Platt, oldest lady in town, who wrote some of this history for the Daughters of the Utah Pioneers.

Mrs. Lorenzo J. Williams, lifetime resident and wife of the Bishop when the new church was finished.

Mr. and Mrs. Junius Williams, Kanarra Ward Clerks, who gave me the material pertaining to the Homecoming, and also the Bishops and Missionaries.

Mrs. Ervin Williams, head of the town genealogical society and wife of one of the committee members of the dance hall.

Mrs. James A. Lovell, lifetime resident and daughter of Bishop John and Susie Berry.

Additional thanks go to Mrs. Jesse F. (Francis) Williams for the up to date list of the Bishoprics.

Thesis: The story of a town, the past, present and the future and what it means to the people there.

The history of a town is much like the weaving of a tapestry, if the threads are placed in the right place a beautiful design is woven, if they are jumbled there may be a knot which will take much time and sweat to undo. It is as though fate had a hand in it, to make or break it. The town of Kanarraville is such a place. The threads have been knotted and broken, and fate has taken such a hand that there is even dispute as to how the town got its name in the first place.

The town may have got its name from either of two sources. It is a popular belief that the name came from Indian Chief Kanarra, who resided along this creek, and when the people came to live by the creek they named their town after Chief Kanarra and his creek. William R. Palmer said that this is not so. He said that the creek was named from the kind of willows that grew along its banks, Kanarra willows. The Indian's name was not Kanarra, but Kunar. He was Chief of the Tavahuich branch of the Piute tribe, who lived in the coves between the present sites of Kanarraville and New Harmony. These Indians were a group of Sun Worshipers, who believed that the sun had miraculous healing powers.

When one of their own was ill, they lay him out in the sun to get well. If it were winter and he froze to death, it was the Sun's will and all right.

The threads of the tapestry became so knotted that the first settlers of Kanarra made four settlements before they finally founded the present town. John D. Lee made his first settlement along Ash Creek (Harmony) in 1851, but abandoned this settlement during the Walker Indian War in 1853. He again settled there in the fall of the same year. The next year they raised a crop, and spent the winter of 1854 and 1855 there. Brigham Young suggested that the settlement be moved north, and in the summer of 1854 buildings were commenced at Old Harmony (Fort Harmony). It was located where the Kelsey Ranch presently stands.

Fort Harmony was situated about four miles north of the first location. In the spring of 1861 a few of the people moved up Kanarra Creek to build a town there.

The great rain of the winter of 1861 and 1862 marked the beginning of the end of Fort Harmony. With their adobe fort literally dissolving away, the people began to move up Harmony Creeks to higher, safer ground. John D. Lee is reputed to have spent eight days and nights without taking off his clothes. Despite his efforts, two of his children were killed when part of the fort collapsed. At this time the town split completely. John D. Lee took half the people and settled New Harmony and the others followed the first [group] up Kanarra Creek and founded a settlement about one mile north of the present town of Kanarra. Among these were Elisha Groves, John R. Davies and William R. Davies, with their families. Others came from Toquerville to help them settle, among these were Josiah Reeves, Willis Young, Samuel Pollock and John H. Willis and their families.

The threads were strong and straight, and as they wove themselves into the design there was contentment. From 1861 to 1865 the village thrived and grew and the people were happy.

Elisha Groves acted as president of the settlement. They held meetings in private homes [log cabins], and in 1862 they set to work and built a new log school and church. When it was finished, this served for several years for all public meetings and get-togethers.

President Young visited Kanarra in September of 1862, on his way to St. George. John V. Long, scribe for the president's party, wrote to the Deseret News:

After the meeting held at Cedar City, we traveled to Kanarra, a distance of twelve miles. This name was taken from a Piute Indian Chief, who is still about this part of the territory. There are 13 families at this settlement which geographically is a little north of the rim of the Great Basin. Kanarra was first settled in 1861. Here we met Dr. Whittmore on his way to Cedar City. A meeting was held and Bishop Lunt who came over from Cedar City with us opened the meeting with prayer. The President then preached one of his best and most heavenly discourses we heard on our journey. All felt happy and rejoiced together. A kind and liberal spirit prevailed in this little settlement.

About 1865, tragedy struck this little community with a fierce wind storm. Three days it raged and the people couldn't even open their doors. The wind was so severe that the sand piled up around houses and when it was over, the cemetery was left with some caskets exposed on top of the ground. When the wind subsided the neighbors rushed to the home of Billy Thompson, who lived in a dugout. The ground over his home was level, and the only indication of his house at all was the stove pipe

sticking up from the ground about eight inches high. They started digging and when they got to the family they found that as the sand rose higher, they had pushed the stove pipe up farther and the family had lived on that little bit of air the whole time of the storm. It was then that the people decided that the place that they had chosen for their home probably wasn't such a good one and the next step would be to go someplace else.⁸⁵

Lorenzo W. Roundy came to Kanarra in 1866 and took charge. He and his friends came from Long Valley when the Indians drove them out. They were on their way to St. George, but met Erastus Snow who requested him to go to Kanarra and preside there. There was probably a lack of leadership after Elisha moved to Toquerville. Lorenzo was placed in charge of the settlement in July of 1866 and almost immediately took steps toward building a new town. A town site was surveyed and they moved their settlement about a mile south to the present site. The homes were built in a barricade style, by what is known as Public Square and the town lots were drawn for.

William Shanks and John Berry came to town in the fall of 1866. They and their two brothers had started a town of Berryville down near Toquerville, but when Indians killed their two brothers they were advised to move to a more populated area, and so made their home in Kanarra.

On September 29, 1867, Apostle Erastus Snow ordained and set apart Lorenzo W. Roundy as the first Bishop of Kanarra Ward. That same year some of the people of the fort moved out to their town lots to build up the town. The settlers also moved their log meeting house down to the new town with them. This meeting house was finally destroyed by fire. It was supposedly the work of a child, who reported that she didn't care for school and thought this would be the easiest way to get out of it. The fire destroyed all of the ward records, which caused a great historical loss to the community. The history of the town then had to be reconstructed by the earlier settlers.⁸⁶

The people of Kanarra had never had trouble with the local Indians, but on October 31, 1869 a tribe of Navajos raided them. They took all but a pair of hobbled mules and two or three horses. The men went to New Harmony the next morning and got horses to follow them, and they also got some friendly Indians to go with them. They followed them over Kanarra and Cedar Mountain, and finally from a ledge over the lake below they saw the Indians and the horses. The Indians had their moccasins off to warm their feet; when the Kanarra men and Indians rushed them they ran away leaving their moccasins and their horses. The victors took both the horses and the moccasins, leaving the Indians to freeze or starve. The Navajos made their way back to Arizona without shoes or horses through the snow. The people of Kanarra were never bothered by Indians again, and from their one experience with them came the name, "Navajo Lake."

President Young made a visit to Kanarra April 7, 1874 and established a branch of the United Order. As in many other places, it lasted only a very short time, because the people couldn't live up to it. Some did all the work and they wanted the bounty from it, while others wanted the rewards with no work at all.

Lorenzo W. Roundy, first Bishop and also first missionary of Kanarra, was drowned 24 May 1876, when a boat that he was riding in capsized while trying to cross the Colorado River.

⁸⁵ Pioneer Pathways, v 5, p. 39

⁸⁶ Pioneer Pathways, v 5, p. 39-40

The second missionary from Kanarra was William S. Berry, who left April 3, 1884 for the Southern States. He went back to his home state of Tennessee, and with John H. Gibbs of Paradise, Utah, was martyred August 10 of the same year. Their bodies were brought back to Utah and William Berry was buried at Kanarra, August 26.

A brick church had been built in place of the log one that was burned, and it burned February 7, 1891. Some ruffians went in after M.I.A.⁸⁷ They were drinking and playing cards. They got cold and started a fire on the pulpit, which soon spread to all parts of the church. Campers who were staying in the Josiah Reeves camp house saw the flames coming from the windows and turned in the first alarm. John Platt was teaching school there and doing his own janitor work. He was going over to get things ready for school and saw that the house was on fire. The walls were left standing, but the interior was burned out. The people rebuilt it in 1892 and 1893. School and meetings were held in private homes until the church was rebuilt.

From the time of 1900 the town has progressed. No serious troubles have presented themselves and the people have been well repaid for the struggles and hardships that they fought before that time. Before the town was completely settled it was a member of Iron, Washington, Kane and then Iron Counties. When the boundaries were finally settled it was in Iron County.

With the installation of the telephones in 1904 a whole new year of experience came about. The phones were just in the town and the switchboard was run by Francis Williams. There is an old story about the invention of the telephone and John D. Williams. He lived in a tent and so had his telephone hooked up to a post outside. On every rainy night the male population of the younger generation took turns calling him to see just how long they could keep him out in the storm.

The culinary water system was installed in 1911. Before this time the people used rain water for drinking. The new system came from a spring on Kanarra Mountain.

The people believed that the town would grow to the north instead of south as it did. They built the new school in 1918 and 1919 on the north east corner of town and there it still stands, alone. During the building of it the basement caved in on Ervin and Jones Williams. Jones was buried to the shoulders and Ervin was completely covered over. It took about thirty minutes to get him out, when they did he was standing up with his hat on. The brim of his hat had left an air pocket, so he could breathe and he still lives in the town today.

In the so-called "Olden Days" most of the people from Kanarra were farmers and ranchers. Many of the people took their dairy cattle on the mountain, spent the summer making cheese and butter and came back to town in time for school to start. Some of the people raised cattle and took them to Nevada to sell. Rustlers too, found Nevada good pickings and so to protect themselves the ranchers formed the "Kanarra Co-operation", which was held in good stead for many years and made the business much more profitable for the people.

Two of the gayest traditions of the past still persist today. One is that of the Marshall Band, and the other is the celebration of Independence and Pioneer Day. Sometime during the first years of the town a group got together to form a band that was supposed to have been a very gay group. The

⁸⁷ Now referred to as the Young mens program of the Church.

numbers have diminished but there is still such a group and it is almost mandatory that they be called out for a very important function.

July is a month of festivity. Independence and Pioneer Days are celebrated as they have been for a hundred years or more. The sunrise is brought forth with a cannon and a serenading from the Old Time Marshall Band. They get in back of a truck and serenade from house to house. The kids get in with them and ride and the adults follow along behind. Sometimes there is a parade and then the gayest programs of the year are held in the church. There are sports in the afternoon for kids and oldsters alike. In the evening there is a dance for kids and the celebration ends with the adults dancing until dawn.

The stories of Jones Williams are as numerous as his pranks, he used Halloween and other people's mistakes for his numerous pranks. Halloween is a night of mystery and goblins for most people, but for Jones it was a time to make merry. One such night he made a dummy and put it in a tree over one of the most traveled corners in town. While everyone else went "ghosting," Jones sat in a tree and frightened everyone by letting the dummy down in front of anyone who came by. Another story came about because of the Groves brothers and sisters. They had threatened to rob the Rile Williams Store, but when they failed to do so Jones, Ervin and Will Williams proceeded to make up for their failure. On the appointed night, they dressed as the Groves and started out to prowl the town and especially around the store until the town was properly excited and stirred up.

Where to live was a by-word for many years. When Mike Davis (Davies ?) was 14, and Mina Berry (Platt) was 13, he walked her from a party to her home. The next morning he told his mother that he hadn't been able to sleep all night for worrying where they would live. For many years anytime that a young boy walked a gal home he was talked about for many days afterward as to where they were going to live.

Aunt Susie Berry was famous for her cream pies and cakes. Ceylon Davis once bid \$1.25 for one of her pies when the others were going for about \$.50. Dr. Ship, a woman M.D., who came by the town to teach the women of exercise and better care of the body, stayed at Bishop Berry's. After practically finishing one of Aunt Susie's whipped cream layer cakes, she commented that it was the best Washington Pie that she had ever tasted. Aunt Susie had always thought it was a cake.

March 8, 1924, was a tragic day for the whole state of Utah. The Castle Gate Mine exploded and 171 men were killed. Several men from Kanarra had gone up there to work. It was a sad day for the whole town when they found that 8 of them would not be returning.

There are sad days in the town's history, but the good has a way of trying to make up for it, people like Johnny Coonsler (Kinsley) do it. Johnny was a bachelor who was always looking for that one rich widow, but never quite found her. He traveled practically all of his life and during his travels he found Kanarra and stayed with Bishop Berry. He became fond of him and his people, and when he died he left his money in a will to the Kanarra people in the care of their Bishop. He wanted it used for the good of the poor people of the town. When Wells Williams was Bishop [1930 – 1934] his father died and he bought his father's farm for the Church with the Coonsler money. The Church farm has since then been used for the Ward budget and welfare.

It was a big day for the people of Kanarra, this August 11, 1934. The State Legislature passed the ordinances and Kanarraville was to become an incorporated town, with the ordinances to take effect

in thirty days. Gustive H. Pingle was mayor, with Delbert J. Peterson, Lorenzo J. Williams, Jessie F. Williams and George B. Williams on the town board.

After the town ordinances were passed a new dance hall had to be erected. It was stated that the old one was in bad disrepair and the state wouldn't give the town a license to run it anymore. It had been built by Alton Ford. Delbert Peterson, Lex Shields, Ervin Williams, Emia Parker, Liza Ann Batty, and Louella Pingle were on the committee and they busily set to work. Hartly Woodbuy laid the floor and Lex Shields built the dome. It was said that such a dome couldn't possibly be built out of bricks, but Lex Shields did it. There had to be a dance hall, the people loved to dance. One man who led the band down said, that the people were crazy for dancing. He said, one night it started to rain so bad that he thought he would for sure get to go home early, but the "Crazy Fools" all took their shoes off and went right on dancing.

When the hall was finished a big celebration was planned and all of the people in town sent in their choice for a name for it, the one with the best name for it won a free season ticket. George Berry won the ticket, and the dance hall was named "Cobblecrest."

William R. Palmer, Stake President, went to Kanarraville to speak May 7, 1937, he was greatly surprised to find no one getting ready for church, for most of the time the people were quite diligent in their church duties. When he asked for a reason they took him to the door of their church and he looked in. He saw that the ceiling was sagging about two feet. He ordered the church torn down and the plans for a new one were started immediately.

The Kanarra Homecoming was gayer than any Pioneer Day before or since. The days were August 26 and 27, and the year was 1941. William Graff was bishop and funds had to be raised for the new church. Invitations were sent to everyone who had ever lived in Kanarraville, and also to all of the wards in the surrounding communities. Committees were set up for every activity and plans for "Ye Old Home Town" were booming for weeks before the event. The activities were very much the same as Pioneer Day except that there were added ball games, horse races, melon busts and gaiety for two days. Miss Barbara Williams was crowned Homecoming Queen and Chief Kanarra's last living daughter. The proceeds were counted and the ward had raised \$1600.00, which was quite an amount during the war.

The church was finally finished at a cost of \$32,000.00 without any fixtures. Most of the money was raised by gifts, auctions and donations. Mrs. Ella Leigh donated \$100.00 as a memorial of her mother. With more added the church bought the electric range for the kitchen. The church had taken several years to build because of the war. It was finished when Bishop Lorenzo J. Williams was at the helm of the ward. LeGrande Richards dedicated the church in December 17, 1944, and the new church is still a great pride of the town.

Kanarraville has been very lucky in war, except for once. There were two veterans from the Black Hawk War, eighteen from World War I, sixty-three from World War II, and eighteen from peacetime. Elmo Platt, son of Mr. and Mrs. Lysle Platt is the only one who never returned home. He was killed at Iwo Jima during World War II, serving with the Marines.

The town had seen a need for more culinary water for several years, and so started digging the well in February of 1952. The well was 195 feet deep and was finished in April. The well is

connected to the spring and is run on an automatic pressure system, when the spring gets so low the well starts pumping 120 gallons of water per minute. The well was started at a cost of \$6,300.00.

The town as it stands is small, but still strong and thriving. It is fully incorporated. The town owns four pieces of real estate; the dance hall, cemetery, skating rink, and the water spring. In 1953 the assessed value of the town (being derived through applying the 8 mill levy to the assessed valuation) was \$75,331.00.

The town is always trying to make improvements, such as street lights, paved sidewalks and some paved streets.

The town park is a part of both the present and the future. To date there has been over \$2,000.00 spent on it, but it will still take more for completion. The park is still in the planning and building stage and will be for some time to come.

A few years ago all of the people in Kanarraville were farmers or ranchers. Today a very small percent work in town. Many go to places such as Nevada to work, some work in Cedar City and some at the Iron Mines. It is the only alternative and probably always will be. There is nothing for the men to do in the way of employment unless they are farmers or own one of the small businesses.

Despite all of the failures and disappointments that have confronted the people, the threads are still strong and the people who live in Kanarraville wouldn't trade a block of it for the whole of New York City.

Bishops, Counselors and Clerks from 1861 to 1958

	From	<u>To</u>
Elisha H. Groves, appointed town leader	1861	1866
Bishop Lorenzo Wesley Roundy	1866	1876
First Counselor, Albert B. Griffin	1866	1876
Second Counselor, John H. Willis	1866	1876
Ward Clerk, Samuel Pollock	1866	1876
Bishop Wallace W. Roundy	1877	1883
First Counselor, Albert B. Griffin	1876	1877
Second Counselor, John H. Willis	1876	1877
Ward Clerk, Rees Jones Williams		
First Counselor, William S. Berry	1877	1883
Second Counselor, Myron S. Roundy	1877	1883
Bishop William Peterson Willis	1883	1888
First Counselor, William S. Berry	1883	1884
Second Counselor, Myron S. Roundy	1883	1884
First Counselor, Myron S. Roundy	1885	1888
Second Counselor, James Stapley	1884	1888

Ward Clerk, James S. Stapley

Bishop William Ford	1888	1901
First counselor Myron S. Roundy	1888	1895
Second Counselor, James Stapley	1888	1895
First Counselor, James Stapley	1895	1900
Second Counselor, Joseph S. Berry	1895	1900

Bishop Joseph S. Berry	1901	1904
First Counselor, John W. Berry	1901	1903
Second Counselor, Hyrum Chandler Ford	1901	1903
First Counselor, James Wallace Williams	1903	1904
Second Counselor, Joel J. Roundy	1903	1904
Ward Clerk, William Tarbot Stapley	1901	1904

Bishop John W. Berry	1904	1921
First Counselor, James Wallace Williams	1904	1921
Second Counselor, Joel J. Roundy	1912	1918
Second Counselor, John M. Sorensen	1918	1921
Ward Clerk, Sarah E. Roundy	1912	1913
Ward Clerk, Sarah E. Roundy Sylvester	1913	1914
Ward Clerk, Rees J. Williams	1914	1915
Ward Clerk, Noel B. Williams	1915	1920
Ward Clerk, Jesse F. Williams	1920	1921

Bishop Rees James Williams	1921	1925
First Counselor, William C. Reeves	1921	1923
Second Counselor, William W. Pollock	1921	1922
First Counselor, Albert Davies	1923	1925
Second Counselor, Norman Barrick	1922	1923
Second Counselor, Horace M. Roundy	1923	1925
Ward Clerk, Jesse F. Williams	1921	1925

Bishop Riley Garner Williams	1925	1930
First Counselor, Horace M. Roundy	1925	1930
Second Counselor, Rulon Berry Platt	1925	1930
Ward Clerk, Jesse F. Williams	1925	1930

Bishop Wells Allison Williams	1930	1934
First Counselor, Lorenzo J. Williams	1930	1934
Second Counselor, Cloyd Beck Berry	1930	1931
Second Counselor, Clair Platt	1931	1934
Ward Clerk, Dee Evans Stapley	1930	1934

Bishop Horace M. Roundy	1934	1937
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First Counselor, Clair Platt	1934	1937
Second Counselor, William H. Graff	1934	1937
Ward Clerk, George H. Wood	1934	1937
 Bishop William H. Graff	 1937	 1943
First Counselor, Wells Allison Williams	1937	1943
Second Counselor, Clair Platt	1937	1941
Second Counselor Lorenzo J. Williams	1941	1943
Ward Clerk, Lynn Reeves	1937	1943
Ward Clerk, Perry Ocal Williams	1943	1944
 Bishop Lorenzo J. Williams	 1943	 1949
First Counselor, Lynn Reeves	1943	1949
Second Counselor, Ivan J. Davies	1943	1948
Second Counselor, Elton Fiske Stout	1948	1949
Ward Clerk, Junius F. Williams	1944	1949
 Bishop Elton Fiske Stout	 1949	 1954
First Counselor, W. Ross Williams	1949	1953
Second Counselor, Cloyd Beck Berry	1949	1950
Second Counselor, Garth D. Pollock	1950	1953
First Counselor, William Alton Ford	1953	1954
Second Counselor, Harris H. Gibler	1953	1954
Ward Clerk, Junius F. Williams	1949	1954
 Bishop William Alton Ford	 1954	 1957
First Counselor, Harris H. Gubler	1954	1957
Second Counselor, James H. Cornelius	1954	1957
Ward Clerk, Junius F. Williams	1954	1957
 Bishop Harris H. Gubler	 1957	 1958
First Counselor, James H. Cornelius	1957	1958
Second Counselor, Joseph F. Williams	1957	1958
Ward Clerk, Junius F. Williams	1957	1958
 Bishop Joseph F. Williams	 1958	
First Counselor, William H. Esplin	1958	
Second Counselor, Layron Christensen	1958	
Ward Clerk, Junius F. Williams	1958	

APPENDIX D

History of Thomas John Rees and Margaret Davies

Assembled by Murland Packer⁸⁸

Thomas John Rees was born 5 March 1816, presumably in Wales. Margaret Davies was born 1 November 1818 in Carmarthen, South Wales. She was the daughter of Henry Davies and Sarah Davies. Sarah died 25 June 1826. There are no other known children. Henry then married Martha Morris, sister of Rachel Morris Davies in 1829. Henry and Martha undoubtedly had learned of the Church from Martha's sister, Rachel, and William Davies, who joined the Church in 1843. Henry and Martha both died of Cholera in Kansas City, Missouri as they were immigrating to Zion in 1854.⁸⁹

Thomas came from an Anglican background, but Margaret had been raised in a nonconformist (not the state church, Anglican) household. Thomas was a coal miner. The couple was married at Merthyr Tydfil in September 1836. Thomas was twenty. Margaret was seventeen. At the time of their marriage, Margaret was a schoolteacher. According to two of their grandchildren, Thomas was illiterate when they met, and Margaret later taught him to read and write.

Margaret's nonconformist background seems to have drawn her to the message of the LDS Church. Margaret was one of the first LDS converts in South Wales, being baptized on 13 July 1843.⁹⁰ Thomas was baptized eight months after Margaret, on 10 February 1844.⁹¹ Undoubtedly they would have been the converts of William and Rachel Davies. At the time of Thomas' baptism, the couple had three children: two boys, Henry and Alfred, and a daughter named Ann. Henry was the oldest, being six years old. Margaret gave birth to Sarah, their fourth child, in May 1844. Five additional children--Eleanora, Helena, Nephi, Maria, and Lenora--would be born into the family at Merthyr Tydfil between 1846 and 1856. The youngest boy, Daniel, died as an infant in 1855.

Feeding his family on a miner's wage must have proved difficult for Thomas, especially in the depressed economy of the 1840s. One evidence of the family's poverty is the early age at which Henry, the oldest son, entered the colliery (coal mining). Henry began working in the coal mines by the time he was nine. Another evidence of their poverty was the length of time the family remained in Merthyr Tydfil after joining the LDS Church. The concept of gathering with the Saints in America was a preeminent part of the message taught by the Mormon missionaries in nineteenth century Britain. The converts were encouraged to save their money

⁸⁸ The major source for this history was found at: <http://www.angelfire.com/ut/jcrosby/history/rees/rees1.html>

⁸⁹ From the *Journal of John Johnson Davies*, p. 93.

⁹⁰ See the list of early converts at the beginning of this history.

⁹¹ See the list of early converts at the beginning of this history.

in anticipation of emigration. Despite their dedication to the gospel, the Rees family remained in Merthyr Tydfil for more than twelve years before joining the company led by Captain Dan Jones in 1856.

The cost of emigration by handcart in the 1850s was approximately nine pounds per person. With the birth of each child, the cost of emigration increased for Thomas and Margaret. While attempting to save funds for their anticipated emigration to Zion, the Rees family continued to be active and involved in local Church affairs. For example, in 1846, Thomas attached his name to a published letter that denounced the activities of an apostate in the Merthyr Tydfil area. Later Thomas served as President of the White Lion Branch. All of the Rees children were baptized as they reached their eighth year, beginning with Henry in June of 1845. Their third son was named Nephi, for the Book of Mormon prophet.

One incident, dating from 1848, demonstrates how deeply Thomas and Margaret were committed to the Church. In a letter written to the Welsh Church periodical, *Prophet of the Jubilee*, Thomas described the miraculous healing of his son Henry, after a colliery⁹² accident.

Two months ago, my eleven-year-old boy was crushed between the trams in Cyfarthfa Colliery, so that the bones of his leg were broken in two places. He was carried to my house; and according to the rules of the works, the doctor hired by the works came there soon, and set the bones in place, and put splints around the leg. The doctor said the bones were broken in two places. Soon after the doctor left I administered to the boy . . . and he was eased of all pain at that time, and the boy testified that he was completely well, and earnestly begged to take off the splints and get up from his bed; but we refused him this, lest we be punished by the doctors, as we and several other Saints who had been divinely healed had been threatened. The third day the doctor visited him again, and after looking at the leg, with great surprise he testified that the bones had knitted already. Again the doctor admitted that the bones had been broken in two places, and that he had never seen such healing before . . . [Henry] begged every day to get up and go outside, assuring us that he was quite well. Then we allowed him to go around, provided he took a stick in his hand and took care not to let the doctor see him outside . . . On the eleventh day the doctor came and asked where the boy was. My wife answered that he was in the field playing with the boys . . . [The doctor] refused to take off the splints, nonetheless. The next day the boy went past the shop of the doctors on his way to Merthyr, and they looked at him through the window in astonishment, and as soon as they took the splints off his leg, the boy went back to work completely well, where he has been working since that time until the present.

Faith promoting incidents of this type worked to strengthen the resolve of the family to gather with the Saints in Utah.

They sailed on the Samuel Curling and crossed the plains by handcart.

The ship record includes the following:

Rees, Alfred (14) **Rees**, Ann (17) **Rees**, Eleanora [or Helena] (9) **Rees**, George (16) **Rees**, Hannah (28) **Rees**, Isaac (32) **Rees**, John (Unknown) **Rees**, Lenora (2) **Rees**, Margaret (37) **Rees**, Maria (5) **Rees**, Nephi John (6) **Rees**, Sarah Jane (12) **Rees**, Thomas John (40)
Rees, Ann (14)

⁹² Refers to the coal mining industry.

The Samuel Curling sailed from Liverpool on 19 April 1856. A square-rigged vessel, the Samuel Curling was 207 feet from bow to stern and displaced 1468 tons. The vessel was owned by four men from Maine, including the captain, Sanders Curling. Built of oak with iron and copper fittings, the vessel carried three masts. This was the second time that Church agents had chartered the Samuel Curling for an emigration company. The Samuel Curling was the fifth vessel chartered by the Church agents for the 1856 emigration and carried 707 Latter-day Saints. Their leader was Dan Jones. According to Church records, 279 of the emigrants were passengers who had purchased their own fares. The remaining 428 Saints had their fares paid by the Perpetual Emigration Fund (PEF). This fund was developed as a means of bringing the poor to Zion. Members in Utah contributed to the fund in order to help the needy families in Europe. The families who then traveled with PEF money were expected to repay the fund after they settled in Utah and they signed a bond to that effect. Most of the Saints traveling with PEF money in 1856 were destined to become members of the handcart companies, including the Rees family.

According to Dan Jones, the voyage of the Samuel Curling was uneventful, although they experienced two weeks of rough weather. Two infants were born, and six infants died during the voyage. Writing to the *Millennial Star*, Jones described their shipboard organization and routine.

[We] continued to be quite a devotional people. At 5 a.m. each day the bugle called the men out to clean their wards, and then to retire on deck while the ladies were dressing for morning prayers, at a quarter to six o'clock. At dusk the bugle called all hands to prayer again, by wards, and it pleased me much to see, by the almost universal willingness to go below, that the call was duly appreciated, nor was the scene less interesting to see seven hundred Saints on their way to Zion, pent up in so small a space, all bow the knee . . .

Our evenings, after meetings until bedtime, were spent in singing the songs of Zion; after which the men retired on deck, while the females retired to a better place . . .

Two wards at a time have a half hour for cooking breakfast, three quarters for dinner, and half an hour for supper, reversing alternately, and the intervals between meals for baking, &c. this dispenses with the throng around the galley, and each knows his turn by seeing the number of his ward over the door . . .

The Samuel Curling arrived in Boston on 23 May 1856. From Boston, most of the company proceeded by train to Iowa City, Iowa under the direction of the Church agents. Many of these emigrants, including the Rees and Jenkins families,⁹³ traveled in cattle cars and people would bellow at them from alongside the tracks as the train passed. Prior to leaving Britain, the families had been instructed to bring the "smallest practicable amount of luggage" in anticipation of using handcarts to cross the plains.

Upon reaching Iowa City, the Welsh emigrants from the Samuel Curling were formed into a single handcart company. Because the carts were not completed when they arrived, the Welsh Saints helped construct their handcarts.

They were part of the Edward Bunker Company.

Departure: 23 June 1856

Arrival in Salt Lake Valley: 2 October 1856

Company Information:

3rd handcart company. About 290 individuals, 58 handcarts and 3 wagons were in the company when it began its journey from the outfitting post at Iowa City, Iowa. This company left Florence, Nebraska on 30 July 1856.

⁹³ Traveling companions and friends from South Wales.

This Welsh company was the third handcart company to depart in 1856, and the last group to reach Utah safely before the arrival of winter. They left Iowa City on Saturday, 28 June 1856, under the direction of Edward Bunker. A native of New England, Bunker was a veteran of the Mormon Battalion, and had crossed the plains between Iowa and Utah three times prior to 1856.

Returning from a three-year mission in Great Britain, Captain Bunker found the journey difficult because of the language barrier. He wrote that:

The Welsh had no experience at all [handling mules or oxen] and very few of them could speak English. This made my burden very heavy. I had the mule team to drive and had to instruct the teamsters about yoking the oxen. The journey from the Missouri River to Salt Lake City was accomplished in 65 days. We were short of provisions all the way and would have suffered for food had not supplies reached us from the valley.

After twenty-two days on the trail, the company paused at Florence, Nebraska on Saturday, 19 July to rest and repair their handcarts. They had sustained some damage to their carts and other equipment as a result of storms in Iowa. The company then resumed their journey on Wednesday, 30 July, reaching Salt Lake City sixty-five days later on Thursday, 2 October 1856. The company was on the trail for ninety-seven days, and the total journey from Liverpool to Salt Lake City had required 167 days.

Henry Davis Rees celebrated his nineteenth birthday four days prior to their departure from Iowa City. Because his seventeen year-old sister, Ann, was an invalid, she rode across the plains in the handcart while Henry and his father, Thomas, pushed. Margaret and the six younger children walked. Ann died five years later at the age of twenty-two.

After the arrival of the Bunker handcart company, the Welsh emigrants dispersed throughout the territory. Thomas Rees settled his family at Ogden in 1856. Mariah Davies, half sister of Margaret, and her husband, John Johnson Davies, had settled in North Ogden in April 1855. That may have been the reason for their settlement in Ogden.

In the spring of 1857, Thomas Rees left his pregnant wife living in a dugout in Ogden with seven children⁹⁴ and traveled to California on a cattle drive with his son, Henry. Both men remained in California for a time, searching for gold. Upon returning, they found Margaret and the children had relocated to Spanish Fork. The family had abandoned their home in Ogden at the approach of Federal troops, moving south as directed by Brigham Young in 1858.

A number of Welsh families gathered in Spanish Fork at the time of the move south. Upon his arrival in Spanish Fork, Henry D. Rees, resumed his courtship of Margaret Jenkins.

As teenagers in Merthyr Tydfil, Henry and Margaret had been involved in a Church-sponsored singing school. Henry would walk Margaret home at night. While crossing the plains, Henry would carry Margaret across the streams. The couple were married in Spanish Fork the following winter in the dugout home of Nathaniel Edmunds, on 29 March 1859. The groom sold his gun for thirty dollars in order to pay for a wedding dinner and dance. Henry was just short of his twenty-second birthday, and Margaret had recently turned twenty-one.

That same spring, the newlyweds were called to help settle a new town in Sanpete County, called Coalbed. The reason for this call was Henry's experience as a coal miner. Several other Welsh families in Spanish Fork also moved to Coalbed at that time, including Henry's parents and the family of Nathaniel Edmunds.

John E. Rees and John Price had learned from an old Indian that there was "rock that would burn" in the mountains on the west side of the Sanpete Valley. Rees and Price sought out this coal deposit, and began

⁹⁴ Thomas and Margaret eventually had a total of 13 children.

working the site in 1857. The two men discovered that the coal deposit they found was good for black smithing. Rees and Price then sought permission from Church leaders to establish a settlement on the site.

Under the leadership of Rees and Price, about fifteen families established the first community at Coalbed (also know as Wales) in the spring of 1859. The early settlement was situated close to the mountains, with all the homes built on a north-south line along a single street. Most of the homes were built on the west side of the street. Corrals were constructed on the east side of the street to secure livestock. Behind the homes to the west, the settlers erected a small fort for protection from the Indians. The town was evacuated for a time during the Sanpete Indian troubles of the 1860s. The families dismantled their log homes and moved to Moroni during the Indian troubles. Several of the men from Coalbed fought against the Indians, including Henry D. Rees and Nathaniel Edmunds. Nathaniel Edmunds was present when Chief San Pitch was captured. He was also wounded, being shot in the ear. After peace was established, most of the families returned to Coalbed in 1868, including the Rees and Edmunds families.

John Johnson Davies and his wife, Mariah, traveled south and stopped at Wales, Sanpete County in 1864. Mariah was the half sister of Margaret Davies. The journal of John Johnson Davies records the following:

We traveled a few days more and got to Wales, Sanpete on the last day of November [1864] and stayed for the winter with my brother-in-law, Thomas Rees. . . . Brother James [George] Davies and his wife were with us in this place. They were going back home to Kanarra.

It was in the spring of 1865 that the Sevier Valley was settled. My brother-in-law, Thomas Rees, and his boys and myself went to that valley to take up land. We took up land in Monroe. I had a very good show, made a good home in this place. But the Indians drove me away in the month of July 1865.⁹⁵

Upon returning (to Coalbed) after the Indian troubles, the town site was relocated a little further east. On this new site, streets were laid out providing for square blocks of five acres. Lots on each block were a quarter of an acre. South of town, the best pasture and farm land was divided into ten-acre lots and fenced. Several new families joined the community at this time, including William Lamb. The settlement also received a new name--Wales.

Writing to the *Deseret News*, William Lamb's son, Henry, described the town of Wales in 1870. Henry's impressions of the community are interesting:

The mountain streams were small at first, but have gradually increased from season to season, so that it is decided to allow sixty families to locate here within a year of this date [April 1870]. already the names of thirty have been received.

The settlement is situated on a pleasant and healthy site and bids fair, ere long, to become a thriving and prosperous town. Fuel, consisting of coal and wood, and lime stone of a good quality, are abundant, and the range for stock is excellent, and notwithstanding the ravages of grasshoppers a good crop of wheat was raised last year.

Since their return, the inhabitants have built an adobe schoolhouse, twenty by thirty feet, in which, during the last Winter there was a good day school taught by Jonathan Midgley, also a Sunday School taught by Henry Rees. Last September, a Female Relief Society was organized. This Winter a Gardners' and Farmers club and library have been commenced, and the post office re-established, under the name of Wales. . . . The people are busy putting in their corps, and think to raise a crop, although grasshopper eggs are plentiful

⁹⁵ This was the beginning of the Black Hawk War.

around our field. The health of the people is good. We have organized a co-operative store, which we expect will be in full blast in a few days.

Coal was the principal source of revenue for the community during the first decade, although most of the families also supplemented their income with crops and livestock. As coal production increased in the early 1870s, a company was organized in Salt Lake City for the purpose of building the Sanpete Valley Railroad from Nephi to Wales. However, despite being the cause of settlement, coal production did not long remain the community's means of support, even after the completion of the railroad line.

With the development of the extensive coal fields in Carbon County, Utah, the profitability of mining in Wales declined steadily. Most of the families in the community were either forced to find other sources of income or relocate to another settlement. The majority of the families remained, including Thomas Rees and Henry Rees.

Both the Rees and Edmunds families remained prominent in Wales. Thomas Rees' wife, Margaret, was the first Relief Society President. A family tradition tells that Margaret was at least partly responsible for there being no plural marriage in Wales. According to her granddaughter, Helena, "Margaret met with a group of women in Wales and stated that she did not know how they felt about plural marriage, but she would see to it that her Thomas did not take a second wife while she was alive, and he didn't!" Thomas died in 1882 two weeks after his sixty-sixth birthday. Margaret died sixteen years later in 1898. She was seventy-nine.

APPENDIX E

History of James George Davies⁹⁶ and Polly Williams⁹⁷

The following pages are copied from a history of James George Davies and Polly Williams Davies as compiled by Sophia Parker Stapley. Many of you probably have copies of this history from the book she published called "Together Again." ⁹⁸ Others will want to copy these sheets and share them with family members who haven't had an opportunity to read these wonderful stories.

My Aunt Sophia Stapley was a very devoted genealogy researcher and I saw her in the Oakland temple many times when she was in her 80s. Her daughter Helen actually published the histories for her and arranged these materials even though she herself was not active in church activities.

I hope we can try and sing Grandpa Davies Mormon song which is printed on one of the following pages. For those in our family who are not members of the Church please remember that our ancestors lived in very difficult times and it was through these kinds of songs that they were able to survive the harsh treatment they had received prior to coming to settle in Utah. Grandpa Davies is said to have made up many fun songs but this one is the only one that has survived. Perhaps it is because it was sung in Kanarraville for many years as part of the twenty fourth of July celebration.

It's my hope that we can feel "re-united" once more knowing we came from devoted pioneer people of courage and faith. They simply could not have survived, had it not been for their faith. It is only through faith that the Lord can give us miracles upon miracles.

----- Ray Parker

James and Polly⁹⁹ were dairy farmers. Polly became the manager of the ranch, in effect, running it with her children, and producing the food products. James developed a freighting business, carting the food products by wagon to various mining camps in Utah and Nevada. They worked long and hard. Polly and the children had to hand-milk 50 cows twice a day, for milk, cheese and butter. They raised chickens for meat and eggs; pork for fresh meats, headcheese and scrapple; vegetables; and animal feed. James was on the road quite a bit, going back and forth, delivering supplies and returning for more.

In those days, all merchandise was paid for in gold coins, and James often carried a great deal of money on his way home from his trips. Travel by wagon and team was not very fast either, and there was always the danger of being way-laid by robbers or bandits. One notorious gang leader of stage robbers in the area, at the time, was Ben Taster. James believed that Ben was close on his tail, on one trip. But somehow, by being very careful and using out-of-the-way trails and places to rest, he never was held up.

⁹⁶ Son of William R. and Rachel Davies.

⁹⁷ This history was provided by Deborah Blake.

⁹⁸ Published in 1976, softbound, 327 pages, including pictures. I have been able to find a copy of this book, from the son of Ray Parker.

⁹⁹ Polly was the step daughter of Henry Barney, who was first counselor to William R. Davies in Fort Harmony.

They were very charitable people, and came to be known by everyone as “Uncle Jim” and “Aunt Polly.” Many, many people stopped at their home on their travels through Kanarra, getting hot delicious meals with biscuits and butter and coffee, and staying the night. Polly was an expert at preparing jams and jellies, and she always had bricks of head-cheese and scrapple packed in crocks for quick cold lunches. No wonder people loved to stop in and visit! James and Polly developed a ranch in the “Upper Basin” part of the Kanarra Mountains, where they stayed and worked during the summers, and even there they had callers by the dozen. Polly, in particular, had a good sense of humor, and much genuine empathy for helping others with their sorrows and problems. They loved being around her and “Uncle Jim” as well. If wealth was measured in friends, James and Polly were very wealthy people.

There was another fascinating part of Polly. She had a very deep appreciation for beautiful articles. China was her special interest, but she also had a keen eye for oil paintings, glass dishes and ornaments, and tea sets. Her only brother, William George Williams, was the owner of the Kanarra Co-op store. Whenever salesmen, or “drummers” as they were called, came to the store to wholesale supplies to George, as he was called, either he or they learned to call Polly to the store to get her advice on the type of products to buy, and their quality. She had an eye for the finer things and for knowing what people wanted. There were lots of stories about how she would order the finer things, while her brother would order the heavier “more practical” appliances, and the shelves would soon be sold clean of her orders while his “collected dust.” They say that when the ordered, crated goods would arrive at the store, Polly would get word to her friends to get there early in order to get the best choices, and that often her orders would be sold or spoken-for before George could finish uncrating. When big orders were sold to the store, the drummers would give Polly complimentary articles or gift sets. Her pantry shelves at home were filled with the beautiful china, glassware, and other gifts that had been given to her! Many years later, when she had passed away, her beautiful sets were divided among her children.

Spending time with them on the Kanarra Mountain ranch, at “Upper Basin,” was a special treat for those of us who, as “grandchildren” of James and Poly, got the chance. My sister, Laura Parker Wood, enjoyed telling of how they would invite one grandchild at a time to spend a couple weeks with them during the summer. One event that everyone looked forward to was going with “Grandpa” on his trips up into the timber to get logs that he sometimes needed to fill orders. He drove his team with just the “running-gears” for this purpose. The children took their turns sitting on the running-gear as the teams hauled the logs along the long stretches of narrow dugways through the tall timbers – with Grandpa singing at the top of his voice all the way! He was Welsh, remember, and just loved to sing. And when they got back to the ranch, Grandma was always there to give them a hearty welcome. How they loved it, when it was their turn to “go to the ranch.”

One Autumn, in 1884, after the summers work had been completed at Upper Basin, James and Polly were on their way back to their home in Kanarra for the winter, with their wagon loaded with the harvested supplies and food. Polly was pregnant at the time, and went into labor while they were still on the trail. They delivered their own baby in the wagon, making the best of the situation. Everything turned out well. The baby was a beautiful, lovely girl. They named her Alice May and she was their last child. Alice May lived a full life and married Henry Pollock.

There are many other stories which could be told about Grandfather Davies. He was called on to help protect the settlers against many of the Indian raids that were common in those days, but refused to participate in destructive, vengeful attacks against the Indians. Later he was sent on a mission to work among the Navajos, in order to promote better relationships between the Indians and the settlers. He learned to speak Navajo and developed some close friends among them. Esther had some stories about this, so I won’t go into them here. James built a brick yard in Kanarra and produced the bricks that were used to build the homes in that day; and his sons Lorenzo and George took over the business when he retired. He is credited with having built the first

bridge across the creek at Kanarra, and built one of the first homes. It was built in 1863 and still stands in Kanarra!

The same with Polly – many other stories to tell. She was a great story-teller, and never seemed to run out of interesting tales. She called faithfully on the homebound, usually taking a dish of their favorite food to them to make them feel better. In her last days, she was bedridden most of the time, but even then refused to have anyone help her with her washing – which she liked doing. My sister Zina Ett Parker Pollock tried to help her, to no avail, and said, “I think no one could wash her clothes to look so white and clean as she could.”

James George Davies

Memories of Esther Parker Robb (Granddaughter)

Grandpa Davies was a Welshman, very sociable, a lover of music and had a very good voice and was always invited to sing whenever an occasion presented itself. The Welsh used to get together, often holding regular singing festivals (wakes). There were many good singers among them. Grandpa was always the leader.

When Grandpa was leading the singing, he would always take off his hat and fold it three-cornered like and whip it back and forth across his leg keeping time to the music, so the singers could stay together and follow the beat of the music.

One of everybody’s favorite songs that I remember him singing was the Mormon Song. There were two versions. This is how they went:

The Mormon Song (Sung by James George Davies)

First version:

First verse

Come Brethren and come sisters dear,
I’ll sing a song your hearts to cheer;
For I’m a Mormon to the bone,
I’ll stick to Mormonism.

Chorus

For we are right and they are wrong,
Truth and right to us belong;
Let us all join in the song,
For the Mormons shall be happy.

Second verse

Sectarians say “We’ll go to Hell”
And with the Devil we shall dwell;
If that is so and all is well,
We’ll make of Hell a Heaven.

Third verse

The parson said the other day,
That miracles were done away;
But poor old parson’s gone astray,
So never mind the parson.

Fourth verse

The hypocrites may grunt and groan,
Because we sometimes sing a song;
How can the Mormons hold their tongue,
When we are all so happy.

Second Version:

First verse

Come Brethren and come sisters dear,
I’ll sing a song your hearts to cheer;
Though hypocrites may laugh and sneer,
But never mind their chanting.

Chorus

For we are right and they are wrong,
Truth and right to us belong;
Let us all join in the song,
For the Mormons shall be happy.

Second verse

According to sectarian creed,
of gifts and blessings there is no need;
They're satisfied on husks to feed,
But 'tis not so with the Mormons.

Third verse

The parson said the other day,
That miracles were done away;
But old horse he's gone astray;
So never mind the parson.

Fourth verse

Beyond the times of time and space,
They think there is a Heavenly place;
Where modern Christians run their race,
But they never end their journey.

Fifth verse

The gifts they can't all endure,
Because they are beyond their power;
The grapes you know were very sour,
When Reynard could not reach them.

Sixth verse

Sectarians they may grunt and groan,
And never cease to sigh and moan;
But I'm a Mormon to the bone,
And I'll stick to Mormonism.

Seventh verse

The people say we'll go to Hell,
And with the Devil we shall dwell;
If that is true and all is well,
We'll make of Hell a Heaven.

Another of his favorite songs was "To Zion We Will Go." I only have one verse of it.

To Zion We Will Go

I was so very pious once, I scarce could take a joke;
You see how pious I have been, by my religious coat.
To Zion we will go, to Zion we will go,
We'll leave the old sectarian,
And to Zion we will go.

They were a happy group and it was a regular jubilee, with wine as the popular drink. Some liked it. Others drank but very little if any. Grandpa liked his wine. I recall once when I was a very small girl and Grandpa was feeling the effects of his favorite beverage, he called me to shingle his hair. I took the scissors and cut off a lock here and another there and he kept letting me cut it shorter. I kicked and gouged, obeying his orders as he called out "Shorter! Shorter!" So I cut it all over as short as I could. The next day when the effects of the wine had worn off and he looked at himself in the mirror, he was so ashamed of the way his head looked, he tied a red bandana handkerchief around to cover it and would not let anyone see his hair. Everybody had a good laugh.

Grandpa was a missionary among the Indians. He visited with them to bring about friendly relations and learned to speak their language so he could converse with them quite friendly. They called him “Jim Davies” and were very fond of him.

I remember Poinkum, his squaw blind Mary, and his two sons Wiley and Posy. When they came to town in the fall of the year they brought along their pine nuts (pinon pine) which they had harvested. They had the pine nuts and buckskin to sell. My father always bought a buckskin from them for use in his cobbler work, mending shoes for the family.

Mary Squaw used to call at our house to ask for food, always a biscuit. Although she could not see, she recognized mother as “Jim Davies’ papoose” and spoke of him being “Wino” (this was the Indian word meaning “Good”). Mother learned some of their language from Grandpa, and could converse with them some. “Wino” and “tuwige-wino” were some of their expressions.

I remember very well the day of my baptism, when I was eight years old. My Grandpa was waiting there at the edge of the pool, with his team of horses all ready to take me to the ranch with him. Just as soon as I was baptized and dressed, and my extra clothes were hurriedly rolled up into a bundle (as I had no suitcase to pack them in), we took off. Grandpa didn’t have a wagon or buggy, just the team of horses and a running gear. That is where we rode, seated on the running gear¹⁰⁰ behind the horses, with Grandpa singing at the top of his voice, all along the way up to the ranch. Just before we arrived, it poured down rain and we both got soaking wet, so I had my second dousing in one day. It was just like being baptized all over again.

Grandpa organized a quartet, in which he had the lead. The other three singers were Martha Williams, John D. Williams, and Henry Davis. They were very popular and almost every social occasion called for the “Welsh Quartet” to entertain the crowd. It pleased the singers to be active, as there was nothing they enjoyed better than using their voices to make harmonious music together. Later when John D. was called back to Wales on a mission, by coincidence he met up with an elderly lady there who was a former friend of Grandpa’s. She asked John D. about “the little white curly-haired boy who was such a good child singer.” John told her that he was still living, but that he was an old man with grey curly hair now, and still a good singer.

Grandpa and I used to get together for our own little singing sessions, which we both enjoyed. I played the organ while he sang, and then I would join in the singing too. Our favorite song was “A Hot Time in the Old Town Tonight.” He wanted me to make a promise that I would sing that one at his funeral.

Polly Williams Davies

By Esther Parker Robb (Granddaughter)

Grandma Davies was born in Springfield, Illinois, May 28th 1838, the daughter of John Williams and Marcy Lucas. She was baptized July 10, 1857 by S. J. Holdaway and confirmed by I. C. Riddle.

She and Grandpa had a large family of eleven children, six boys and five girls, mother being the second. Her first child died at two years of age, the same year that mother was born (1859).

Grandma was always ambitious, a hard worker all of her life. She ran a dairy business on her ranch on the Kanarra Mountain where she made cheese and butter. Then Grandpa hauled the dairy products to Pioche, Nevada where he used to freight. I remember Grandpa and Grandma in the early days. He peddled produce of the ranch and farm to Pioche. This is the means by which they made their living. Grandma left the ranch after her garden was planted. She also planted a summer garden of small vegetables such as carrots, radishes, onions, peas, and pepper-cress. What nice vegetables they were, superior to any raised in the country. Each

¹⁰⁰ The running gear was the axles, wheels and tongue assembly left when the wagon box was removed.

fall she always returned from the ranch with a rich supply of cheese and butter to be stored away for future use. It was such a pleasure when she opened up a section of the bedroom floor, which they used as the cellar door, and we were invited to go into the storage cellar beneath their home. There she kept her cheese and butter which she stored in big crock jars; also fat pigs which they had raised and killed themselves for their winter meat. It was such fun to see all that good food; also raspberries and gooseberries in the old glass jars, which she had worked so hard at preparing for the winter ahead.

While she was living on the mountain she had many visitors dropping in on her to stay overnight. She always welcomed them with good meals and good beds to sleep in. She was always charitable and sociable. One very strong characteristic was her attentiveness toward the sick and her visits among them. It used to cheer me up when I was sick with a severe sore throat and Grandma would come to see me. I always looked forward to her visits. Grandma did lots of walking over the mountain, picking berries and visiting her neighboring ranchers or sheep herders, also living on the mountain.

Her worst weakness was profanity, as she was often heard swearing at the cattle and used pretty rough language at times.

She had no tolerance for laziness, nor immorality. She did all the work for the family, and was ambitious to the end. Until the last of her days she did her own laundry, before her last sickness.

One of Grandma's big delights was to come over at dark, after her evening chores were done and scare us nearly to death with the most hair-raising stories. Some were true wild Indian stories. Others were made up ghost stories. Sometimes she got us children so upset that we were afraid to make our final trip to the outhouse before going to bed, so we just ran out, with our hair standing on end, into the grass or behind the nearest bush we could find to hide behind, so we wouldn't have to walk that long trip up by the garden in the dark. Many evenings we spent with her, listening to these stories while we sat crunching on big juicy apples while she, having very few teeth, sat scraping hers with a knife in order to eat it.

Grandma didn't have the artistic talents that most women do, such as sewing, art, or music. Her talents, besides being an excellent cook, were her great ambition and her attention and generosity toward people. She made many friends during her lifetime and lived a full and happy life, with a successful and happy family.



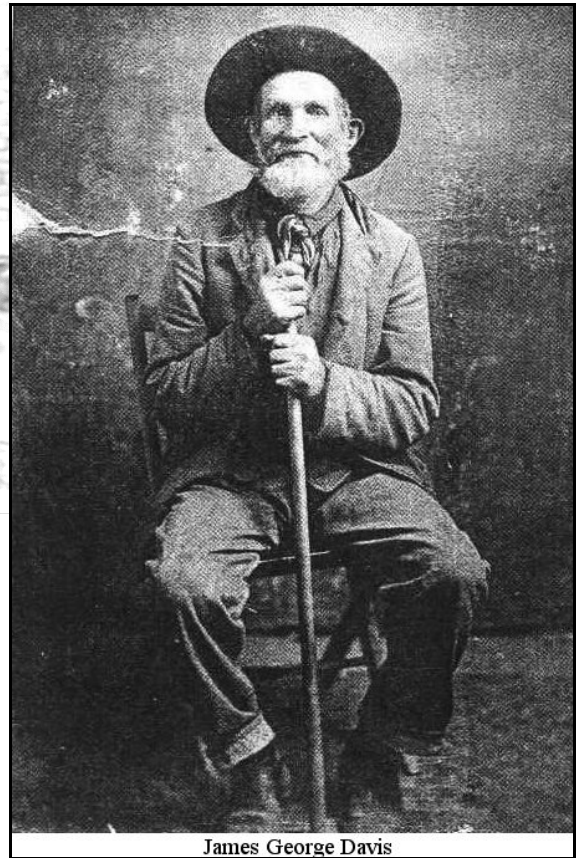
Elizabeth Davies Parker (1859-1927), daughter of James G. Davies



Polly, James G. Davies, daughter Alice holding her daughter, Vaughn. Photo from Ron and Joan Williams.

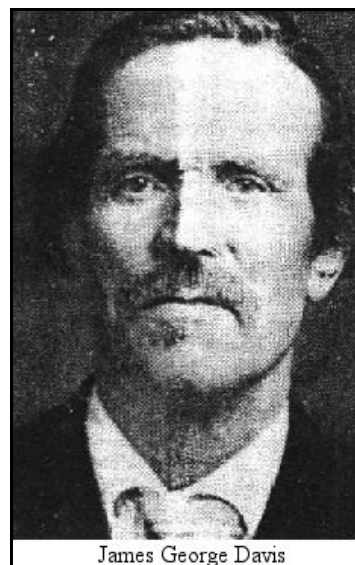


James George Davies, Polly Williams, Alice May (youngest child), Albert (youngest son). Photo from Lark Reasor.



James George Davis

Photo from Lark Reasor



James George Davis

Photo from Lark Reasor

4-1003-R.

Salt Lake City 02641.

The United States of America,

To all to whom these presents shall come, Greeting:

WHEREAS, a Certificate of the Register of the Land Office at Salt Lake City, Utah, has been deposited in the General Land Office, whereby it appears that, pursuant to the Act of Congress of May 20, 1862, "To Secure Homesteads to Actual Settlers on the Public Domain," and the acts supplemental thereto, the claim of The Heirs of James G. Davies, has been established and duly consummated, in conformity to law, for the Lots three and four and the southwest quarter of the northwest quarter of Section five and the southeast quarter of the northeast quarter of Section six in Township thirty-eight south of Range eleven west of the Salt Lake Meridian, Utah, containing one hundred sixty and ninety-one-hundredths acres,

according to the Official Plat of the Survey of the said Land, returned to the GENERAL LAND OFFICE by the Surveyor-General:

NOW KNOW YE, That there is, therefore, granted by the UNITED STATES unto the said claimantS the tract of Land above described; TO HAVE AND TO HOLD the said tract of Land, with the appurtenances thereof, unto the said claimantS and to the heirs and assigns of the said claimantS forever; subject to any vested and accrued water rights for mining, agricultural, manufacturing, or other purposes, and rights to ditches and reservoirs used in connection with such water rights, as may be recognized and acknowledged by the local customs, laws, and decisions of courts; and there is reserved from the lands hereby granted, a right of way thereon for ditches or canals constructed by the authority of the United States.

IN TESTIMONY WHEREOF, I, Woodrow Wilson

President of the United States of America, have caused these letters to be made Patent, and the seal of the General Land Office to be hereunto affixed.

GIVEN under my hand, at the City of Washington, the THIRTEENTH day of SEPTEMBER In the year of our Lord one thousand nine hundred and FIFTEEN and of the Independence of the United States the one hundred and FORTIETH.

By the President:

By

Woodrow Wilson
M. D. Le Roy Secretary,
L. B. Lamar
Recorder of the General Land Office.

490080

RECORD OF PATENTS: Patent Number

6-217

Land Patent for 160 acres to the heirs of James George Davies after his death.

SOURCES OF INFORMATION

1. *Pioneer Pathways*, v. 5, p. 38-40.
2. *The Call of Zion* by Ronald D. Dennis, published by BYU. Much of this history is taken from this book as well as other information provided by Ronald D. Dennis, without individual credit. His help is much appreciated.
3. *A Mormon Chronicle*, the Diaries of John D. Lee 1848-1876.
4. *Minutes of Meetings, Fort Harmony*, Utah by Rachel Woolsey Lee. Original is in the Huntington Library, San Marino, California.
5. Journal of David D. Bowen.
6. Journal of Daniel Williams.
7. Journal of John Johnson Davies (St. George, Utah Library).
8. *Under Dixie Sun, A History of Washington County, Utah*, by Washington County Chapter D.U.P.
9. *History of New Harmony*, by Laverna T. Englestead.
10. *History of Kanarraville*, by Marilyn Lovell.
11. Earliest known Church records (1843-1844) of Penydarren Branch, Wales, kept by Edward Roberts, provided by Ronald D. Dennis.
12. *Harmony, Fort Harmony, New Harmony and Surrounding Area*, by Sheldon Grant, 1991.
13. Family records.
14. Autobiography of John Henry Davies, *Among My Memories*.
15. Iowa 1850 census records (taken 30 November 1850).
16. Baptismal Register of Bwlchnewydd Independent Chapel, Newchurch Carm., 1805-1840, film 828109 (children of Rees Davies, father of William Rees Davies).
17. St. George Temple Records, Book A p. 10, Book B p. 116.
18. Kanarra Ward Records, film 026049, p. 8.
19. Bishop Transcripts of St. Ishmael (1672-1879) #105206 British Section.
20. *The Family of Joseph Henry Pollock, Jr. and Allice Mae Davis*, by Verlone Smart Ellis.
21. *History of Elisha Hurd Groves Family*, by Sibyl Harris Mendenhall.
22. *A trial Furnace, Southern Utah's Iron Mission*, by Shirts and Shirts, BYU Press, 2001.
23. *Ledger Book of Rees Jones Williams, Jr.*, Church Achieves MS 9578.
24. *Grafton, Ghost town on the Rio virgin*, by Lyman D. Platt, and L. Karen Platt, 1998.
25. *Historical Sketch of my Life*, by John Johnson Davies, Utah Historical Quarterly, July-October 1941, Vol. 9 # 3-4, page 154.

We are preserving the history, and sharing the legacy.

It is good to look to the past to gain appreciation for the present and perspective for the future. It is good to look upon the virtues of those who have gone before, to gain strength for whatever lies ahead. It is good to reflect upon the work of those who labored so hard and gained so little in this world, but out of whose dreams and early plans, so well nurtured, has come a great harvest of which we are the beneficiaries. Their tremendous example can become a compelling motivation for us all.

— Gordon B. Hinckley, “Faith of the Pioneers.”

The greatest responsibility in this world that God has laid upon us is to seek after our dead.

— Joseph Smith, *Times and Seasons*, 15 August 1844.

The passage of time dims our memories and diminishes our appreciation for those who walked the path of pain, leaving behind a tear-marked trail of nameless graves. But what of today’s challenge? Are there no rocky roads to travel, no rugged mountains to climb, no chasms to cross, no trails to blaze, no rivers to ford? Or is there a very present need for that pioneer spirit to guide us away from the dangers that threaten to engulf us, and lead us to a Zion of safety? . . . Can we somehow muster the courage and that steadfastness of purpose which characterized the pioneers of a former generation? Can you and I, in actual fact, be pioneers today? A dictionary defines a pioneer as “one who goes before, showing others the way to follow.” Oh, how the world needs pioneers today!

—Thomas S. Monson

HISTORY

OF

JOHN REES DAVIES

(16 September 1827 - 18 October 1862)

And his 1st wife

MARY ANN GRIFFITHS

(Abt. 1828 — Bef. 25 June 1853)

And his 2nd wife

PATIENCE SIBYL GROVES

(18 August 1841 - 21 January 1923)

And her 2nd husband

LLEWELLYN HARRIS

(3 August 1832 — 18 December 1906)

By

Murland R. Packer



Patience Sibyl Groves



Patience Sibyl Groves
Photo provided by Lori Harper

John Rees Davies was born in the Parish of St. Augustine,¹ Bristol, Gloucestershire, England² on 16 September 1827. The parish records have been searched near this date to find the record of John's baptism. No record has been found. Like his father, John was a tailor in Wales and possibly in Bristol, England.

It is my understanding that in Wales the names "Davies" and "Davis" are given an identical pronunciation, and that when someone introduces himself as "Davies" he will add something like, "That's 'Davies' with an 'e'." Or if his name is "Davis" he will clarify that it is "Davis without the 'e'." But uninformed Americans continue to make what is to them the obvious distinction in the pronunciation of "Davis" and "Davies." Many bearers of the surname "Davies" in order to preserve the Welsh pronunciation in America have simply changed the spelling to "Davis."

The story of the Davies family conversion and baptism in Wales in February 1843, is included in the history of John's parents: William Rees Davies and Rachel Morris. His parents left Liverpool,

¹ The parish is taken from the patriarchal blessing of John R. Davies. This parish is the Church of England ecclesiastical boundary of the area associated with this particular church. The church is also referred to as Little St. Augustine and as St. Augustine-the-less. The record of baptisms was searched on microfilm #1596311 by the author, but no record was found for John's baptism.

² From Llewellyn Harris's notes and also from the history by Sibyl Harris Mendenhall

England on the ship Buena Vista on 26 February 1849 and arrived in New Orleans on 19 April 1849. From there, they traveled by steam ship to Council Bluffs, Iowa. They stayed in Council Bluffs until 1852, when they continued on to Salt Lake City.

John's older brother, George, married Mary Ann Griffiths on 19 April 1847 in the "Superintendent Register Office in the District of Merthyr Tydfil, Wales" as found on the official record of marriage. She was shown as an 18 year old spinster and he was shown as a "full" bachelor. He was 21 years old. George was a tailor and she was a dress maker. His residence at the time of marriage was Rhymney and her residence was Pennydarran. Her father was shown as Thomas Griffiths, a miner. It was also of interest to find that George signed the certificate, but Mary Ann signed with an X. She was illiterate. The witnesses were Thomas Griffiths (her father) and Elizabeth Davies (his sister), who both signed with an X. She may have been the Mary Griffiths who joined the Church with at least part of her family on 4 March 1843, two weeks after John and George were baptized.

Daniel Williams, a convert in Wales, *was baptized March 18, 1847 by Elder William Davies, President of the Rhymney Branch and was confirmed the following Sunday by two Elders from Merthyr.*³ The journal of Daniel Williams⁴ states that on the *14th, Tuesday, [February 1850]*⁵ *continued at Monkton, conversing with many about the gospel. Baptized Mary Ann Griffiths of Hundleton.* If his dates are right, this could not be the Mary Ann who married George Davies as George died of cholera in Bristol, England in July 1849, only five months after his parents had sailed to America.⁶ Daniel Williams also mentions in his journal that he was assisted by Mary Ann Griffiths in transcribing his notes in October 1851 and that he wrote to M. A. Griffiths, in London, on 4 October 1852. This could not have been the Mary Ann Griffiths who married George Davies.

It is not known why George, Mary Ann, John, and James did not sail with their parents. Perhaps they remained behind until they could save enough money for passage.

According to the previous reference to Llewellyn's note, one might infer that "they" (John and Mary Ann) came to Utah together and that they were married after their arrival in Utah, where she died about six months after the marriage.

³ From the journal of Daniel Williams

⁴ Found on www.welshmormonhistory.org

⁵ This date may be in some question because 14 February 1850 falls on a Thursday.

⁶ From page 21 of the notebook of Llewellyn Harris (see following page):

John Rees Davies born Bristol England about 1827. He was the son of William R. Davies and Rachel Morris. His brother [George] died with the collery [cholera] in Bristol England leaving a widow. Her name was Mary Ann Griffith. They came to Utah and John married Mary Ann and she lived about six months and died.

He married Patience Sibyl Groves. He then lived 5 years and died Oct Monday 1862 at Kanarra, Iron Co. Utah. He had three children, him and Sibyl. John W. Davies and E D (?) [George Elisha] was 15 months old when his father died. Mary Ann was born six months after.

21

John Rees Davies
Born [unclear] [unclear]
About 1824 [unclear]
son of William Rees Davies
and Rachel [unclear]
His father died with the
Gallery in Bristol England
leaving a widow her
name was Mary Ann [unclear]
if they come to Utah
and John married [unclear]
and she lived about six
months and died
she then married Patience
Sibyl Groves. he then
lived 5 years and died
Oct Monday 1869 at Knatch
iron co Utah he had
three children him and
Sibyl John W Davies & Ed
was 15 months old when [unclear]
died [unclear] [unclear] [unclear]

Page 21 of the notebook of Llewellyn Harris.

In searching the records of ships leaving England at that time, John Rees Davies, Mary Ann Davies and James Davies were found sailing on the ship Ellen Maria leaving Liverpool, England on 1 February 1851, and arriving in New Orleans on 7 April 1851. Further evidence that this is our family is the fact that John is shown as a tailor. We have not been able to identify the family of Mary Ann, except that her father was Thomas Griffiths. But we know from this record that she was about a year younger than John.

Ship: Ellen Maria

Ship: 151' x 33' x 17'

Built: 1849 by Harrison Springer at Richmond, Maine. This three-masted ship sailed in both the Nesmith & Walsh line and the White Star line.

Three emigrant companies, totaling 1079 Saints, crossed the Atlantic aboard this square-rigged ship. This was the first such voyage. The second sailed from Liverpool on 10 February 1852 with 369 Saints. The third sailed from Liverpool on 17 January 1853 with 332 Saints. Captain Amherst Whitmore apparently was master of the Ellen Maria during all three voyages. He was described as a “very kind and considerate man” who “treated the emigrants with all due respect and consideration.”⁷

Date of Departure: 1 Feb 1851 Port of Departure: Liverpool, England
 LDS Immigrants: 378 Church Leader: George D. Watt
 Date of Arrival: 7 Apr 1851 Port of Arrival: New Orleans, Louisiana
 Source(s): BMR, Book #1043, pp. 128-143 (FHL #025,690); Customs #170 (FHL

#200,166)

Passenger information from Mormon Immigration Index for the ship, Ellen Maria

Name	Birth year	Age	<i>Birth year from family records</i>	Place of origin	Occupation	Comments
John Davies	1828	23	1827 (age 23)	Merthyr Tydfil	Tailor	Note: BMR p. 138
M. Anne Davies ⁸	1829	22		Merthyr Tydfil		
James Davies	1832	19	1831 (age 19)	Merthyr Tydfil		

⁷ *Ships, Saints and Mariners: a maritime Encyclopedia of Mormon Migration 1830-1890*, by Conway B. Sonne.

⁸ Her name was Davies as she was the widow of George Davies. Since she died in the Salt Lake valley and died about six months after she married John, they must have married after they left England.



The ship Ellen Maria prepares to sail from Liverpool, England, for America on February 1, 1851. At the time, over 50,000 Church members lived in the British Isles. Emigration was possible for many as the result of the Perpetual Emigrating Fund, which loaned money to impoverished members on the promise that they would repay the loan so others could emigrate.

Ellen Maria (February 1, 1851)

A Compilation of General Voyage Notes and Report Summary⁹

FIFTY-FOURTH COMPANY. -- Ellen Maria, 378 souls. Thursday, February 2nd, 1851, three hundred and seventy-eight Latter-day Saints, under the presidency of Elder George D. Watt, embarked on board the Ellen Maria at Liverpool, but on account of diverse winds the ship anchored in the river Mersey until Saturday morning, February 2nd [4th ?], when she put to sea before a fair breeze and in delightful weather. Apostle Orson Pratt, who terminated a most useful and important mission to Great Britain, returned to America with his family on board this ship. After a voyage of sixty three days, the Ellen Maria arrived in New Orleans on the sixth of April.

⁹ Taken from the *Mormon Immigration Index*

Three marriages, four births, and five deaths occurred on board as follows:

Marriages: February 9th, James Stratten to Frances Clark, both of Cambridge; February 22nd, Elder Edward Williams, of Carmarthenshire, to Ann Morgans, of Cwinbach; March 21st, James Turnbull, of Linlithgo, to Mary Mickle, of Port Glasgow.

Births: March 9th, Emily Robbins gave birth to a son; March 28th, Sister Wild to a daughter named Ellen Maria¹⁰ Martha; April 2nd, Sarah Lane to a daughter; April 9th, A. Entwistle to a son named Alexander Scott.¹¹

Deaths: February 11th, Sarah, daughter of R. and S. Preece, aged six months, February 16th, Ann, aged eleven weeks, daughter of J. and E. Toone; March 8th, George, aged two years and eight months, son of G. and S. Spizer; March 24th, Marantha Althera, aged fifteen months, daughter of Apostle Orson and Sarah M. Pratt; April 14th, Elizabeth Shelley, aged fifty-five years [on the Alexander Scott going up the Mississippi River].

Arrival of the Ellen Maria at New Orleans.-- By letter from Elder G. [George] D. Watt, dated St. Louis, 17 April 1851, we learn that the Ellen Maria arrived at New Orleans on the 6th of April, having made the voyage in 63 days.

She experienced a strong gale of wind on the fifth of February, but it abated on the sixth, and in a few days afterwards the Saints had become accustomed to sea life, and were free from sickness. On the 11th she cleared the Irish Sea, where it is not uncommon for vessels to be detained twenty or thirty days. The remainder of the voyage was pleasant as sea voyages generally.

Meetings were held every Sabbath and also during the week at which Elder Pratt addressed the Saints and others present. He spoke on the glories of our holy religion, "treating of the dealings of God with mankind in former times, and upon what he will do in the latter times, quoting from the prophets in the written word, and opening the future to view, until the Saints felt like leaping for joy, and shouting aloud, because of their privilege to live in these days, when the power and majesty of God are, and shall be, displayed in so many marvelous ways."

On the 9th of April, most of the company left New Orleans for St. Louis on the Alexander Scott, one of the largest boats on the river, and arrived there on the 16th.

A sorrowful circumstance transpired in going up the river. Sister Shelley, aged 55 years, wife of James Shelley, from Worcester Conference, in attempting to draw a bucket of water from the stream, while the boat was running ten miles an hour, was suddenly plucked into the water by the force of that mighty current. She floated for a moment, and then sank to rise no more. The engines were stopped immediately, and a boat manned and sent in search of her, but it was unsuccessful in obtaining the body. We sympathize with the bereaved husband and family. This is not the first accident of the kind. The Star not long ago contained a similar report, and the brethren and sisters were then cautioned against this unwise action. When will

¹⁰ Named for the ship from England

¹¹ Born on the day they boarded the steamboat Alexander Scott on the Mississippi River.

the Saints be advised and learn wisdom from what experience teaches? It is the work of the strongest man to reach water from the mighty current of the Mississippi, especially when running against the stream at so rapid a rate and no female should on any pretense attempt it. We hope this sad occurrence will prove a warning hereafter.

In the newspaper, *Frontier Guardian*, of 30 May 1851, the following notice appeared:

The Robert Campbell (a steamboat) arrived on Wednesday the twenty-first (May) at Kanesville, with a large company of Saints from England, Scotland, etc., under the watchcare and direction of Elder George D. Watt, our able phonographic writer¹² and lecturer. A goodly number of both companies (referring to the Olympus Company also,) are destined for the valley of the Great Salt Lake this season, and the balance will remain in this and surrounding counties of western Iowa, for the time being to raise wheat, corn, potatoes, . . . All the Saints who have got this far on their journey, seem to be anxious to get to the end of it; but the weather being so very unfavorable for the last ten days, they are compelled to lie on their oars a short time, much against their will. (Millennial Star, Vol. XII, pages 58, 200.)

<Cont., 13:7 (May 1892), p. 328-29>

The thanks of the company are presented to Elder W. C. Dunbar for the services he rendered them during the time the vessel lay in dock, previous to sailing from Liverpool.
[p.201]

Arrival of the Ellen Maria at New Orleans [report summary]. Millennial Star. 13:13 (July 1, 1851) pp. 200-201. (HDL)

It is not known how the three travelers, John, Mary Ann, and James, got from New Orleans to Council Bluffs. They probably traveled with the main group which arrived in Council Bluffs on 21 May 1851. They would have found their Davies family there. What a joyful reunion that would have been.

No record has been found regarding the company in which these three traveled on to the Salt Lake Valley. They may have traveled on with the rest of their group that same year, arriving in Salt Lake in the fall of 1851. Or, they may have waited until the following year and traveled with the parents, William and Rachel Davies, and their daughter, Elizabeth, who had married Rees Jones Williams the previous year and was now with her parents. Elizabeth gave birth to her first child in Iowa on 17 July 1851. They named him after his father.

Elizabeth and Rees, and Elizabeth's parents, went to the valley with the William Morgan Company in 1852. William Davies and William Morgan had been councilors to Dan Jones, leading the group of Saints on the Buena Vista. William Morgan was called to preside over the Welsh Saints in Council Bluffs and to lead the company of mostly Welsh immigrants across the plains in 1852. William Davies and his son-in-law, Rees Jones Williams, were councilors to William Morgan on that

¹² This was a type of rapid writing, or shorthand, up to 180 words per minute.

trek. They arrived in the Valley on 25 September 1852. It seems unlikely that the names of John Rees, Mary Ann and James would have been left off the list of immigrants if they had traveled in the William Morgan company. Their other choice would have been to continue on with their group from England in 1851. This is likely what happened as they would not have been settled in Council Bluffs and would probably have been anxious to continue to the Salt Lake Valley. However, their names are not listed with that company either.

A search of the marriages in Council Bluffs, Pottawattamie County, Iowa¹³ did not find a marriage record for John and Mary Ann.

William Morgan, Captain of the 1852 company, wrote a letter from Salt Lake City,¹⁴ dated 25 June 1853,¹⁵ to William Phillips and John Davis in Wales. This letter was dated exactly nine months after he had arrived in the valley. William Phillips and John Davis were of the presidency of the Church in Wales who traveled to Utah in 1854 on the Golconda. William Morgan was giving his old friends in Wales an update on conditions in the valley. Among other things, he stated, “The Welsh who have come to the valley from the beginning of the emigration until now are all alive and well except four, i.e., the wife of D. Phillips; Jane Morgan, Cardiff; Lucy, the wife of Captain Evans, Llanelli; and Mary Ann, the widow of George Davis, Rhymni; the last two died in childbirth, Jane from cancer, but I do not know what Sister Phillips’s illness was, as she died before I came to the valley.” It seems unusual that he mentions that Mary Ann was the widow of George Davis [Davies] and does not mention that she was the wife of John Davies when she died. However, the men he was writing to probably knew George from Church service, probably before he was married, and they may not have known Mary Ann or John.

So, with respect to Mary Ann, we know the following:

- (1) From Llewellyn Harris we know that Mary Ann married John Rees Davies after she had married his brother George and after George had died.
- (2) George died in Bristol, England in July 1849.
- (3) John and Mary Ann came to Utah together.
- (4) Mary Ann died in the Salt Lake Valley about six months after they were married.
- (5) From William Morgan we learn that Mary Ann died in child birth in Salt Lake Valley before June 25, 1853.
- (6) We know that John Rees and Mary Ann sailed with John’s brother, James George, from Liverpool to New Orleans on the ship Ellen Maria, leaving on 1 February 1851.
- (7) It can be implied from Llewellyn Harris that John and Mary Ann came to Utah together and were married in Utah or along the way, in the United States, as they were only married about

¹³ Pottawattamie County, Iowa Marriages, 1848-1869, FHL # 977.771 V2p.

¹⁴ *The Call of Zion*, by Ronald D. Dennis, p. 240.

¹⁵ The date was mistakenly printed in the book as June 25, 1852.

six months and she had reached Salt Lake City. This would seem to indicate that John and Mary Ann crossed the plains in 1851.¹⁶

- (8) William Rees Davies and John Rees Davies each received a patriarchal blessing in Salt Lake City on 20 October 1852. So we know that John Rees was in Salt Lake City by that date. We wonder why Mary Ann did not receive a blessing at the same time, unless she had died prior to that date. John and his father also received a patriarchal blessing on 9 February 1854. There is no Temple record for John or Mary Ann in or prior to 1852.
- (9) A check of the cemetery records in Salt Lake City did not find a burial record for Mary Ann, nor was she found in a check of the newspaper reports. From the ship's log record, Mary Ann was about one year younger than John Rees Davies.

Journal of David D. Bowen
17th [April 1853]

We started pack and packaged for Iron county, nine wagons in all. Bishop William R. Davies and his family, Thomas Jones, William Thomas, William Evans, Rachel Rowlands and few others was in the company, passing through Payson, Summit Creek, Nephi City, Fillmore City, the capitol of Utah and Parowan City. We arrived safely in Cedar City the place of our destination the first day of May after a journey of fifteen days. We enjoyed our self this evening with some of our old friends.

William and "his family" moved to southern Utah in the spring of 1853. They stayed in Cedar City that winter, building a house on Lot 8 of block 12 inside the fort.¹⁷ Their sons, John and James, were both with them. Elizabeth and her husband did not go with them, as Rees had obtained a job at a saw mill in Little Cottonwood Canyon. In fact, he was apparently a part owner in it. William R. Palmer reports that it was a steam sawmill and that Rees had mechanical skill which qualified him for the work.¹⁸ All the people in Harmony and other communities moved back to Cedar City that summer of 1853 because of Indian problems, and they stayed until the next spring (1854) before moving back to the other towns. The Groves and Davies moved to the new fort at Harmony.

Elisha had been called as patriarch in the Cedar City Stake in 1853. William became the Presiding Elder in the Harmony settlement.

Elisha Hurd Groves had been called to help establish Harmony and had spent the fall of 1852 preparing a home for his family in Harmony on Ash Creek.

¹⁶ The history of Patience's daughter, Sibyl Harris Mendenhall, states that John Rees Davies "Emigrated to America in the year 1851." It does not say whether he continued to Utah in 1851.

¹⁷ Lot fees were paid on 24 November 1853. See *From Grandma With Love*, by June R. Rowley, p. 158.

¹⁸ Reported in the May 1945, *Instructor*, p. 209-212.

Other families had also been called to settle Harmony. In the October 1853 Conference in Salt Lake, fifty families were called to labor among the Indians in southern Utah and to help settle the area under the direction of George A. Smith and Erastus Snow. A few families left that fall. Most families went in the spring of 1854.

Brigham Young visited Harmony (on Ash Creek) and had a meeting 19 May 1854.¹⁹ He suggested that the town site be moved because of possible flooding. The next day he went upon the broad tableland and selected a site for the fort, "Fort Harmony." He marked it off 200 feet square, with gates to the north and south and a well or cistern in the center. Detailed plans would come later, he said, but for now they were to build a strong adobe wall on the two sides that would serve as back wall for the homes. There could be some two story places with bedrooms upstairs. Since they were quite comfortable where they were for the season, the work on the new fort could go on during the slack season in farming. But they should push it with all the speed they could without neglecting the crops.

The walls were made of adobe clay brick. One would take this to mean that water was mixed with clay, put in forms, and left to bake in the sun. It is uncertain exactly how the bricks were made. However, the art of making the adobe brick was an art mastered by these pioneers. The children must have been heavily involved in this project. The foundation was constructed by placing rocks, which had to be selected for their size and shape or chiseled and cut to a uniform size. While some workers were laying the rock foundation, others were starting to make brick. It would take thousands and thousands of adobe brick to build a fort this size.²⁰ How could they have possibly made that many? The foundation had to be carefully completed before the bricks were laid.

Brigham Young's plan for Fort Harmony is taken from the Thomas D. Brown Journal of the "Southern Indian Mission:"

Let the length of each side of the square be 200 feet. The outer wall 3 feet thick and form the back wall or outside of your building 10 feet high. Let your inner wall be 18 inches, and your partition walls one foot thick, rooms 15 feet square, the under rooms will form your kitchen and cellars, etc. Let your windows be inside and none on the outside wall of this story. Build another story above this 9 to 12 feet high – your inner walls as before. Have windows in this both sides in the outer wall. Let the window sills be so high that shots from the outside would pass over the heads of the residents — the inside of the windows to be the usual height. Adobe to be in size 12 x 6 x 4 inches. The upper rooms to be your lodging rooms, etc. And you can throw two or three together into one for meeting and school rooms. Water to be brought through an arched culvert of rock work. Your foundations to be of rock and have a covered pool in the center of your square built around it of rock, and build a well, angular points of which you can draw water for your potties or water closets which should be on the sides of your gates, two or four rooms each side. Let your gateway be on the lower, say the south side of the square. Have a portico or porch on the inner side all around, say 6 feet from your wall supported on pillars and from this let your stairs run up to your lodging rooms. Have your firewood outside and carry it in, cut proper lengths for the day or work. Your corral of picket, to be outside also on the

¹⁹ *Harmony, Fort Harmony, New Harmony and Surrounding Area*, by Sheldon Grant, p. 10, 11, 18.

²⁰ It is estimated that over 150,000 bricks would be required.

lower side and near the gate. You may build your corral 1st or after, just as you have a mind to. At present all is peace and when this is built I shall then say we have a good fort in this territory.

You can see why Brigham Young was so pleased when the fort was completed. If it hadn't been for the earthquake in 1860 and the torrential rains (December 1861 - February 1862), this fort would have stood for many additional years.

From John D. Lee's diary published by Juanita Brooks,²¹ we find this notation relating to the earthquake:

Harmony, Frid. Jay. 20, 1860

The shock of the earthquake that was felt on the morning of the 15th, [15 January 1860] Sund., cracked the wall of my barn at Harmony, also the Fort wall in so much that it had to be thrown down. Many houses were cracked & chimneys thrown down in Cedar, Parowan, Paragoonah & Beaver. From the latest advises, the further North the heaviest the shock; at Cover Creek explosions was heard in the direction of Camp Floyd as of distant heavy thunder.

By February of 1855, all of the families building the fort were living inside the new structure. This included the Groves and Davies families. That did not mean that the fort was finished. More than a year later they were still trying to complete some of the works. Patience Sibyl Groves, daughter of Elisha and Lucy Groves, was 13 years old.

William Davies was called to be the Presiding Elder of the Fort Harmony settlement. Elisha Groves had been called to be the Stake Patriarch two years earlier.

On 20 May 1855, William Rees Davies was called to be the Bishop of the newly-formed Fort Harmony ward of the Cedar Stake. Henry Barney was his first Counselor and William's son, John Rees Davies, was his second Counselor.

The Groves Family

Patience Sibyl Groves was born on 18 August 1841,²² in Nauvoo, Hancock County, Illinois. She was the fourth child and second daughter of Elisha Hurd Groves and Lucy Simmons. She was to be known as Sibyl. She had an older sister, Mary Leah (almost 5) and a brother, Samuel Elisha (11 months old). Another brother, John Simmons Groves, had died in infancy at Far West, Missouri. Her

²¹ *A Mormon Chronicle*, Vol. I, p. 234

²² Some sources suggest a later year. The evidence, including the headstone, indicates that 1841 is the correct year. Her patriarchal blessing, of 26 April 1885, states that she was born in 1843. Her patriarchal blessing of 12 November 1879 states that she was born in 1882. Llewellyn Harris states that she was born in 1842.

parents had joined the Church early in its history (her father had joined in 1832) and had faithfully followed its teachings and its wanderings. They had suffered through the persecution in Kirtland and Missouri. They were happy in Nauvoo and felt that it would be a final place for the Saints to enjoy freedom and peace. The city was started only two years earlier and there were already many houses completed. They were starting to build a city which would not only be beautiful but a place of security.

Sibyl's father had been on many missions and was often away on Church assignments. Her mother was faithful to her family and to the principles in which she believed. The family was very close to Joseph Smith and to the other Church leaders. Sibyl may have played with their children.

The cornerstone of the Nauvoo Temple had been laid by Joseph Smith just four months before Sibyl was born. It is almost certain that her mother and family were in attendance (and therefore she would have been there also). It consisted of a big town celebration with the Nauvoo Legion in full uniform. In later years, she remembered watching the temple being built. She thought that it must be the most beautiful building in the world. Their home was on the north side, near the temple. She also remembered Elisha working on it. She remembered being taken to the temple when suffering with chills and fever, and healed.

On 27 June 1844, Joseph and Hyrum were killed a few miles away in the Carthage Jail. Sibyl was almost three years old and witnessing the end of an era. Nauvoo would never be the same.

Less than two years later a mob came to their home in Nauvoo and with oaths, told them they must either renounce Mormonism, or they had only an hour in which to leave. If they were still there at the end of that time, the mob would kill the whole family. The mob burned their home as they left. Sibyl was brokenhearted when they left their house because she could not find her doll, Matilda. The confusion and fear endured by these little children cannot be imagined.

That night, during a terrible storm, without shelter or protection except some quilts hung about the wagon, Lucy gave birth to Sarah Matilda. Records show that she was born 14 February 1846, in Nauvoo. A large campfire had been lit on the bank of the Mississippi River the same night. The Saints were gathered on one side of the fire and the mob on the other. One of the mob shot and killed Elisha's only milk cow. They put her on the fire, and swore with terrible threats that any Mormon who opened his mouth would be served the same way.

This would indicate that Elisha and his family were near the mob and on the Nauvoo side of the river when Sarah Matilda was born in a wagon box. That birth was probably brought on by the actions of the mob. There is no way that we can comprehend the faith and associated suffering which the Saints endured. From our vantage point of modern conveniences and comparative prosperity and safety, we have no reference for comparison. They were willing to sacrifice literally everything.

According to some estimates, only 17 percent of the Church membership in Nauvoo (about 20,000 at that time) went West with the Saints. It was a journey which took much faith and a willingness to sacrifice all physical comforts and security. Those who followed Brigham Young did not depend on the light of someone else. They had received their own witness and were committed to follow that course.

Brigham Young and other members of the Twelve crossed the Mississippi River with their families on 15 February 1846 (the day after Elisha's home was burned). They camped at Sugar Creek to get organized. The weather turned extremely cold, and by the 25th, wagons could be driven across the river on the ice. There was much suffering because of the weather and because many had left in haste without proper supplies. There were some births and deaths at this early point of a long journey. The first group of wagons moved out from Sugar Creek on 1 March 1846.

The Groves family's final days in Nauvoo can only be pieced together from fragments of information found in Elisha's brief history and other records. Elisha and his family were delayed somewhat by the impending birth of Sarah Matilda and being driven out of their home. They probably left Nauvoo on 25 February 1846,²³ which was the first day wagons crossed the river on the ice. They would have camped on the west side of the river at Sugar Creek until March 1st and then started west with the company headed by Brigham Young. Other wagon trains formed and left Sugar Creek later in the spring.

Several permanent settlements were organized to care for those who would follow. One of these was Mount Pisgah, which was 172 miles west of Nauvoo. Brigham Young and his company arrived there on 18 May 1846. The laboring force was immediately divided up. Streets were laid out, houses and fences were built, rails were split, and several thousand acres of grain were planted.

Elisha and Lucy were probably with Brigham Young at that time. They stopped at Mount Pisgah long enough for Elisha to assist in putting in a crop for the benefit of those to follow. They probably also left Mount Pisgah with Brigham Young on June 2nd when he traveled to Council Bluffs. Elisha moved his family on to Council Bluffs, which was a distance of 125 miles. We know that the Groves family arrived in Council Bluffs before the Mormon Battalion left in July.

Brigham Young met with Captain Allen, who had been sent by Colonel Kearny to recruit volunteers for the Mexican War. Brigham then held a general meeting where many of the Church leaders spoke and convinced the Saints that the quota of 500 soldiers must be sent. President Young said:

We want to conform to the requisition made upon us [by the U.S. Government], and we will do nothing else till we have accomplished this thing. If we want the privilege of going where we can worship God according to the dictates of our consciences, we must raise the Battalion.

The formal enrollment took place at Council Bluffs on 13 July 1846. An American flag was "hoisted to a tree mast, and under it the enrollment took place." Colonel Thomas L. Kane, a friend of the Mormons, was also there.

Four companies of soldiers enlisted that day. By July 16th, a fifth company had enlisted. The soldiers left Council Bluffs on 20 July 1846, for Fort Leavenworth, Kansas. There were 549 soldiers and about one hundred women and children.

Lucy Groves had a half brother, Samuel Thompson, who was traveling with them from Nauvoo with his two children, Sarah Marinda (almost 5) and Almond Worthy (7). Samuel enlisted in the army as Lucy and Elisha agreed to take his two children to the Salt Lake Valley. The decision for him to

²³ Elisha stated that they crossed the Mississippi on the 25th, but he did not give the month or year.

enlist would have been a family decision. He was alone with his two children as his wife, Mary Anderson, had refused to follow Brigham Young. She had kept two children, Lydia (3) and the baby, Belle, and stayed with her parents.

Lucy had three children of her own. This made five small children, and it would soon be six. Sibyl was only a month older than Marinda. They must have been good friends as they walked, traveled and lived together for two years.

Their stay in Council Bluffs was short but it must have been a time to recover as much as possible from the previous events. While they were in Council Bluffs, their youngest child, Sarah Matilda, who had been born the previous February in the tribulation of Nauvoo, died of cholera about October 1846, as did an elderly lady traveling with them.

They then crossed the Missouri River about the 1st of November and traveled to Winter Quarters (later called Florence, Nebraska). Winter Quarters was the fifth permanent settlement intended to assist those families which would follow. Brigham Young and other Church leaders had settled there for the winter.

There were 538 log houses, and 83 sod houses built in Winter Quarters before winter. These were sufficient to shelter about 3,000 souls. By spring, the houses and people were both doubled. The buildings generally consisted of a single room, 12x18 feet, with sod floor and roof and a good chimney. To spend the winter in one room which was 12x18 feet must have been a challenge. The structure would have been put up hastily and would have barely met the requirements of keeping the winter out. During the winter, schools were held and a mail service was organized. One may wonder how they could have chopped enough wood to heat each house.

Elisha says that he was, "...confined in my bed all winter with the lung fever and scurvy." Because of the shortage of food, especially fresh vegetables, and the already run-down condition of many of the Saints, there was a great deal of sickness at Winter Quarters.²⁴ The Missouri Bottoms, (sometimes called "Misery Bottoms" by the Saints), with its marshy waters added to the unhealthful conditions. Scurvy seemed to be the most prevalent disease due to inadequate nutrition. Potatoes from northern Missouri and horseradish found growing at an old abandoned government fort not far from Winter Quarters did much to fight the disease. The Groves family stayed in Council Bluffs through 1847 while Brigham Young led the first company to the Salt Lake Valley. He then returned that fall to lead others to the valley the following spring.

In the midst of making preparations for leaving Winter Quarters, Lucy gave birth to their 6th child, Lucy Maria, on 7 May 1848. Ten days later, at 2 o'clock, on 17 May 1848, they pulled their wagon into line and started across the plains for Salt Lake City, in President Young's company. Their team was a yoke of cows and a yoke of wild steers. This was the best team that they had been able to obtain.

On June 1st, Brigham Young stopped the camp at the Elkhorn River and organized them into companies. Two days later they left, fully organized.

On June 5th, tragedy struck the Groves family when Lucy was run over by the wagon.

²⁴ see *Ensign to the Nations*, by Russell R. Rich, p. 91

The camp journal written by Thomas Bullock for 5 June 1848 gives the following account (taken from the Church Journal History):²⁵

This was a cloudy morning a cold west wind prevailing, orders having been given last night not to lose the cattle, as we should start about 7 o'clock this morning, the cattle continued tied until 7:30 a.m. when Captain Goddard's Ten moved up to the big corral and fell into line behind Reynolds Cahoon's Ten. We then started for the bridge, which we crossed and rolled on to the first Fifty, when we came to a halt, until they were ready to fall into line. After they had formed in line and we had pursued our course about a mile, Sister Lucy Groves, aged 41, wife of Elisha H. Groves who was sick was vomiting out of the front of the wagon. On passing a deep rut in the road, the oxen gave a sudden gee which jerked her out of the wagon; the front wheel of the wagon ran over her breast and shoulders. Bro. Groves seized her to pull her from under the wagon, but before he could accomplish it the hind wheel ran over her right leg just above the ankle, and broke it in two. Dr. Sprague put splint splinters and set it, when the wagon again went on. This accident happened about 9 o'clock. The camp took a straight line towards a bare bluff on the Platte and continued for several miles. When we arrived opposite said bluff, we took a westerly course, went through a patch of willows, dragging through very heavy sand. After passing over a gentle eminence we came in view of the Liberty pole and halted for the day. It took about two hours to form the corral. I arrived about 2 o'clock p.m. We watered the cattle and turned them out to graze. Thomas Bullock and Stephen H. Goddard made a circuit of the camp to count the wagons; they found 185 wagons and 5 carriages -- total 190. At dusk Captain Goddard organized his Ten into night and day guards. Afterwards the camp assembled, sang a hymn and Patriarch Morley prayed at the end.

Hosea Stout records in his diary, Vol. I, p. 314:

Today Sister Groves who was very weak having been sick, fell out of her wagon which ran over her breast & leg which it broke & came near killing her. We put up for the night at the Liberty poll on the Platte [River] at half past 3 o'clock.

The doctor in the company, Dr. Sprague, set the bone in Lucy's leg but he bandaged it too tightly and Lucy could not endure the pain. Gangrene set in. The doctor said he would have to amputate her leg. Lucy refused to permit this, saying that she would rather die. She would not give her consent to the operation.

Elisha sent for President Brigham Young. President Young came, loosened the bandage and administered to her.²⁶

The pain and suffering which Lucy endured at that time cannot be imagined. Not only the injury itself, but the continued jolting of the wagon must have caused additional intense pain. The leg did heal, but the bone was not properly set and she had to use a crutch for the rest of her life.

²⁵ Other accounts and details are given in the history of Elisha Hurd Groves and Lucy Simmons.

²⁶ See also, *Teachings of Presidents of the Church, Brigham Young*, manual, p. 217.

It should be noted that from the time the train started in the morning until they stopped to make camp, no wagon was allowed to stop. This was a protective measure, as a break in the train would make it easier for the Indians to attack.

Sibyl, almost seven years old when they started from Winter Quarters, walked every step of the way to Salt Lake. Mary Leah was almost twelve and Samuel was almost eight. After Lucy's accident, they would have had to take much more responsibility for the baby.

Sibyl said her first memory of crossing the plains was the kind consideration of President Young, and the many kind things he did for her mother. At one time when the pain from her broken bones became so severe she could stand the pain no longer, due to the constant motion of the wagon, Elisha pulled his wagon out to the side of the road and stopped. President Young stopped the train and rode back to see what the trouble was. Lucy begged him to go on as she could stand the pain no longer. He said:

*Sister, do you think for one moment, that I would consider doing such a thing and leave you here to the mercy of the Indians or whatever might happen to you? No. We will camp right here until we can get you fixed up comfortably, and I will promise you that you will go on through to Salt Lake City and live many years after you get there.*²⁷

President Young then made a sort of hammock of rope that was tied to the wagon bows. This took most of the jar from the wagon, and when the pain would get too severe he would ride by her side. He was not only a wise leader, but a kind and considerate man.

Other memories Sibyl had of the trip were the great herds of buffalo that roamed the plains. When camp was made, it was her duty along with the other children, to gather buffalo chips with which they built their camp fire at night. One day, a herd of buffalo came along the trail on their way to a watering place. Their trail crossed the wagon road being traveled by the pioneers. The buffalo bull in the lead would tolerate no interference. When he reached the train, a man by the name of Smith happened to be the unfortunate one crossing at that particular moment. The bull attacked his oxen, killing one and wounding the other. After getting them out of his way, he went on with his herd.

Sibyl told of finding Indian beads in an anthill from which she made a necklace. She kept these as a keepsake as long as she lived and related the story associated with it to her children, grandchildren and great grandchildren.

A history of Sarah Marinda Thompson, who walked with Patience Sibyl across the plains, was written by her granddaughter, Sara Hancock Black. It gives the following account:

M'rindy, later in life, often told of walking across the plains. Sometimes the children would get far enough behind the wagons that when night came they could not see them and would have to plod on until they caught up. Often they found huge ant hills, and taking a big stick would dig around the edges to find the brightly colored beads the ants had carried there from some Indian camp. M'rindy had a large bottle of these beads and she gave strings of them to her granddaughters.

²⁷ See, *A History of Ralph Frost, Great Grandson of Elisha and Lucy Groves*, p. 157-158, Special Collections, Brigham Young University.

Thomas Bullock, the camp recorder, reported in July that they received a few letters from the valley (dated 9 June 1848), which stated that:

The health of our place is good and has been ever since we have been here. There has been a large amount of spring crops put in and they were doing well till within a few days, the crickets have done considerable damage both to wheat and corn. The sea gulls came in large flocks from the lake, and sweep the crickets as they go; it seems the hand of the Lord is in our favor.

After this long eventful journey, they arrived in Salt Lake City on 22 September 1848. Sibyl's father, Elisha, was sustained as a member of the High Council in the October 1848 Conference.

They immediately started clearing land, planting crops, and building homes. The Indians were not friendly, so President Young warned the children to never venture outside the fort wall. Sibyl said she felt so restricted. She loved to climb on top of the wall and walk around to see what was on the outside. One day she ventured outside the wall and was playing in a wagon box which was sitting by the wall. She had played for a few moments alone when she had the strangest feeling of fear come over her. Looking up, she saw an Indian on a pony all painted up in war paint, just reaching over to grab her. She jumped between the wagon box and the wall, and through the gate into the fort, barely in time to escape him. This was a lesson she never forgot and often told her children. She bore testimony of the love of her Savior who warned her of the danger in time to escape.

The men built homes. The women carded wool, spun it into yarn, wove cloth, and then made the cloth into clothing. The winter soon passed.

President Young told the people to feed the Indians, not fight them. This was a great drain on the scanty supplies of the people. When spring came, they had very little left for themselves. Lucy would heat a little milk, then stir in a cup of flour, making a porridge. This would be their entire meal, but it did keep them alive. There was not enough flour to make bread, and soon it was all gone. Thanks to the kindness of nature, there were pig weeds growing in abundance. They would go out and gather these weeds, boil them until they were tender, add a little salt which they had from the lake and their meal was ready. This was all they had for six long weeks, three times a day, except that each child had one-half cup of milk each evening. This milk was from one of the cows that had helped pull their wagon across the plains. The children were so hungry that they would go out on the side hills and dig roots to eat. Unfortunately some children got roots that were poisonous and became ill, so they were not allowed to eat any more roots.

It was still hard to get anything except what they produced themselves, so they kept a few sheep from whose wool they made their clothing. In the spring of 1849, the few sheep the Groves family possessed had to be taken out on the hillside to graze. The men were busy, so it was Sibyl's duty (at the age of almost 8) to take them out. They wandered a short distance up City Creek Canyon. Sibyl was going around them to bring them back when she saw an Indian riding toward her as fast as his pony could run. Her first thought was to run, but then she remembered that an Indian disliked a coward, so she stood frozen with fear until he rode up to where she was standing. He asked her what she was doing out there alone and she told him. She had recognized him as the Chief of a band of Indians nearby.

Noticing a package in her hand, he asked what she had. She told him that it was her lunch and he said, *Give it to me.* He ate half of it, then handed it back saying. *You are my friend. Your father and mother are my friends. Now you take your sheep and go home and don't ever come out here alone again.*

In the spring of 1850, Elisha was called as Bishop of the Second Ward of Salt Lake City while he continued on in his position with the High Council.

In December of 1850, he was called to go with George A. Smith to settle Parowan, Utah. The family remained in Salt Lake until they joined Elisha the next spring in Parowan.

Sibyl's son, John William Davies, remembered a story told by his mother that happened when she was about ten years old, so it may have happened in Parowan. A stranger came to their home one evening. He ate the evening meal with them. Then, as they were visiting, he noticed the scabby sores all over Sibyl's head. He told her they would be healed if she would rub her fingers down under the body of one of her sheep and then rub her fingers on the sores. She did and they were healed.

They gave the stranger lodging for the night in a little room next to the kitchen area. The next morning when breakfast was ready they went to wake him, but he was gone. The bed didn't appear to have been slept in, and the only exit in the room was through the door by the kitchen stove. If he had left during the night, surely someone would have heard him since there was more than one bed in the room. The family always wondered if the stranger had been one of the Three Nephites, since there were similar reports by other Saints in that area.

The family remained in Parowan through the growing season of 1851. They spent the growing season of 1852 in Cedar City. Elisha had been called to help establish another town and fort on Ash Creek with John D. Lee and others. He had spent the late summer and fall of 1852 preparing a home for them there. At the time, this was called Fort Harmony (or, later, Harmony the First).

Llewellyn Harris recorded in his notebook that Patience was baptized in Ash Crick [Creek] by J. [John] D. Lee in the summer of 1852. This would have been when the men were starting to build the new fort. Our records show that she was baptized 18 August 1852. Llewellyn is the only known source for the location of her baptism. It was only a few months later (2 December 1852) when John D. Lee married Patience's sister, Mary Leah. The Groves family did not move to the fort at Ash Creek until February 1853.

In 1854 Brigham Young visited the Ash Creek site and suggested that the townsite be moved because of possible flooding. A new site was selected a few miles away and a fort was constructed. The new "town" was called Fort Harmony. By February of 1855 all the families were living in the new fort. Sibyl was 13 at that time.

There was a general movement of reformation in the Church in the spring of 1856. It was a vigorous call to repentance, to cleansing, and soul-searching, which would lead to rebaptism and a renewal of covenants. For example, on 28 April 1856, Rachel Lee wrote in her minutes of the meeting that they were visited by Isaac C. Haight, Stake President, and his two counselors:

After the meeting in which several men confessed to slothfulness and neglect of duty, Isaac C. Haight baptized the following: Bishop W.R. Davis, Henry Barney, Amos G. Thorton, Elisha Groves,

Rufus C. Allen, John D. Lee, William Young, Lorenzo W. Roundy and Charles W. Dalton. These were confirmed in the evening meeting.

All those that were baptized spoke their feelings and resolution to be better men henceforth. When Bro. Roundy spoke he felt truly penitent before the Lord and floods of tears gushed from every eye. "I do here bear witness that never since Harmony has been settled has there been such feelings of penitence and contrition and joy and thankfulness to God for his mercies and loving kindness towards us through all our wickedness, and hardness of heart that have existed in this place one toward another. Yea, everyone melted down in a flood of tears and thankful to their God and Savior for giving us a chance before it was too late for us to repent, of our ways."

Many spoke and all rejoiced together. Pres. Haight and council rejoiced exceedingly and spoke their satisfaction to see the true penitence of the Brethren in the course of the reformation and said that this was not a revival like had been sometimes of short duration but it would continue until the dividing line would be drawn between the righteous and wicked and the great struggle would commence between the two kingdoms. — Benediction by Pres. Haight.

Rachel continued her record:

Now a little more on the "reformation" names of those baptized and rebaptized. Names of those baptized Friday Oct. 30th 1856.²⁸

<u>Age:</u>	<u>Name:</u>	<u>Baptized by:</u>	<u>Confirmed by:</u>
29	John Rees Davis	Bishop [W.R. Davies]	Bishop
53	Rachel Davis	Bishop	H. Barney
49	Lucy Groves	Bishop	R. C. Allen
16	Samuel Groves	Bishop	R. C. Allen
14	Patience S. Groves	Bishop	Bishop
8	Lucy Maria Groves	Bishop	Bishop

Prayer meeting was held and on Thursday evening and a good spirit existed and several brethren spoke in the warmth of the spirit their determination to press forward, the bishop gave some council and then dismissed.

This evening after confirmation they made a few appropriate remarks relative to those baptized and said for them to beware of the evil one for his temptations would be greater than ever.

November 6, 1856

<u>Name:</u>	<u>Baptized by:</u>	<u>Confirmed by:</u>
James G. Davis	H. Barney	H. Barney
Polly Davis	H. Barney	H. Barney

²⁸ This is also recorded in the Kanarra Ward records.

The meeting minutes of Rachel Woolsey Lee recorded the following concerning John Rees Davies at Fast Meeting, held Thursday, 11 February 1857:

The Bishop [William R. Davies] arose and gave the meeting over for the brethren to testify, pray and use the gifts of the spirit. After several had spoken J. R. Davies spoke in tongues powerfully. J. D. Lee interpreted equally as powerful. It was an exhortation to the Saints to continue in the work of reformation commenced, etc. The Bishop [William R. Davies] then exhorted the Saints to diligence and faithfulness. Ben. by E. H. Groves.

John R. Davies is listed on the Utah Territorial Militia: 10th Regiment Battalion and Company Muster Rolls, 10 October 1857, as an Adj. in Company H, 4th Battalion, Fort Harmony.²⁹

Marriage of John and Sibyl

As Sibyl matured into a young woman, she caught the attention of John R. Davies. About two dozen families were living within the walls of Fort Harmony in 1858. They would have all been very well acquainted. John finally proposed to Sibyl. Sibyl married John Rees Davies, on 22 February 1858, at Fort Harmony. Her wedding gown was made of green calico and the price was one dollar.³⁰ She was 16 years old and he was 30. Sibyl said that, until she was married, she only had one pair of shoes from the time they left Nauvoo.

The Church Meeting Records kept by Rachel Woolsey Lee, record the following under the date of 22 February 1858:

This day Prest. [Isaac C.] Haight and wife and daughter, also Prest. E. [Erastus] Snow & wives and several others from Cedar came to celebrate the nuptials of J. R. Davies and William Fream. The tables were set the whole length of the meeting house, and when all things were ready, about 5 p.m. the ceremony was performed. First J. R. Davies was married to Patence [Patience] Sibyl Groves, by Prest. Isaac C. Haight. Also William Fream was married to Mary Morse. And then all sat down to the table to the good things, after which all joined in the dance, etc.

Holidays were celebrated whenever possible, and with great enthusiasm. Dancing was a regular part of any celebration with music mostly from the fiddle, however the guitar and banjo were often part of it. The journal of John D. Lee reports the celebration of the Fourth of July 1858. Since the fourth fell on a Sunday the celebration was held on Monday. John R. Davies, John D. Lee and N. C. Tenny were appointed a committee to plan and carry out the celebrating. It began at day break with a flag ceremony. All were served a breakfast prepared and provided by John D. Lee. Then there was a parade. It was organized as follows:

²⁹ *A Trial Furnace*, by Shirts and Shirts, p. 497.

³⁰ From a history by Sibyl Harris Mendenhall

1. The brass band in front.
2. President I. C. Haight and Council.
3. The bishops of the stake and Council.
4. Patriarch E. H. Groves & Chaplin Richard Woolsey.
5. High Council of the stake.
- 6.. High Priests and Seventies.
7. Visitors & citizens generally.
8. The procession, when formed, will march around within the fort 3 times and then be seated in the Social Hall at 30 min. to 11 a.m.

Dinner was served to all by John D. Lee, to about 400 persons.

This was followed by singing by the choir, prayer, more singing, oration, music by the brass band, and speeches. Then everyone sat down to a large meal provided by John D. Lee. The evening celebrating started at 4 p.m. There was the band music and dancing until 2 a.m. Then they all rested until 6 a.m., when breakfast was served. Wow! They knew how to party!

John William Davies, the first child of Sibyl and John, was born on 15 January 1859, in Fort Harmony. He was named after his father and his Grandfather Davies.

By 1859, the people of Fort Harmony decided to move the town site. It was felt that there was not enough irrigation water to support Fort Harmony. They were losing too much water to canal seepage in bringing the two creeks, Ash and Kanarra, so far to the fields. It was decided to move to the heads of those creeks. The Indians were mostly friendly, so the fort was not needed for protection from them. Some of the people followed John D. Lee to establish New Harmony on the site which had formerly been farmed by the Indian Mission. It had been abandoned with the coming of Johnston's Army in 1857. The others followed Elisha H. Groves to establish the town of Kanarra.³¹ It was said by early settlers that Kanarra had more water per capita than any other place in southern Utah.

The company which settled Kanarra numbered about one hundred and eight souls. The heads of families included Elisha H. Groves, William R. Davies, John R. Davies, James Davies, Joel R. Roundy, Waldo Littlefield, Josiah Reeves, Richard Palmer, William S. Riggs, Rufus Allen, Sidney Littlefield and Samuel Pollock. Waldo Littlefield was married to Mary Leah Thompson (half sister of Lucy Groves). Mary died 30 December 1868, and was buried in Kanarra. Elisha H. Groves was known as the first president of the settlement.³²

The settlement of Kanarra was started in June 1860. The town name was changed to Kanarraville when it was incorporated in 1934.

Sibyl and John moved to Kanarra between June 1860 and June 1861. They had moved just in time to avoid the collapse of the fort in February 1862.

³¹ The town name was changed to Kanarraville when it was incorporated in 1934, so it is called Kanarra before 1934.

³² *Pioneer Pathways*, vol. 5, p. 38

George Elisha Davies, their second son, was born 24 June 1861, in Old Kanarra (the original townsite). He may have been the first child born there. He was named after John's brother who had died in England and his Grandfather Groves.

The first settlement of Kanarra was about one mile northeast of the present town. The town was moved to the present location in 1866 because of the terrible sand storms which occurred there.

One particular wind storm took its toll on the settlement (probably in 1865). The storm raged for three days with such ferocity that no one could even open a door. When the wind subsided, the neighbors rushed to the home of John Orson Thompson and his wife, Lucy Maria Groves, the sister of Patience Sibyl. They were a young couple living in a dugout with a new baby. (See the history of John Orson Thompson for more details). The ground over his home was level and the only indication of his house was the stove pipe sticking up from the ground about eight inches high. They started digging for the family immediately. When they dug them out, they found that, as the sand rose higher, the stove pipe was pushed higher. It was the family's only source of air.³³

Unknowingly, the town had been built on a moving sand dune, and when the wind blew the sand shifted. The coffins in the cemetery were left exposed. The town and the cemetery had to be relocated.

Another problem which the settlers had to solve was that of destroying the grasshoppers, myriads of which threatened the crops during the early 1860s. In order to fight them, two methods were employed. In one method, they dug a narrow ditch around the field and filled it with water. They then waded through the field, driving the hoppers toward the ditches, where they were flooded away from the grain fields and onto the meadow below. In the second method, they hauled straw and placed it in windrows around their small wheat fields, and when evening came they drove the hoppers into the straw to bed. After night fell, they burned the straw and killed many of the insects. Jack rabbits were also a serious agricultural problem.

Initially they held Church meetings in private homes (log cabins). In 1862, they built a new log building which served as a school and church. It was used for all public meetings. The building later burned, and all ward records were lost.

In those days, people were compelled to haul their grain a long distance to have it ground into flour. There was a mill in Cedar City (about 15 miles away) and one in Parowan (about 33 miles). At times there was a backlog of milling, and occasionally one or both mills were down for repairs. This would have required staying an extra day or two or traveling farther to Parowan. Farmers from the surrounding area traveled to the mills to trade their wheat for flour or waited until their own wheat was milled.

John took a load of wheat and went on one of these trips expecting to return with a winter's supply of flour for his family. He probably went to Cedar City. The total trip took him six days, traveling with a team of horses and a wagon. It rained on him all the way, and as a consequence he took a severe cold which developed into pneumonia. He passed away a few days after returning home. John Rees Davies died in Old Kanarra on 18 October 1862. The research of Bert Rawlins states that

³³ *Pioneer Pathways*, vol. 5, p. 39

John was reported to have died of consumption.³⁴ He was buried in the old cemetery in Kanarra. John's father, William Rees Davies, was buried in the same cemetery two and one half years later. The few people buried there were moved to the new cemetery, close to the new townsite of Kanarra, a few years later.

Page 22 of Llewellyn's notebook:

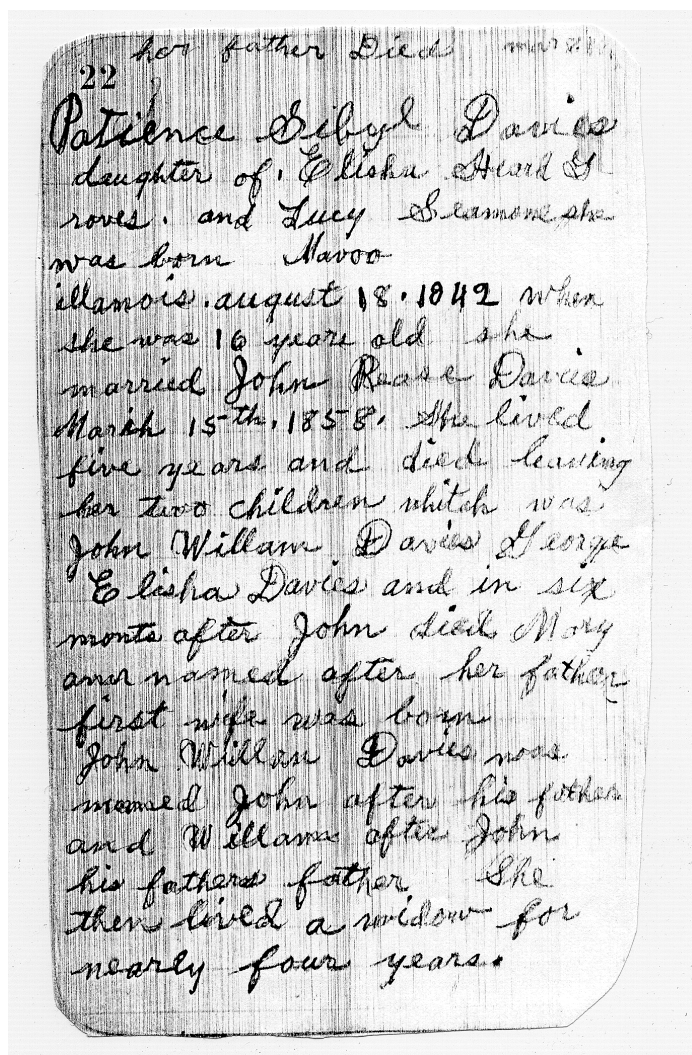
Patience Sibyl Davies, daughter of Elisha Hurd Groves and Lucy Seamons. She was born Nauvoo, Illinois August 18, 1842 [1841].³⁵ When she was 16 years old she married John Reese Davies March 15th 1858.³⁶ He lived five years and died leaving her two children which was John William Davies, George Elisha Davies and in six months after John died, Mary Ann [was] named after her father's first wife, was born.

John William Davies was named [John] after his father and William after John his father's father [his grandfather].

She then lived a widow for nearly four years [before marrying Llewellyn].

Mary Ann Davies, their third child, was born 7 April 1863 in Old Kanarra, six months after her father's death. She was named after John's first wife, Mary Ann Griffiths.³⁷ It seems significant that, after John's death, Sibyl named her daughter after John's first wife. Rachel Davies, John's mother, was the midwife who delivered all three of Sibyl's children.

Now, alone and only 21 years old, Sibyl was left with three small children to care for in a little isolated country town. It was still necessary to make their clothing from the wool as it was sheared from the sheep. She probably



Page 22 of Llewellyn's notebook

³⁴ The Kanarra Ward records state that John died of consumption.

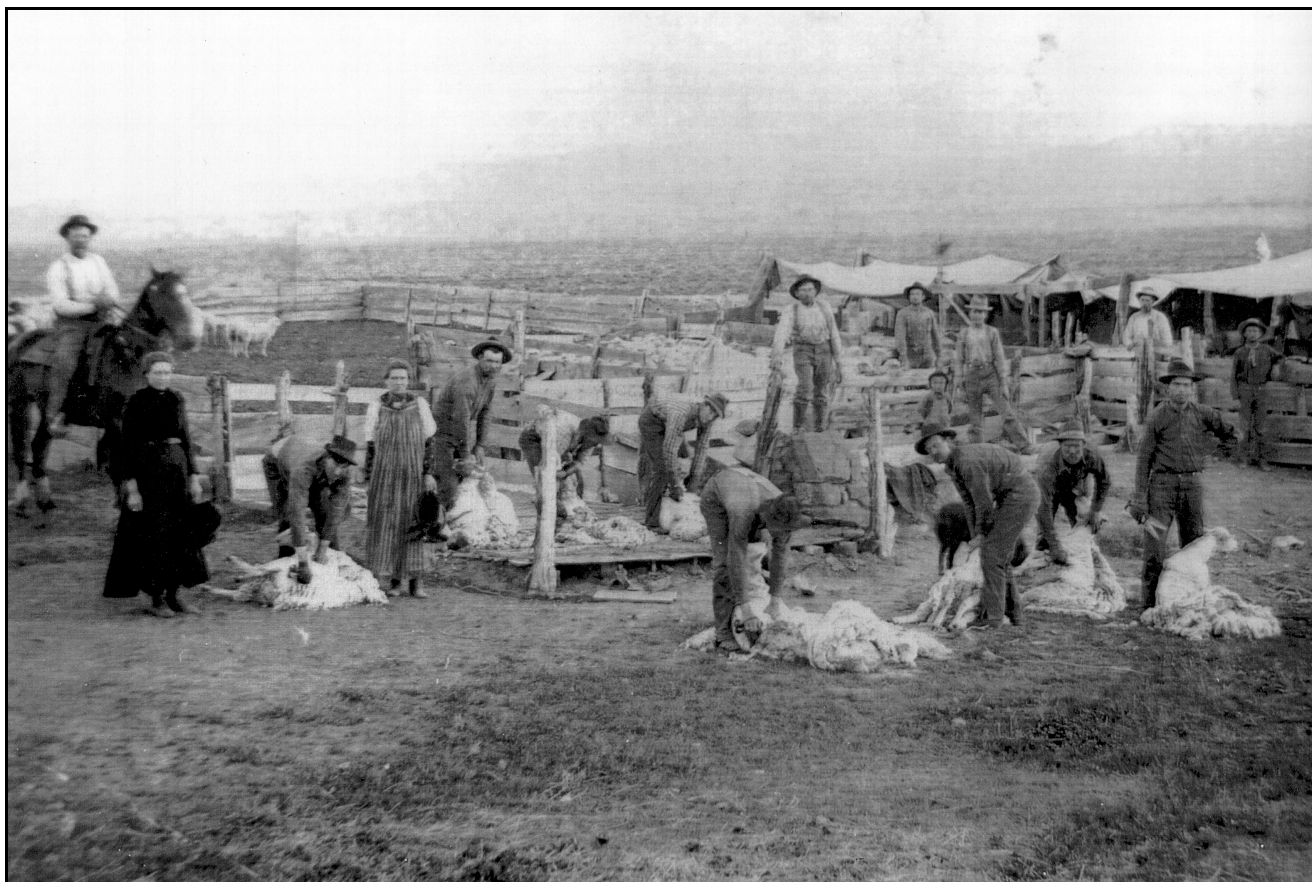
³⁵ The marriage age and other reports indicate that Sibyl was born in 1841. However, her patriarchal blessing gives 1843. If she was sixteen when she married John, her date of birth would have been 1841.

³⁶ The Church meeting records kept by Rachel Woolsey Lee, record the marriage date as 22 February 1858.

³⁷ Llewellyn Harris notebook, page 22.

had a few sheep for this purpose as well as other animals. Sibyl would card, spin, weave and then make all of the family clothing. In those days there was little work of a remunerative kind that a woman could find in that remote area. She probably lived very close to her parents in Kanarra and obtained support and comfort from them as well as William and Rachel Davies who were also living in Kanarra. William Davies died in Kanarra on 5 February 1865.

One summer, Sibyl hired out to shear sheep in order to have money to help feed and clothe her children. She traveled with those who sheared sheep for other ranchers in outlying communities such



Sheep shearing near Hurricane, Utah about 1900. This is mostly the grandchildren of William R. Davies. See a similar photo in the history of William R. Davies with this same crew where most of them are identified.

as Hurricane and Toquerville. She had many Davies family members who sheared sheep and she probably worked with them. She also gleaned wheat from the fields.

One night, just at dusk, a knock came on the door. When Sibyl answered the door, a stranger was standing there. He said, *You wouldn't have a morsel of bread you'd give a poor weary traveler, would you?* She told him she would divide the last scone of bread she had with him, which she had

just finished baking. She only had enough flour in the bin to make one more scone of bread. She took the scone of bread and was going to break it and give him half. He took hold of the bread and said, *The Lord will bless you for this and you'll never suffer for bread as long as you live. You will never be without bread again.*

Just then there was a noise at the cradle [presumably the baby, Mary Ann] and she let go of the bread and turned to see what was wrong with the baby. He still held the bread. When she came back from the cradle to talk to the man again, he was gone and so was the bread. She went outside and looked all around but couldn't see anyone in any direction. She lived on the outskirts of town, so she could see for quite a ways in all directions. She figured it must have been one of the three Nephites who came and asked for the bread.

She scraped the bin and made another scone of bread. She wondered what she would do when they had eaten this last piece. They had no money to buy any more flour.

That night after they had eaten their meal, the Bishop of the Ward drove up to her door with a team and wagon and gave her fifty pounds of flour. From that day on she was never without flour. Some good luck would always come when she had a need.

The following letter to Sharlene Weirick discusses some of these events as related to a group of young girls:

Centerfield, Utah

Sept. 24, 1978

Dear Sharlene,

This is the true story you requested me to write;

Grandma Harris [Patience Sibyl], as she was called, lived in a log cabin about a mile and a half northeast of Talmage, Utah. Nearly everyone else lived in a log cabin also in that vicinity, about 1921. Her cabin boasted a rock chimney and a fireplace. Most of the others just had a stovepipe emerging from the roof.

I was a beehive girl in M I A that year. Amanda Edwards was Beekeeper. She took her group, which consisted of about six or seven girls, to the Harris home and asked Sister Harris (Sibyl Harris I believe) to bear her testimony to us.

The dear little grey haired lady was seated in her rocking chair, a knitted scarf draped across her shoulders. Her face was furrowed with deep wrinkles, bearing mute evidence of the many struggles that life had dealt her.

Her first marriage had been to a man named Davies. After his death she had struggled to sustain her young family. Later she married Mr. Harris and became mother to another family by him. One of her sons, John William Davies, had a daughter Patience, who became your grandmother.

As Grandma Harris sat gently rocking, she related how one day her husband had gone in his wagon to take wheat to the grist mill to have it ground into flour. He had to travel a long distance, taking several days for the trip. He had been delayed in returning, and Grandma Harris worried about his safety, and about whether their food supply would hold out.

Only that morning she had scraped the flour bin empty of its last vestige of nutrient. She had baked a round cake of hot-bread for her family, turning it out on to the table, its delicious aroma filling the small room. This was the last! Well, at least her hungry family could eat this once more. Then they would have to rely on their faith in their Heavenly Father. Just then a knock sounded at the door. She opened it to a strange man, who asked her if she would kindly give him some bread. She told him of her problem, but said she would share her meager loaf with him. He said, "You will be blessed, dear sister, and shall never want for bread again." At this moment a noise from the cradle attracted her attention, it sounded as if her baby was choking. On investigation all was well with the child, but when she turned back the man was gone. So was the bread! She hastily ran to the door, gazing in all directions. It was as if he had vanished into thin air. Struggling with her emotions she reentered the house. She placed her hand on the table as if the warmth where the loaf had been would placate her hunger. But her hunger seemed lost in her amazement over the thing that had happened. Had she actually seen one of the Three Nephites? She believed that she had!

Very soon the sound of a jolting wagon signaled the return of her husband with his load of flour.

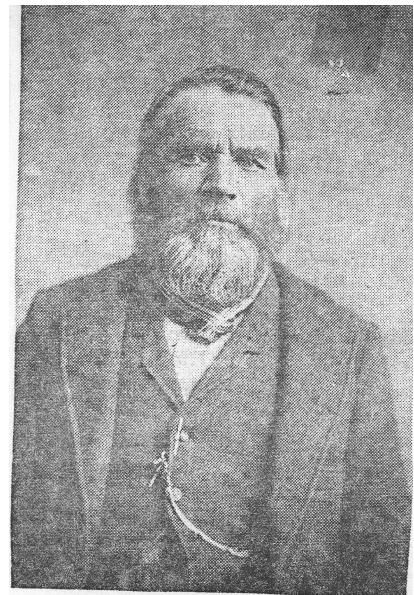
She testified to us girls that she never went hungry for bread again.

I was very impressed by her story, and by her humility and faith.

Best Wishes

Ella Rust Hansen

This letter is very interesting as it describes a conversation with this grandmother and the impression it made on a young girl. However, I feel she did get the two stories of the bread and John coming home in the rain, a little mixed up after 57 years. I believe the two stories were separated by at least a year or so and that the stranger came to her door when she was a widow with a small child. In any case this was a great witness of the humility, faith and trials of Patience Sibyl.



Lewellyn Harris, one of the Mormon converts from Wales, one of the Indian missionaries who traveled, lived and preached among the Indians and performed healings among them.

Marriage of Sibyl and Llewellyn

Sibyl married Llewellyn Harris on 10 October 1865 in the Endowment House in Salt Lake City. She was sealed to John Rees Davies on that same day by George Q. Cannon. It is interesting to note that this was a huge family event and it took place after the annual harvest. The trip to Salt Lake City would have taken at least ten days by wagon from Kanarra and another ten day to return. Sibyl's brother, Samuel, was sealed to his wife, Mary Lucretia Willis, on that same day and her sister, Lucy Marie, was also sealed to her husband, John Orson Thompson, on the same day. John was the son of James Lewis Thompson, half brother of Lucy Simmons Groves. Elisha H. Groves and his wife Lucy would have undoubtedly attended the sealing of their three children. James Lewis Thompson and other family members would also have likely attended.

Llewellyn had been a friend of the family for many years. He had immigrated to New York City from Wales with his mother and was orphaned as a child when she died. Llewellyn's youngest daughter, Patience Sibyl Harris Frost, gives some of the details of his early life³⁸ as follows:

Llewellyn Harris was born August 8, 1832, near Landover, Carmarthenshire, South Wales. He was the son of John Harris and Margaret Byron. There were five children, three sons and two daughters – William, James, Mary, Elizabeth, and Llewellyn. The two sisters and one brother died while quite young. The father, John Harris, died when Llewellyn was six months old, leaving the mother alone with the two sons, the eldest and the youngest. As was the custom in those days, the oldest son, William, was signed up with a blacksmith to learn that trade. The blacksmith's name was Jenkins and his place of business was in Landover.

Margaret was now alone with her baby, Llewellyn. She heard such glowing stories of opportunities in the New World, America, that she decided the best thing she could do for her sons and herself would be to emigrate to the United States with her baby, and as soon as William had served his apprenticeship he would follow them and start in business as a blacksmith in the United States. This was in 1838 and Llewellyn was six years old. [William would have been about 14].

As is invariably the case, her plan did not work out as she had anticipated. About two years later, she became very ill and passed away in New York City, leaving her small boy, Llewellyn alone in a strange land with only the knowledge of the Welsh language. His mother, when she realized the end was near, sent for a farmer who lived just out of the city. She arranged with him to take care of Llewellyn and keep him until her father could send for him and take him back to Wales and his own people. Her father was a Baron in Wales and a wealthy man. Promising that they would pay him well for the care of the boy, she passed on and was buried, probably, in Potter's field in New York City.

After she was laid away, her little boy went with this farmer. The farmer was very unkind to him, demanding that the boy of eight years cut a cord of wood into kindling each day in payment of his keep. If he did not, he was severely whipped and sent to bed without anything to eat. Llewellyn was proud and high-spirited, and rebelled at such treatment; so, he ran away to New York City. He sold papers on the street earning a few pennies to buy food and would sleep in some old barrel or goods-

³⁸ The original story written by Sibyl was found in the Utah State Historical Society.

box behind a store at night. He lived in constant fear that the cruel farmer would find him and take him back, so he worked his way to Chicago, Illinois, where he felt more safe. There he took up the same life of selling papers and crawling in any place he could find to sleep. Life was very difficult for him. He was only learning to speak a few words of English with a strong Welsh accent. He carried with him a small Bible that had belonged to his mother. When he was too lonely, he would think of his mother and go off alone to read her Bible.

Finally, at the age of fifteen, he went to Washington, D.C. where he again sold papers until he obtained a job as cabin boy on a ship running from Galveston, Texas to the New York harbor. He stayed with this job about three years despite the fact that the sailors were rough and uncouth, and laughed at his broken English. He still kept his mother's Bible and read it when he felt depressed.

The longing to see the old places he had been with his mother finally overcame him, and he left his job with the ship and stopped off at New York. He found that everything had changed in his absence and there were only a few he had known when he lived there. He learned from a few of his old friends that a man and woman from Wales had come for him and searched everywhere. They had even advertised in the papers but had failed to find him and after several months they gave up the search and went back to Wales. Llewellyn did not know whom to write to or where, and he could not write the Welsh language. Much as he would have liked to go back, he hardly knew how to go about it, so he gave up all hopes of doing so.

It seems that Destiny, however, lays her plans for us. Had he gone back to Wales then, life would have been different for him and for his posterity. And then, too, while still in Wales, he had smallpox, which in those days was considered almost sure death. Then, he was kicked in the face by a horse, breaking his cheek bone. The mark could always be seen. Next his clothing caught on fire and he was burned so badly, his life was almost taken. In Wales, he fell from a building breaking his breast bone. On two occasions in New York, he fell into a river and was pulled out, supposedly drowned, but he said he knew he was saved by the power and will of his Heavenly Father. This is all proof that his time to leave this mortal sphere had not yet come and that he was being preserved for a grater work in life.

Llewellyn tells of his conversion to the Church as follows:³⁹

The troubles I went through after the death of my mother sometimes made me feel as if it would have been better for me not to have lived. After many trials, in the summer of 1850 [he would have been 18] I started for California but, stopped in the Indian country until the spring of 1853, but having heard the gospel the previous year [1852] I went into Salt Lake City valley [1853]. I had learned something about the gospel being restored to the earth in the fall of 1862 [1852] from some of the Saints who were on their way to Utah and I had been convinced of its truth and went to Salt Lake City, and soon after went to Cedar City 300 miles from Salt Lake City. [He was probably told of the Welsh

³⁹ This is taken from photocopies of tattered pages written in Llewellyn's own hand, of his life history. Other pages are missing.

people living in that area.] *I arrived there about the 26th of September 1853. I was baptized into the Church about the last of October [1853]. The Saints I found there had been there about a year before I arrived there. They were living at a fort not yet finished, and the Indians were at war with the settlers and we had to stand guard night and day and if we went to the fields to work or after a load of wood we had to be armed and look out for Indians. In the summer of 1856 I went to California and returned to Cedar City, Iron County, Utah in the spring of 1861. While in California I found myself in another Indian war and had some fighting to do. I also learned the Spanish language while in that country. For a time after I returned to Utah I made my home in with E. H. Groves family, the father and mother of my present wife. I had made my home with that family for more than a year before I went to California. In the winter of 1861-62, I went on an exploring trip to the then wild country of Arizona with Brother Jacob Hamblin and five others to look out locations for future settlements for the Latter day Saints. At this time we visited the following tribes of Intians: Sheebets⁴⁰, Cochone [Shoshone] and Moquis and some of _____ [torn page] visited out [or ours] at ____ [torn page] way home.⁴¹*

About 1854 Llewellyn married a woman whose last name was Hadden, a Welsh girl, and they had one son before that marriage was broken in divorce. Her first name has not been found. June Rowley reports that she found an archive record submitted by Ida Gillespie Paystrup, giving the son's name as James Dempsey Harris, born in Cedar City about 1856.⁴² It says that he lived to be about 90 years old.

Llewellyn made a living by hauling freight between Kanarra and Pioche, Nevada, which kept him away from home most of the time. When he returned from one of these trips, he found that his wife had been disloyal to him. He told her she could have the home, and he would take his mules and wagon. Feeling hurt and disillusioned, he started at once for the California gold fields. This was in the year 1856.⁴³ He stayed in California until 1861. Before his marriage, he had made his home with the family of Elisha Groves, and on his return he went back to stay with them.

The history of Llewellyn Harris is extensive and fascinating. It needs to be covered more fully outside of this history.⁴⁴ He spent much time in Kanarra and Fort Harmony. He became very well acquainted with the Groves family and with the Davies family, where he had a common Welsh background.

Llewellyn became very friendly with the Indians, spoke their language, and spent many years in their service.

⁴⁰ This is the same tribe that Evelyn was from when she came to live with Elisha and Lucy when she was a baby, on Thanksgiving Day, 1854.

⁴¹ This was taken from a copy of a hand written history written by Llewellyn.

⁴² *Llewellyn Harris, Child of Destiny*, p. 36.

⁴³ From the history of his daughter, Sibyl.

⁴⁴ For example, see *Llewellyn Harris Child of Destiny*, by June R. Rowley.

On one occasion, Llewellyn happened into an Indian camp where an Indian was severely whipping his squaw. After watching the cruelty for a while, he could stand it no more and gave in to his feelings of sympathy. He hit the Indian over the head, knocking him senseless. A squaw was considered the property of her buck to do with as he pleased. If he wanted to beat her to death, he could do so. The Indians did not appreciate Llewellyn interfering with their business and they turned on him and beat him until he almost died. Elisha H. Groves heard of this and immediately got him and nursed him back to health. This cemented a friendship between them that was never broken.

In the history of Llewellyn Harris, by Eleh T. Shumway Lazenby, she tells the following stories:⁴⁵

From personal knowledge of my father, Joseph Wallace Thompson, and from things his Uncle Llewellyn Harris told to him and his family. . .

My father, Joseph Wallace Thompson, had some favorite people in his life. One of the most loved and respected was his Uncle Llewellyn Harris. He was a favorite of all of Dad's family, and one of Dad's brothers was named William Llewellyn in his honor. Uncle Llewellyn's visits to the family on his way to and from Arizona were among the highlights of Dad's boyhood. Some of the experiences he told were always remembered.

Pioneer life held some rough experiences for the youth, Llewellyn. He was sorely tried and came through the testing refined, an instrument in the hands of the Lord to accomplish much good among the Lamanite people in the latter days. My father said, "Uncle Llewellyn was to the Arizona Indians what Jacob Hamblin was to the Paiutes – a friend and brother. He spent most of his life with them and was never happy for long when away from them."

At the time he settled [in Southern Utah], Llewellyn was new to the ways of Indians. He was soon to learn more about them.

Llewellyn was a pleasant young man, his manner kind and thoughtful, but he had a quick temper and he also had a big black dog he dearly loved. They were constant companions and went everywhere together. This is where the trouble started that nearly cost Llewellyn his life. It almost brought disaster to the Southern Indian Mission too.

Llewellyn's dog didn't like Indians. Dad said, "One of them probably abused him sometime." The dog would bristle up every time he saw an Indian, and they were frequent visitors at Fort Harmony. To avoid trouble, Llewellyn was advised to keep his dog chained up so he wouldn't do any harm.

One day, his regular work completed, Llewellyn was sitting in front of the fort cleaning his gun. At his side lay the big black dog, but Llewellyn had taken the recommended precautions. The chain on the dog was securely fastened to a post.

Suddenly the quiet was broken by a group of young Paiute braves. They came through the gate talking excitedly. The first thing they saw was Llewellyn peacefully at work, dog lying by his side. At sight of the Indians, the dog's hackles rose. He growled ominously.

⁴⁵ FHL # 929.273Sh92.L, Vol. 6, pp. 23-27.

The Indian brave, a young leader named Ananoop whom the pioneers called Joseph, laughed loudly. He picked up a long stick, came over and started poking and teasing Llewellyn's pet.

"Leave the dog alone," Llewellyn said. "He might bite you." Joseph laughed the more. He resumed his teasing, egged on by his friends. He said, "dog bite Injun, Injun kill dog."

Llewellyn answered threateningly, "Injun kill dog, Me kill Injun. Leave the dog alone."

Defiant, Joseph continued his teasing. The dog, hurt at the prodding he received and infuriated at the passes made at him with the stick, growled his rage. All his pent-up hatred was in the sound. He leaped to the end of his chain and was thrown off his feet. Joseph laughed and taunted him from just out of reach. The other Indians roared with amusement, laughing at the fury of the dog and Llewellyn's helplessness to stop them.

Then the thing the pioneers had feared happened. Cocksure of himself, Joseph came too close. Quick as a flash the dog grabbed and bit him. Joseph retaliated instantly. He raised his gun and shot the dog.

Llewellyn stood tall in his anger. He brought the butt of his rifle down on the Indian Joseph's head. The man dropped to the ground and lay still. Yelling angry threats, his companions ran for their encampment.

The news spread fast. The Southern Indian Mission was in trouble. The Indians threatened to massacre all the settlers. Although Joseph was just knocked unconscious and was soon up and about, the Indians demanded that the Saints turn Llewellyn Harris over to them for torture and death.

The pioneers used all their faith to meet the situation. They prayed for wisdom. Jacob Hamblin and the other men of the Mission pleaded, reasoned and talked with the Indians. They reminded them that Joseph was not dead. He was up and around the fort again. Llewellyn had warned Joseph not to tease the dog. They said they [the pioneers] would punish Llewellyn. They would lock him up. Then, if Joseph had no ill effects, he could go free. If he didn't fully recover, they would decide later what additional punishment Llewellyn must have.

"A man for a dog," the Indians jeered. "No, man for man. We would kill a white man for Joseph. We will take an old man and kill him then." Dad said they pointed to Grandfather Groves, "He is old. He will do. Can't work, can't dig ditch. We take him, torture him."

"No!" the settlers answered.

After much argument the Paiutes agreed that Llewellyn should be confined, and he was locked in an old shed or root cellar. I do not know how long he was kept in confinement, but the mission records say that Joseph was well and around the fort again and Llewellyn was still locked up. No one seemed to know why he hadn't been freed or what was going to happen. Dad said it was while he was jailed that he decided to devote his life to the service of the Indians, if he was released.

Dad said the Indians wouldn't agree to let Llewellyn go free without more punishment. He was finally sentenced to endure twenty (one record says 25) lashes with a whip in the public square. The Indians gathered to witness this punishment.

Dad said the man who wielded the lash was an enemy of Llewellyn. He inflicted as severe a flogging as he could. Then this man suggested they put salt in the wounds. Dad told me, "All the people turned away from that man. He never had a friend at the fort from that day on. They all felt

that Llewellyn had suffered everything but death. His wounds finally healed, but he carried great scars the rest of his life.

When Llewellyn's call came from the General Authorities of the Church, he went to preach the gospel to the Lamanite people. He grew to love the Indians and devoted his life to them, never leaving them except to visit his family.

Dad said, "Uncle Llewellyn stopped to see us sometimes on his way home to see his family."⁴⁶ He had a little slate-colored pony he used to ride. He called him Pompey. Pompey was slate gray all over, except for a long black stripe along his back and a black mane and tail. He was a good, gentle little horse. We liked to take care of him for Uncle Llewellyn when he came to see us. One night Uncle Llewellyn told us this story about him and Pompey."

"This story happened in the winter," he said. "Pompey and I were on our way to visit a certain Indian village, and I didn't know how to get to it. I stopped at a town to ask directions. One of the men said, 'You stay on the trail you are following now until you come to where it forks. One branch will take you to the town you are looking for. The other leads to the Zuni village. You watch for these landmarks, so you'll know you're on the right fork.' He told me of certain rock formations I would pass on the way.

I had already visited the Zuni town on my last trip this way. I wanted to call at the other village now, to see how the Indians there were getting along and to teach them the gospel.

Well, Pompey and I started out along the narrow stony path, but we had only gone a short distance when a terrible, blinding fog descended all around us. It was like walking in a wet cloud. I couldn't see as far as Pompey's head in front of us. There was no trace of the trail we had been following. I didn't know but what we might fall over the cliff anytime and be broken into pieces in some rocky gulch below.

The fog showed no signs of lifting. Instead it seemed to grew thicker. Finally I decided we could not go on the way we were. I got off my horse, and carefully feeling my way ahead, kneeled down in the dust by the side of the trail. I prayed to the Lord, telling Him, I'll go where you want me to go if you will only direct me.

I arose from my knees feeling that the Lord had heard my prayer, and that everything was going to be all right. I got on Pompey's back and said, "Now, Pompey, I can't see where we are going, but we'll leave it up to the Lord. He will show you where he wants us to go."

We went on and on in the heavy fog until we came to a town, but it wasn't the one I had planned to visit. It was the village of the Zuni people. They were all sick with the smallpox plague. Chief Lechee invited me to stay at his place. Three of his children were ill with smallpox. One was very serious.

In the night I was awakened by the sound of mourning. The Chief came and told me his daughter was dying. I felt as I had the priesthood, I should administer to her, but was impressed to wait awhile. The child was gasping for breath. Finally all breathing stopped, and I felt the strongest

⁴⁶ This was probably when they lived in Henrieville and Llewellyn lived in Panguitch (or later in Escalante). Henrieville was right on the old Indian trail that went to Arizona.

impression that the Lord now wanted me to perform the ordinance of administration to the sick. I did so, praying fervently that the Lord would bless and heal her.

The little girl began to breath again. She soon fell into a quiet sleep which lasted until morning. After I had prayed for her, I also administered to the two other children who were ill. They all rested peacefully throughout the night. In the morning all three were better.

The rest of the village had heard of the Chief's children. Many came and asked me if I would visit their families, who had smallpox too. They wished me to administer to their sick, as I had done with Chief Lechee's children. They said, 'Captain Lechee's little girl dead. Other children sick, very sick. The Great Spirit hears you. We want you ask Him to make our families well too. You ask. He hear. They get well we know.'

I agreed to call upon all the afflicted persons I could. I visited about 25 families that day. The disease was raging in a very virulent form. The people were easy victims to it, weak because of insufficient food and clothing. They didn't have the sanitary conditions to prevent its spread.

Many people were at the point of death. They had nothing with which to combat the plague, except their witch doctor, who tried every way he knew to drive away the 'evil spirits' from their village.

There were other visitors there in the Zuni town besides me. Some Spaniards were there, also a Navajo from one of the surrounding tribes, and a Sectarian Minister. The minister had an elixir he promoted. He claimed it would cure smallpox. These outsiders immediately became my enemies. They were divided against each other, but all united against me. They went among the Zunis stirring up strife, telling them if they sent for me, their families would die. But if they called for the witch doctor, according to his following, or took the medicine of the minister, according to the other faction, they would all get well with no bad effects. A few of the people believed them.

For the first four days I was at the Zuni town, I was asked to administer to from ten to twenty families a day, who were down with smallpox. Its spread was so rapid, it was impossible for me to contact all who were ill. The morning of the fifth day, a woman came to me and said, 'You come.' I agreed and followed her. She led me to a large building, the largest in the Zuni encampment. Upon entering I found that they had brought their sick into this central structure, so it would be easier for me to visit them and would take less time.

As I entered the building, the stench of the plague hit me in great waves, nauseating and almost overpowering me. I fought the feeling that I would faint. It was almost impossible for me to stand erect. Some of the Indians came up to me. They had an interpreter with them. Through his help they indicated that they wished me to administer to all the sick who were in the room.

I wondered how I would be able to do this. The terrible sight and odor of the disease were still about to overcome me, but I was the only Elder holding the Priesthood who was present. I had promised the Lord I would go where he wanted me to go. It was His work I was engaged in. I silently prayed for help that I might do what was required of me. A feeling of strength and peace came over me.

I prayed for each individual in his turn, anointing him with the oil I always carried with me. Oil consecrated for this use by the authority of the Priesthood of God, the same authority which gave

me the right to perform the ordinance of prayer for the sick. The Lord honored the Priesthood I held. He poured out His healing power upon this humble people through their very great faith in Him.

I soon found that all those who were afflicted were not in this room, because as I finished my prayer for one, he was carried away and another took his place. I had come in the early morning, but it was long after nightfall before the ordinances were completed. When the room stood empty, I waited to see if there were any others in need of care.

The interpreter said, "Do you know how many you have prayed for today?" I replied that I did not. He said, "I have counted them. There were four hundred and six."

I was so weary I could hardly stand, but I humbly thanked God in my heart for His help, without which this could not have been accomplished. I thanked Him too, for His blessings to this humble people, because all the sick I had prayed for were much better.

I was so weak and exhausted it was two days before I could resume my journey. Then Pompey and I started for the Savoia [Savona ?] village I had planned to visit at first. While there I became very ill. It was quite a while before I was well enough to leave the village. From there I went to labor among the Indians of New Mexico.

It was almost four months before I was in the vicinity of the Zuni town again. I was very anxious to call upon them and see how my friends were getting along who had smallpox.

The Indians met me with great joy. They told me that after I had gone, the minister, and some of the people under his influence, said that the ones who were healed under my administration were healed by the power of the Devil. They said that if the Indians would take his medicine, they would get well. A few of them listened to him and took the medicine. Those all died. They were the only ones who had the smallpox who weren't healed.

Those who had tried to destroy the faith in God of the Zuni people had met with swift punishment. The witch doctor, a Zuni friend of his and the Spaniards had all died. The Navajo, becoming frightened, hurriedly left for home. As soon as he got there, his own people killed him for fear he would spread the smallpox among them. The minister was dying of consumption. He was the only one who had opposed the work of the Lord who was not already dead when I made my return visit. He died soon after.

It was good to see my friends had recovered and had no ill effects from the awful illness they had endured. They told me they knew the Lord had made them well because I had prayed for them. I knew the Lord led Pompey and me to this village the night of the fog. He answered my prayer for guidance and sent me where He wanted me to go -- where He had need of me. I love his work. It brings the greatest joy of anything one can do.⁴⁷

⁴⁷ The account of the healing of the Zuni people, ill with smallpox, is given by Llewellyn Harris, see *Faith Like The Ancients*, by N. B. Lundwall, pp. 173-176.

In the *Church News*, dated 13 December 1969, there was an article about Mrs. Maria Martinez who had just visited the Arizona Temple at the age of 114 years.⁴⁸ This was remarkable, but even more so was that she was one of the Zuni children who had been healed by Llewellyn Harris from the smallpox plague. Her story (the original had photos) follows:

During her lifetime the Gettysburg Address was delivered, the Civil War fought, 13 LDS temples built and eight of the nine presidents of the Church have lived.

But at 114, she is still alert and able to recall many interesting things that have taken place among the Zuni Indians during the last century.

She has been mistaken for dead twice in her life. The first time was 91 years ago when a smallpox plague struck her village. "My father wanted to bury me, but my mother said I was not dead," she explained through an interpreter.

Elder Llewellyn Harris was staying in the village in 1878 when the plague broke out. He administered to 406 Indians in one day, according to Elder Harris' journal.

According to Mrs. Martinez she was one of the 403 who recovered following the Elder's administration. She still bears the scars from this dreadful disease.

Mrs. Martinez's posterity numbers in the hundreds, with more than 50 relatives living in Zuni at the present time.

She lives with her great-great granddaughter and enjoys the latest addition to her family, a seventh generation grandchild, five-month-old Justin Wayne Red Elk.

It is interesting to consider that this Mrs. Maria Martinez was one healed by Llewellyn when they thought she was dead. In 1878 Mrs. Martinez would have been about 23 years old. Llewellyn only mentioned administering to one person who was thought to be dead. This would have been another person. This is how Llewellyn described that incident in his own history:

In my long Indian mission which commenced October 1876 [1877 ?] during the winter of 1876-77, I went to visit the Zuni Indians in New Mexico. They had the smallpox among them at the time and I am a living witness to the power of God that was made manifest at that time by which hundreds of the Indians were healed. The first that was administered to was a girl about 13 years old. After her parents and all the Indian doctors had pronounced her dead. She was alive in March 1876 [maybe he means in 1878 on his way back through the Zuni village ?].⁴⁹ I have not seen her since that time. Some people have said to me, brother Harris that was a good thing that you done to heal all them Zunis, but I have always told such that I did not claim any credit for that or for anything of the kind. It was not me that healed them but, I would like for everybody to understand that the Lord healed them and I don't want any credit. I am thankful that I was there at the time and saw and felt the power of God

⁴⁸ Maria's family reports that she lived to be 118 years old. Another family reports a grandmother, Lucita, who was healed of smallpox at the age of five or six in 1878 and who lived to be 104 years old.

⁴⁹ As Llewellyn stated above that, *It was almost four months before I was in the vicinity of the Zuni town again.* That would have been in March, as he said.

which was made manifest at that time, and I am a living witness to it. Some persons have gone so far as to say that they did not believe that anything of that kind ever occurred at the time, but their beliefs counts for nothing when more than a thousand of Zuni Indians who were eye witnesses have testified the truth, and there is hundreds of those that were healed that testify to it.

Mrs. Martinez was certainly a witness to the healing. Llewellyn, as a young child, had narrowly escaped death himself from smallpox. Maybe that gave him an immunity when he was with the Zuni. Several Zuni children were given the name of Llewellyn as a middle name after this incident, to honor him. This smallpox had been started in Zuni by emigrants to the Savoia area who passed through Zuni. A devastating smallpox epidemic had also ravaged Zuni late in 1853, when hundreds of people had died.

The Deseret News printed Llewellyn's official report of the Zuni healing on 1 January 1879:

A Wonderful Manifestation

Hundreds of Indians healed by the Power of God

Several accounts slightly varying in their details, having become current, with regard to the manifestation of God's power in the healing of several hundred Zuni Indians, under the hands of Elder Llewellyn Harris, President Taylor directed Elder Orson Pratt, the Church Historian, to obtain, direct from Elder Harris, the facts in the case. The following is Brother Harris' reply to Elder Pratt's letter of inquiry:

Panguitch, Dec. 15, 1878

Brother Orson Pratt,

Dear Brother. Your favor of November 27 is received, wishing me to give a history of the healing of the Zuni Indians of smallpox by the laying on of hands, which I will do as near as I can remember the circumstances. I started from Panguitch on the 5th of November, 1877, overtook Brother Thayne and company (from Little Cottonwood) at Johnson, and traveled with them as far as Woodruff on the Little Colorado. I parted with the company there and traveled alone to the Zuni village, distance from Woodruff about 100 miles. Arrived at the Zuni village Jan. 20, 1878, found some sick with the smallpox in nearly every house. I put up with a Zuni Indian known as Captain Lochee, who had three children sick with the smallpox. After I had been asleep two or three hours, I was awakened by the cries of the family and some of the neighbors who had come in. I arose and inquired the cause of the crying, and was informed by Captain Lochee that his daughter, a child of about 12 years of age, was dying. I saw she was gasping for breathe. I felt like administering to her then, but the Spirit of the Lord prompted me to wait a little longer. I waited until she had done gasping and she did not appear to breath. The Spirit of the Lord moved upon me very strong to administer to her, which I did; she revived and slept well the remainder of the night. I also administered to the other two who were sick in the same house that night, all was quiet the remainder of the night, and all seemed much better in the morning. The news of this spread through the town, and the next day I was called to visit about twenty-five families, all of whom had one or more sick with the smallpox, they also wished me to

administer to the sick, which I did. I was called upon to visit from ten to twenty families a day for four days after my arrival, and administer to their sick. The power of the Lord was made manifest to such a degree that nearly all I administered to recovered. The disease was spreading so rapidly that I was unable to visit all the houses. One morning about eight o' clock one of the Zuni women came for me to go and visit the sick; she took me to a house which had a large room in it, about twenty by forty feet. When I entered the room I found they had gathered the sick from all parts of the village, till they had completely filled the house. The stench that arose and the horrible sight that met my eyes is beyond description. They had a Spaniard there who understood the Zuni language for an interpreter, who told me they wanted me to administer to all those who were sick in the room. I being the only elder in the village it seemed to be a great task to administer to so many, but I called on the Lord to strengthen me. I commenced, and as fast as I administered to them they were removed, but other sick ones were continually being brought in. It was late in the afternoon before I could perceive that they began to diminish in numbers. When I had administered to the last one, and went out, the sun had set and it was getting dark. The Spaniard who had stayed there all day asked me if I knew how many I had prayed for. I told him that I did not keep count, he said he had and that it was 406. The next morning my arms were so sore that I could hardly move them.

There was a Presbyterian minister in the village, who became jealous of the influence I was gaining with the Indians. He persuaded two Spaniards, one Navajo Indian, one Albino Zuni and one of the Zuni Medicine men to circulate lies and frighten the Zunis, telling them that those who were healed were healed by the power of the devil. I felt weak from the effects of administering so much. And on the second day after administering to the 406 I started for the settlement in Savola Valley. The next day after arriving in Savola I was taken down with a severe fever, which lasted about a week. I stopped with the family of Bro. John Hunt, who treated me very kindly. It was about three weeks before I was able to resume my journey to the Mexican settlements on the Rio Grande. I spent about four months preaching to the Mexican people in New Mexico. When I arrived at Savola on my return, I was informed by the brethren that the minister who opposed me at Zuni had passed there and was nearly dead with the consumption. When I arrived at Zuni I was told by some of the most reliable Zunis that all that I had administered to recovered excepting five or six that the minister gave medicine, and four of five that the Medicine Man had tried to cure by magic. The Medicine Man that opposed me had died during my absence and the Navajo who opposed me, on returning home was killed by his people to keep the smallpox from spreading among them. This is a true statement of the manner in which the power of God was made manifest among the Zunis and also the judgments of God which followed some of those who opposed it. It seemed that I was, by the providence of God cast among them and I felt that I was one of the weakest of my brethren and felt to ask the Lord to strengthen me if it was his will to make his power manifest through me. If the Lord had not strengthened me I could not have borne up under what I passed through at Zuni. If you wish a history of my mission to the Mexicans and will make it known, I will be pleased to furnish it to you. No more at present.

*From your brother in the gospel,
Llewellyn Harris*

Llewellyn's daughter, Sibyl, reported her visit to the Zuni as follows:

In the spring of 1902, I planned a trip which would take me through this Indian village. My father gave me the name of the Chief and also his daughter, and asked me, as a personal favor to him, to stop and see them. I tried to do this, but found that the chief had died, but the daughter was living. They were having their annual Sun Dance, which they have each spring about the time of the equinox. I found her brother and talked with him. He told me his sister was in the dance and could not speak with anyone until the ceremony was over, which would not be until the sun went down. He insisted that I stay and visit all the family, and said that he remembered the time and all about it, and on account of my father, I could stay and eat their food and sleep in their homes, just as long as I would stay with them. Needless to say, I was in a hurry and spent only a few hours in the village.

January of 1866 brought widespread Indian unrest and threatened attack. On 8 January 1866 two men had been killed near Pipe Springs, and on 2 April three people were killed near Short Creek. There was great alarm and an effort was made to prepare for attack at all of the settlements in the surrounding area. A letter was sent by Brigham Young dated 2 May 1866, to those in Washington and Kane Counties with instructions to abandon small settlements and group together in larger bodies.

Sibyl and Llewellyn eventually had six children. With the three Davies children, there was now a family of nine children.

James Llewellyn Harris, their first child, was born 7 October 1866, in Toquerville, Utah and Margaret Leah Harris was born 26 September 1868, in Toquerville.

Sibyl's parents had moved from Kanarra to Toquerville in the fall of 1866. Sibyl probably went to visit her mother when her first two children were born. Elisha Groves died in Toquerville 29 December 1867. Sibyl and Llewellyn were probably living in Kanarra at that time.

The third child of Sibyl and Llewellyn, Lucy Olive Harris, was born on 4 August 1871, in Kanarra. The next two children were also born in Kanarra. Rachel Elizabeth Harris was born on 29 March 1874, and Sarah Matilda Harris was born on 10 August 1876. This Sarah Matilda was named after Sarah Matilda Groves, the sister of Sibyl, who was born in 1846 and died the same year. Their last child, Patience Sibyl Harris, was born in Escalante, Utah on 15 October 1880.

Rachel Elizabeth Harris, a daughter of Patience Sibyl, left a little notebook with some comments related to the family. In that notebook she made the following comment which must have happened after Elisha died in 1867:

Patience Sibyl Groves and Lucy Marie Groves Thompson were returning [probably to Kanarra] by ox team from Toquerville where they had been visiting their mother Lucy and sister Mary Leah; the ride was slow and took a long time. They sang Church hymns to make the trip shorter. The hymns

*saved their lives.*⁵⁰ That was the last page of the little notebook. We will always wonder how the hymns saved their lives.

Llewellyn and his family moved to Panguitch about 1877 and then later to Escalante. They were always pioneering; clearing land, building homes, planting trees, and making the desert blossom to bring forth fruit. It was mostly Sibyl's hard work which took care of the home and children, as Llewellyn spent most of his time doing missionary and Indian scout work. He wrote of the requirements of a good scout:⁵¹

In the early history in Utah when Indian wars were a common occurrence good scouts were wanted. The requirements of a good scout are many. First is an iron constitution; he was to remain in the saddle for weeks at a time and when night overtook him his sole concern, so far as physical comfort was concerned, was for his horse. Hunger and thirst were common to them. They slept on bleak and barren spots, sometimes with not even a blanket over them, sometimes in wet blankets drenched with rain or snow, their horse picketed nearby. In the morning they would be up at dawn to ride fifty or sixty miles over rough, dangerous terrain and perhaps swim an ice filled stream, or ride across the bare desolate desert where the bitter winds blew and dust and sand filled the air. They must be men of untiring energy and of unbending will, one who can fire his fellows with enthusiasm. They must be men who are unafraid and can ride, unarmed, into the Indian camps calling them to peace. These are the qualifications of the Mormon Missionaries and Indian Scouts.

Things that I have experienced naturalists would not observe, but are like an open book to a veteran scout. He knows all the signs, even the footprints of the different tribes. The twined pebbles, the twist of a turned leaf along the trail tells which way the Indians were going and their number of men and women. They tracked Indians for miles over trackless granite ledges where one hundred scientists might scrutinize the rock with their magnifying glasses, yet their unpracticed eyes would probably never discover the trail. In some cases a scout may have to go on foot to spy out an Indian camp at night and in this way they had to move without any noise louder than a shadow and sometimes to crawl on their hands and knees for miles. It was necessary to learn somewhat of the gesture language used among all the tribes of the North and South America; some of the tribes present an excellent code that is almost as effective as the spoken language. It has about three hundred signs and a scout must be somewhat acquainted with these codes.

Mission calls at that time were commonly made from the pulpit at General Conference. One of Llewellyn's mission calls came on 7 October 1877. He was called to go to New Mexico and the Indian Territory, which is now Oklahoma. The family was living in Panguitch at that time. While he was away (probably on that mission) the following incident occurred:⁵²

⁵⁰ Quoted to the author by June R. Rowley. June said the notebook was owned at that time by Lucy Elizabeth Laxton Stock.

⁵¹ *From Grandma With Love*, by June R. Rowley, pp. 98-9.

⁵² This is taken from the history by Sibyl Harris Mendenhall.

One time when the family was living on a ranch, on what was called the East Fork, a few miles out of Panguitch, about 1877, Sibyl was alone with her five little girls. Mary Ann, the oldest girl would have been about 14. Sibyl's mind was occupied with her sick baby in a cradle in one corner of the room [Sarah Matilda Harris was born 10 August 1876]. The older children came in and told her there must be a stampede of cattle coming that way because there was so much dust down the road.

They were not kept long wondering. Within a few moments, thirty Navajo Indians rode up and dismounted. Leaving their ponies standing in the yard, they came into the one room cabin as long as there was standing room. They looked into everything in the house to see what they could find. Soon they found a pan of dough that Sibyl had set to make into loaves. They made motions telling her to cook the dough on top of the stove for them to eat. She did so at once. After they had eaten the last bite, they went out to the corral to see what they could find out there. Finding only the hide of a beef hanging on the fence, they cut it into strips the width for moccasin soles. After dividing it up, they mounted their horses and rode away.

This was one of the raiding bands of Navajos who came so often into southern Utah in the early days, taking what horses and cattle they could. They would then drive them to the Colorado River. Then they would swim them across the river and drive them out in the hills where they could never be found by white men as no white man dared venture to look for them.

The family moved to Escalante, Utah in 1878. The family included the three older Davies children, John, George and Mary Ann, and the five Harris children. Mary Ann would have been about 15 years old. Llewellyn brought with him a herd of cattle, for which the area seemed most suited.

From, *The Escalante Story*, by Nethella Griffin Woolsey, pages 387-388, we find the following:

Throughout Escalante history, relations with the Navajos have generally been friendly. They have always lived across the Colorado River in San Juan County and Arizona. They formerly crossed the river and came into this area much more frequently than they do now. When Escalante men first began bringing in livestock and turning them loose on the desert, they perhaps rightly suspected the Navajos of raiding their herds occasionally. William Cottam was one of the men hired as a guard to watch the trails leading upward from the river.

Peter Shirts and Llewellyn Harris were long-time missionaries and envoys to the Indians and probably influenced them to treat the settlers fairly. It was his Navajo friends who showed Llewellyn Harris the trail up the southeast end of the Kaiparowitz and thus opened the range on the top of the Fifty-Mile Mountain to the white men.

The Navajos are said to have told Harris about a buried "gold Jesus" that led to the perpetuation of a legend of buried treasure somewhere on the mountain and to some fruitless searches for the "gold Jesus."

In the late nineteenth century, more than a dozen Mormon families settled in a spring-fed valley several miles southwest of present-day Show Low, Arizona, and called the place Forest Dale (known today as Forestdale) They lived there for a few years , leaving when it was made clear to them that the

site they inhabited was on the White Mountain Indian Reservation (now the Fort Apache Reservation). According to stake recorder Joseph Fish, the LDS members had completely vacated the valley by 1880, with Bishop Mann moving away permanently at that time.

The Deseret News had a related story, dated 23 April 1879:

The Apaches of Arizona. ---- A letter from Brother Ebenezer Thayne, dated March 10, 1879, Forest Dale, Arizona, gives some interesting items in regard to the Apache Indians and their position toward the work of the Lord. Forest Dale was a settlement of about 25 families, the majority very well contented with their situation and surroundings. A few families were foolishly forsaking the place on account of the moving in of a dozen Apache families, desirous of improving their condition by adopting the agricultural pursuits of their white brethren and sending their children to their schools. The Bishop and the majority, however, were in favor of helping the Indians, and were doing so. Brother Llewellyn Harris, the interpreter, was much interested in the Lamanites, and was heart and soul with those who were assisting them to better their circumstances. On the 7th ult. he and the writer had made a visit to the Apache camp, and were received with much kindness. When Brother Harris spoke to them of the Book of Mormon they were much interested. He also read from the Spanish translation of the same book and an Indian who understood that tongue interpreted it to his brethren. They were delighted to listen and would willingly sit for hours to hear the principles of religion expounded. Their main reason for wishing to educate their children was that they might acquire a further knowledge of the history of their fathers.

Brother Thayne comments severely and justly upon the selfish action of those who oppose the Indians having this privilege, and also pleads in praise of the kindness of the Indian mothers to their children during times of sickness, which showed that they were much better than unthinking people care to admit.

On 8 October 1879, Llewellyn was again called on a mission to Arizona to help keep the peace with the Indians and to help guard the settlements in that state. While on that mission, his companion, Ebenezer Thayne,⁵³ was killed by the Apache Indians on the Sun Charles Reservation. Llewellyn barely escaped them. He rode as fast as he could from the village with the Indians in pursuit.

He came to a large cedar tree with limbs hanging almost to the ground. Dismounting, he led his horse under the tree. In the darkness the overhanging limbs concealed them both, and the Indians continued down the trail searching for him. As soon as he felt sure they had all passed, he led his horse in another direction. When he reached the timber a short distance from the tree, he mounted his horse and rode all night, arriving at a little village called Sunset. That same morning, a telegram had been sent to his wife and family at Escalante, Utah, telling them that he and his companion had both been

⁵³ Ebenezer Thayne is reported to have died on 20 December 1880,

killed by the Indians the night before.⁵⁴ One can only imagine the anguish felt by his wife and family and then the joy when they later learned that he was alive and well.

Patience Sibyl Harris, was born in Escalante on 15 October 1880. The three older Davies children were reaching their maturity by that time. John was 21. He married two years latter and raised his family in Escalante. George was 19 when this last child entered the family, and Mary Ann was 17. Both George and Mary Ann married in 1880. Most of the Davies boys changed their name to Davis within a generation.

Llewellyn was released from his mission in the fall of 1882, and he returned to his family in Escalante. Up to that time he had spent almost 20 years as a missionary and scout among the Indians.

Another family moving to Escalante from Panguitch about the same time, was the James McInelly family. They were an industrious, hard working Irish family with 14 children. James had immigrated to Utah from New Brunswick, Canada. He came across the plains in 1852. His first wife, Jane Dancherty, died while crossing, leaving him a young son, Gilbert, to care for. James then married Angeline Vashti Elmer in Payson, Utah on 17 December 1857. James McInelly was an excellent carpenter and owned the local flour mill in Escalante.

An interesting story is reported as told to Ruby Osborn by George Davis [Davies].⁵⁵ This George Davis, reporting the story, may have been the son of John William Davies, who was born in 1903. The story follows:

Among the numerous family of James McInelly, the miller, was a daughter named Angeline, who was courted by young George Davis [Davies].⁵⁶ There had been a misunderstanding between them, and Angeline had been seeing a rival, Hi Fowler.

One day as George and his brother, Johnny [John William Davies], were grubbing brush within sight of the mill road, George noted a number of wagons headed toward the McInelly mill. Since it was not grinding season, George was curious and asked his brother for an explanation. "If you will grub my share, I'll tell you all about it," Johnny offered. George agreed.

"Well," said Johnny, "Your old sweetheart is going to marry Hi Fowler, and those people are going to the wedding."

George threw his grubbing hoe in the air, jumped on his horse and galloped to the mill. He contrived to get his fair Angeline down by the mill pond where he pleaded, even begged; but she was firm. At last he threatened to jump into the mill race if she refused.

The guests were waiting, the bridegroom fuming and the Bishop ready to perform the ceremony. Then the Bishop, Inez, her parents, and George held a council and finally decided that Angeline should marry George.

But what of Hi Fowler? Well, George went to town, got his sister Mary Ann, who readily agreed to marry Hyrum. So there was a double wedding with the town band serenading.

⁵⁴ Reported by Llewellyn's daughter, Sibyl.

⁵⁵ The Escalante Story, by Nethella Griffin Woolsey, p. 390-91.

⁵⁶ This George Davies was the son of Patience Sibyl and John R. Davies.

How much of this story is fact and how much fiction is not known. It is a fact of record that Hyrum Fowler and Mary Ann Davies were married on 29 April 1880 in Escalante.⁵⁷ They were sealed on 28 October 1880 in the St. George Temple. Records show that George and Inez were married 28 October 1880 in the St. George Temple (some records show the same date, but give Manti Temple as the location, but the Manti Temple was not dedicated until 1888). It is possible that both couples were married on 29 April 1880 in Escalante (both on a spur of the moment decision) and then both were sealed on 28 October 1880 in the St. George Temple.

Hyrum was 35 years old at the time of their wedding, and Mary Ann was 17. He was well known and respected in the town. He was a plasterer and was one of the first settlers to bring cattle to the area (in 1876).

Hyrum Fowler was born 27 March 1845, in LaHarpe, Hancock County, Illinois. LaHarpe is situated about 25 miles northeast of Nauvoo. In the 1860 census, Hyrum was shown as a boy of 14 years and attending school in Ephraim, Sanpete County, Utah. Little is known of his family joining the Church or their trek west. He was in Escalante by 1876.

After marrying Mary Ann, they lived in Escalante. All six of their children were born in Escalante in the same house. All of the children were reported to have had red hair like their father. The children were:

John Hyrum, was born on 6 January 1881.

Sarah Elizabeth, was born on 25 December 1882.

James Alma, was born on 12 September 1884.

George, was born on 17 June 1886.

Mary Margaret, (my grandmother) was born on 17 November 1888.

Samuel, was born on 30 January 1891.

When John William Davies was 23 (1882), he was about to marry Sarah Ann Holt in Escalante. She decided she liked someone else better, then she changed her mind again and wanted John. He would not make up with her. Days later he went after a load of cedar posts. He became tired from cutting posts and sat under a tree to rest. He thought and pondered if he should make up with his girl friend. Being tired, he fell asleep. While he was sleeping, his grandmother, Rachel Davies, who had died on 28 May 1882, came to him in a dream. She told him to marry Sarah Ellen McNelly, the younger sister of his brother's wife, Angeline Melissa McNelly. He didn't know what to think of the impression he received to pursue her for his wife. After pondering the dream for a few weeks, he went to visit Sarah McNelly. They were married within a few months, on 8 November 1882 in the St. George Temple. Sarah was 15 years old.

John William Davies and Sarah Ellen McNelly had 13 children.

George Elisha Davies and Angeline Melissa McNelly had 10 children.

⁵⁷ Vermillion Ward records, F 027.404.

Rachel Elizabeth Harris, a half sister of George, left a little notebook with some comments on the family. In that notebook she said:

George and Angeline had ten children; his wife died giving birth to the last one. George's first child, a daughter Angeline died in 1903 from a tumor in her side. They operated on her in Cedar City and took a tumor weighing 30 pounds. She was only 21 years old and left a husband and young baby [only] 1 ½ years old. George's sons, Thomas and Foster, went hunting. On their way home they stopped at a creek and Thomas went to hand his brother Foster the gun; it went off and instantly killed him [Foster, at he age of 13].⁵⁸

Sibyl received a Patriarchal Blessing in Escalante, on 26 April 1885 from patriarch Jared Porter. I states in part:

I confer upon thee all of thy former blessings and promises and powers and ask God to bless thee with fortitude, with health, with strength, that thou may be able to endure much. Thou hast many trials and thou mayest have many more, but thou must stand fast and immovable and unshaken and thy reward shall be great in the eternal worlds. . . You shall be blest with great wisdom, having power and influence in thine own family and among the daughters of Zion. God will lengthen thy life. . . Be watchful and prayerful and thou shall receive great comfort by night and by day and thou shall be blest with visions, dreams, and the manifestations of the holy spirit that shall soften thy heart and give thee great comfort. Teach thy children the principles of eternal life, teach them to pray and be honest and great shall be thy reward as a mother in Israel.

In the 1880s, Patience Sibyl was raising her family in Escalante. Her three Davies children had married there and were also raising their families. John and George had married McNelly sisters, Sarah Ellen and Angeline. Times were difficult, and every family had to use their ingenuity to support their family. The following story is an example of ingenuity and working together:⁵⁹

Sarah Ellen and Angeline, Johnie and George's wives, were very close sisters and did many things together. They decided to make arrangements with cattle men, who were running cattle on the plateau above their homesteads, to get permission to milk wild cows and make butter and cheese. I'm sure the cattlemen laughed at the idea of these two girls milking wild cows! They had their husbands, Johnie and George, against their will, help build corrals. You know how men are, they always say, "You can't do it. It won't work!" Every evening these determined girls mounted their horses and rounded up some cows and herded them into the enclosure. Then Sarah Ellen roped a cow, snubbed her to the post in the center of the corral, roped the critter's hind leg and tied it to the pole fence behind and milked the frightened animal. First one cow then another was stripped of their milk until they had enough milk to make a cheese. Then the cows were turned out and the girls made their cheese, and butter. It so happened there was a spring of fresh water and an old shack close to the corral. The girls built a fence to keep the cattle away from the spring, tied a rope around some of the logs on the shack and dragged it over the stream of water and fixed a shelf to put their cheese. Every

⁵⁸ Quoted to the author by June R. Rowley

⁵⁹ *From Grandma With Love*, by June R. Rowley, p. 125.

day they wiped the cheese with vinegar and turned it so it wouldn't mold. They had rigged up quite a set up, which no one could help but admire.

Llewellyn continued to spend most of his time in missionary work among the Indians. In the fall of 1889, he left for another mission to the Indians in Arizona. A letter from him about his work was read to the Escalante Sunday School on 25 April 1880 [1890?].⁶⁰ Unfortunately, the content of the letter was not reported.

After that mission, Llewellyn stayed in Escalante with his family for a few years. Utah and Arizona were getting settled to such an extent that Indian missionaries and scouts were not needed as often. Almost all of his missionary work had been shared with his small, smoke-gray pony he called Pompey. The horse was finally too old for these trips and died in the desert some place between the Colorado River and Escalante. Llewellyn said that this had been the most faithful animal he had ever known. He was trained so that all his master needed to do was lean forward and say in a short, sharp tone, "Indians, Pompey, Indians," and he would run with every ounce of strength that was in him. Llewellyn wrote this of Pompey:

I visited many Indian tribes in Arizona, New Mexico, Old Mexico, Texas, Colorado and Utah and on this long mission I had a faithful horse named Pompey. He carried me out of danger many times and doubtless saved my life more than once. He traveled with me on my different journeys about 30,800 miles. He was with me when I acted as an Indian Missionary, as an explorer, a scout, and a pioneer and while guarding the settlements of the Saints against the Indians. He was always faithful and true to me. He died near the Colorado River, 60 miles southeast of Escalante, in the winter of 1894 at the age of 26 years.

In November 1895, he again started on a mission to work with President [Anthony W.] Ivins in Old Mexico. The family was mostly grown and married, and the next to youngest daughter, Sarah Matilda Harris, had recently passed away (on 15 October 1895) at the age of 19. Sibyl and their two unmarried daughters, Rachel and Patience Sibyl, went with him.⁶¹

Traveling by covered wagon, they went first to Mesa, Arizona. Sibyl's oldest son, John William Davies, accompanied them that far. They stayed in Mesa that winter. Leaving Mesa, they reached the border of Old Mexico in March 1896. Circumstances over which they had no control prevented them from going on into Mexico, and they returned to Mesa. It seems that some people had been at the border a few days before and had caused trouble at the custom house. Therefore Llewellyn was required by the Mexican duty officials to pay a very high duty before they would allow his wagon to cross into Mexico. He was unable to pay, so they returned to Mesa, where they stayed with Sarah Thompson Phelps, the half sister of Sibyl's mother, Lucy. Llewellyn planned to return to Mexico, but his wife's ill health prevented it.

⁶⁰ *The Escalante Story*, by Nethella Griffin Woolsey, p. 265

⁶¹ This information is taken from a history by the youngest daughter, Sibyl Harris Mendenhall, who was one of the two girls who went on this journey.

Sibyl's health became so bad that it was necessary to take her up into the mountains. The heat was almost unbearable crossing the deserts in August. Leaving Mesa in 1897, they suffered for water and with the heat, but finally reached their destination, a little town called Linden, Arizona where they apparently lived for a few years. Sibyl soon regained her health in the cool mountain air.

The only source of water for culinary purposes was a well in the center of the town. They carried all their water in buckets to their home. When the well went dry they hauled water in barrels from Show-Low Creek, six miles away. While they were in Linden, Rachel met Israel Pickern Laxton. They were married on 30 April 1899 at Show Low, about five miles from Linden.

Being dissatisfied with that condition, they moved to Shumway, Arizona in 1900, about twenty miles away, where they could at least get plenty of water. Shumway, Arizona was named for Charles Shumway, who had been converted by Sibyl's father, Elisha H. Groves. Llewellyn built an attractive little adobe home and they were very comfortable. The town had built a new school which also served as a church and community center. Sibyl worked there as a part-time teacher. Their daughter, Patience Sibyl, married William Allen Frost in Shumway, on 24 October 1901.

Their daughter, Lucy Olive Harris, had married George Edward Bradfield in Milford, Utah on 4 July 1894. She left him and went to Shumway to live with her parents with her two little girls, Alice, age three, and Lillie, age five. They lived with Sibyl and Llewellyn from 1901 until 1905 when Lucy married James Hansen on 2 May 1905. They moved to Lakeside, Arizona, about five miles south of Show Low. About a year later they moved to Fruitland, New Mexico. It was while living there that Llewellyn asked her to stop at Zuni, New Mexico and visit the people he had known there in 1878. As related above, she stopped, but did not see the Chief or his daughter. Llewellyn expressed his desire to visit the Zuni Village, but rheumatism severely plagued him, and he was not able to make the trip.

In the fall of 1906, Sibyl's son, James Llewellyn Harris, brought his three little girls, Alta, Effie Elinda, and Olive Mae, for her to raise – at least for a little while. They were ages nine, eight, and five. James had rescued them from his wife who had run off with another man.

Their mother [Effie Jane Young] had become interested in another fellow and leaving Jimmy in Orangeville, Utah, had skipped out with the children. Jimmy followed them, losing their trail, then finding it again. This search had continued for about a year before he located the girls in a grocery store where they had come to purchase some milk. There was another child, a boy named James LeRoy, who was only a year old. Jimmy said that he felt the baby would be better with his mother. Effie Jane Young (Harris), the children's mother, and the man she was with had hid in caves and most any place trying to evade Jimmy, but he wanted his girls back and persisted. Jimmy wanted to leave the children with Llewellyn and Sibyl until he could make a home for them. . . They went to school in Shumway.⁶²

⁶² From *Grandma With Love*, by June R. Rowley, p. 131.

Llewellyn Harris died in Shumway, on 18 December 1906⁶³ at the age of 74. He was laid to rest in the Cemetery at Taylor, Arizona, on 20 December 1906. He had written the following letter to his children and grandchildren, expressing his beliefs:

Dear Children and Grandchildren,

See to the work for your dead. Many of our ancestors fought for the freedom which we now enjoy in this great republic. They have also been in the forefront colonizing this country. It is certain that members of our family were with William Penn in Pennsylvania and with Roger Williams in Rhode Island. Then who of ours is there that cannot be moved by the pride for our ancestors and of country and pride of race are inaccessible to those great sentiments which stir men to great deeds? Men may acquire gold but they cannot take it to the grave. It may be squandered by descendants, it may do harm. But personal service to Church and state as path finders and missionaries has a firmer foundation. For the glorious traditions of our ancestors who have fought and many of them have died for the freedom that we now enjoy. The glorious traditions of your ancestors have survived the grave, and can neither be squandered nor lost. Yes, and if I read history aright, our glorious traditions will never be allowed to fade, but will be perpetuated through all coming ages. And our ancestors who fought and died for civil and religious freedom will live in history.

--- Llewellyn Harris, Oct. 15, 1903

Sibyl was now a widow again at the age of 65. This time she again had the responsibility for three children, as she still had the three girls of her son James. She was a good mother to them until they were grown. James had been allotted a homestead at what is now the town of Talmage, Duchesne County, Utah when the Uintah Basin was thrown open for settlement.

In the fall of 1910, James came to Shumway, Arizona with a heavy buggy. He told his mother that he had come for her and his girls! He was going to take them to Talmage, Utah. He explained to Sibyl that he wanted the girls and needed her to continue taking care of them. Sibyl refused to go. She loved her home and her neighborhood, and she had daughters and grandchildren nearby. She was too old to start homesteading again.

As she was packing things for the girls, James came in from town with an announcement.⁶⁴ He had sold her house, property, animals and everything else on the property. She could only take a few personal things in the buggy.⁶⁵ This seems cruel, but apparently he would do anything to get his way.

There was a trunk containing the writings and genealogy work of Llewellyn which she wanted to take, but James said that there was not enough room. James said he would come get it later; but he never did. Sibyl took only a few of Llewellyn's papers and the diary of her first husband, John R. Davies. The trunk was left in the care of her daughter, Lucy Olive, with instructions to see that it was preserved. After Lucy Olive died, her second husband, perhaps unaware of the value of these papers to

⁶³ Taken from an obituary in the Deseret News in January 1907.

⁶⁴ *From Grandma With Love*, by June R. Rowley, p. 133.

⁶⁵ Sibyl later told her granddaughter, Rachel Davies Rust that when Jimmy sold her place she wished she were dead as she did not want to start over.

the children, apparently disposed of them somehow. Years later the family recognized the trunk that had held them, in a garage sale.⁶⁶

Rachel Elizabeth Harris, a half sister of Mary Ann Davies, left a little notebook with some comments on the family. In that notebook she said:

*Lucy [Lucy Olive Harris] married George Bradfield at Milford, Utah July 4 [no year]. He was mean and non-providing, so they separated. After her divorce she married James Hansen at Shumway Arizona. She took her two daughters, the youngest about three and lived with Llewellyn and Sibyl until she married James Hansen in 1905 [2 May]. She then lived in Lakeside until her health failed and she moved in with her daughter, Alice, until she died in about 1950 [16 December 1957]. The other daughter, Lillie May, married George Gilispie and they had three girls, Georganna Gilispie Miles, Ida Gilispie Ward and Betty Gilispie Marshall. Lillie died in St. George, Utah. Daughter Ida was in Cedar City.*⁶⁷

Leaving Shumway, Sibyl went to Ioka, Utah, where they stayed with the family of her son John William Davies. He had rented a little one room rock building until he could build a home on his homestead. It was very crowded for so many people. The boys all slept out in the wagon boxes. There was no employment and they almost starved. John's daughter, Rachel, got a job for 25 cents and day doing housework.

In the spring, 1911, Sibyl moved with James and the three girls to Winn, later named Talmage. They dug in under some ledges along a little hollow, strung some tarps up to break the wind and settled into a routine. The cattle had to be driven to water each day which was about two miles each way. Culinary water was hauled in a barrel on a slip, which was like a sleigh with logs for runners and pulled by a horse. They finally got a house built. At this advanced age, she again helped to pioneer and build a home.⁶⁸ She went through some hard pioneering experiences; however, she never complained.

At one time, George Davies sent his mother, Sibyl, a ticket to go from Talmage to Escalante for a visit. He also got a ticket for her daughter, Margaret Leah Harris, to travel with her back to Talmage to make sure that she got back home. They went to Helper (or Colton), Utah by train and then by stage coach the rest of the way.

Patience Sibyl Groves Davies Harris continued to live in Talmage with her son James Harris. As her health began to fail, her daughter-in-law, Sarah Ellen Davies (wife of John William Davies), had an extra room built on her own home, making sure it had a fireplace for Patience. Sarah tenderly cared for Patience Sibyl until she died on 21 January 1923, aged 81 years and five months. She was buried at Talmage, Utah.⁶⁹

⁶⁶ As stated to the author by June R. Rowley.

⁶⁷ From June R. Rowley.

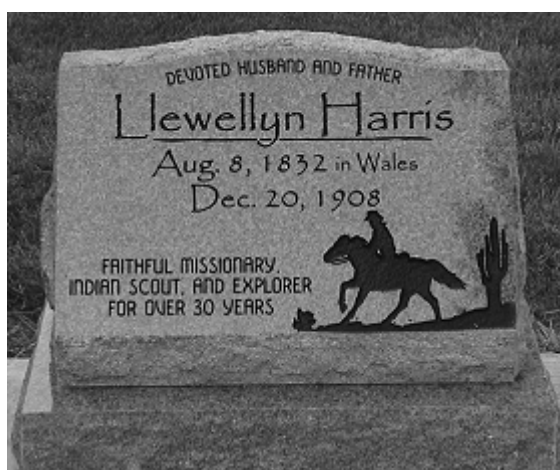
⁶⁸ From *Grandma with Love*, by June R. Rowley, p. 133-134

⁶⁹ *Llewellyn Harris, Child of Destiny*, by June Rowley, p. 99.

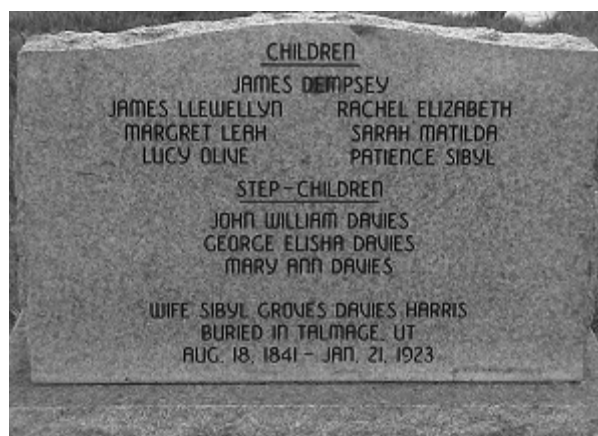
At the same time Sarah Ellen began taking care of the newborn baby, Ruth, daughter of William and Adelaide Thompson, when Adelaide died the day that Ruth was born, on 24 February 1921. Sarah Ellen took care of Ruth until Sarah died on 29 December 1927, at the age of 60. So Sarah was taking care of a new baby in addition to her mother-in-law.



"In memory of John R. Davies died Oct. 1862 aged 35 years"



Correct death date is Dec. 18, 1906



THIS IS A PERMANENT RECORD
Every item of information should be carefully supplied. AGE should be stated EXACTLY. PHYSICIANS should state CAUSE OF DEATH in plain terms, so that it may be properly classified. Exact statement of OCCUPATION is very important. See instructions on back of certificate.

1 PLACE OF DEATH
County Luchesse
Precinct Talmage
or Talmage
Village Talmage
or
City (No. _____ St. _____ Ward _____)

STATE BOARD OF HEALTH FILE NO. 6
STATE OF UTAH—DEATH CERTIFICATE

2 FULL NAME Patience Sibyl Harries
(a) Residence. No. _____ St. _____ Ward _____
(Usual place of abode)
(If non-resident give city or town and State.)
Length of residence in city or town where death occurred 12 yrs. 20 mo. 20 da. How long in U. S., if of foreign birth? yrs. mos. da.

PERSONAL AND STATISTICAL PARTICULARS
1 SEX Female 4 COLOR OR RACE White 5 SINGLE, MARRIED, WIDOWED, OR DIVORCED (If wife the word)
Widowed
6a IF MARRIED, WIDOWED, OR DIVORCED
HUSBAND OF Llewellyn Harries
(OR) WIFE OF
7 DATE OF BIRTH Aug. 15, 1843
(Month) (Day) (Year)
8 AGE 79 yrs. 5 mos. 3 da. or less than 1 day, 1 hr., 1 min., 1 sec.
9 OCCUPATION OF DECEASED
(a) Trade, profession or particular kind of work. House wife
(b) General nature of industry, business, or establishment in which employed (or employer)
(c) Name of Employer Nauvoo Mill
10 BIRTHPLACE (City or town) Nauvoo, Ill.
(State or country)
11 NAME OF FATHER Elisha H. Groves
12 BIRTHPLACE OF FATHER (State or country) unknown
13 MAIDEN NAME OF MOTHER Lucy Sessions
14 BIRTHPLACE OF MOTHER (State or country) unknown
15 (Informant) Ellen Davies
(Address) Talmage, Utah
16 Filled Jan 26, 1923 by Nancy M. Jensen Registrar
REGISTERED NUMBER 1 NO. OF BURIAL PERMIT 1

MEDICAL CERTIFICATE OF DEATH
17 DATE OF DEATH January 21, 1923
(Month) (Day) (Year)
18 I HEREBY CERTIFY That I attended deceased from Dec. 2, 1922, to January 21, 1923
that I last saw her alive on January 20, 1923
and that death occurred, on the date stated above, at 10:10 a.m.
The CAUSE OF DEATH* was as follows:
To our knowledge she died with old age.
she was single at the time.
Physician in attendance (Duration) yrs. mos. da.
Contributory Old age and dropsy (recurrent) (Duration) yrs. mos. da.
19 Where was disease contracted Talmage
if not at place of death?
Did an operation precede death? no. Date of _____
Was there an autopsy? no
What test confirmed diagnosis? no
(Signed) Nancy M. Jensen Registrar
Jan 26, 1923 (Address) Talmage
* State the DISEASE CAUSING DEATH, or, in deaths from VIOLENCE, state (1) MEANS AND NATURE OF INJURY; and (2) whether ACCIDENTAL, SUICIDAL OR HOMICIDAL. (See reverse side for additional space.)

19 PLACE OF BURIAL, CREMATION, OR REMOVAL Talmage DATE OF BURIAL Jan 20, 1923
20 UNDERTAKER Ellen Davies ADDRESS Talmage

READ CAREFULLY INSTRUCTIONS ON BACK OF CERTIFICATE

Death certificate of Patience Sibyl Groves was provided by Laina Roundy.

APPENDIX A

The Diary of John Rees Davies

As told to the author by June Rust Rowley, April 2007

June was told the following story by her mother, Rachel Evaline Davies Rust (1891 - 1983). Rachel was the daughter of John William Davies who was the oldest son of John Rees Davies and Patience Sibyl Groves.

Patience Sibyl was a widow when she left Shumway, Arizona in 1911 to join her son James Harris in Talmage, Utah as he wanted her help in raising his three little girls, Altha, Effie Elinda (Lindy) and Olive Mae.

About 1914, Rachel [Rachel Lucetta Laxton], who lived in Talmage, visited her grandmother, Patience Sibyl. Sibyl let her read the diary of her first husband, John Rees Davies. Years later, Rachel did not remember what it said, but remembered very clearly that his handwriting was beautiful. Patience Sibyl died in 1923. Shortly after Sibyl died, Rachel tried to locate the diary. She went to see Mae, the daughter of James Harris, who still lived in Talmage in the same house. Rachel asked about the diary, thinking that she might know where it was. Rachel was very disappointed when Mae said that she had not seen it.

A few years later Rachel was walking down a little draw close to the old house of James Harris where they used to dump their garbage. She found some papers that had been dumped with garbage which she recognized as being written by the same hand which was the journal of John Rees Davies. The pages were moldy and unreadable at that time. She was not sure if they were the journal pages but feared that they were. Rachel was sick at heart and assumed that the original diary had been destroyed.

We have learned from this story that John Rees Davies did keep a diary which would be a treasure today if it could be found. We are still holding out hope that it will turn up at some future time.

APPENDIX B

The following letter was given to the author in 2007 by Marilyn Jackson of Escalante, Utah. It was from Lucy Cottam Twitchell to her sister, Evelyn Cottam Riddle, who sent it on to Marilyn's grandmother, Ruth Cottam Wilcock. Marilyn had rescued the letter from the trash as a young girl, when her grandmother died. It gives a wonderful insight into the family.

Escalante June [23rd] 1951

Dear Sister Evelyn,

I've been so unhappy lately, seems I can't make myself accomplish anything. Since Leland Kendal & wife came down here to attend Benard's graduation day Exercises am _____. I know this test was coming to me & that must take my medicine. Of course the boy thought it would be so fine to get steady work like his Father promised him so Sunday morning they took him to Delta to get \$9.00 per day working with Dad. I never got a line from him for 3 weeks. Almost run my legs off tramping to Post office, so anxious to hear from him, then a card came saying had not earned one thing. Had no job & none in sight.

Dad could not operate his holdings, because man called for higher wages & it would leave nothing for himself and his boys. So the mine closed down & they were high and dry for work. On the 15th a letter came saying had worked for 2 days in a hayfield for eight \$ per day, & would be glad if it last all summer.

Told me "don't worry about me Grandmother." I've gone to church each Sunday & Sunday School, attended Round table discussions also to mutual. Said every one of his relatives treat him swell. I sure did wish was near you so could find some one who I thought would care.

Poor old George Davis [George Elisha Davies born on 24 June 1861, died on 12 June 1951, son of Patience Sibyl Groves Davies Harris] died in Junction, was buried here Sat. He was 92 years old.

Patience [Sibyl] Harris [15 October 1880 - 3 January 1956], now named Mendenhall & her husband, also Ella, [Sarah Ellen McNelly] Johnny Davis' wife was here [apparently for the funeral], said he [John William Davies] died age 97 years [2 June 1951]. I met them at Grants Store. They just threw their arms around me, was glad to find someone who remembered Sybil [Groves] Harris [the mother of Patience Sibyl Harris who died 21 June 1923].

Patience seemed quite a nice smart appearing woman. Was well dressed, quite modern, lives in S L City. Said [her mother] Sybil [Groves] Harris was a very good faithful woman. The goiter (?) that disfigured her was cured through her great faith, working in the temple & through the power of the priesthood it just shrunk up & disappeared. No operation.

I would be in fair health if just had two good well feet to carry me.

From Lucy

I started this one week ago. This is June 23rd. Hope don't give you the blues. Please write. I don't get many letters lately & it serves one right because I am already in debt to my friends in correspondence.

Sources Of Information

1. Family records
2. *History of John William Davies and Sarah Ellen McInelly*, by Mike Davies.
3. Family information provided by June R. Rowley.
4. The death Certificate was provided by Laina Roundy.
5. Much information on the life of Patience Sibyl Groves has been preserved in an enjoyable form in the book, *From Grandma with Love*, by June R. Rowley.
6. A history of Llewellyn Harris, *Llewellyn Harris, Child of Destiny*, by June R. Rowley.
7. *Mormon Immigration Index*, Family Search, Family History Resource File.
8. *Mormon Pioneer Overland Travel*, 1847 - 1868.
9. Ronald D. Dennis, *The Call of Zion*.
10. *Harmony, Fort Harmony, New Harmony and Surrounding Area*, by Sheldon Grant, 1991.
11. Sibyl Harris Mendenhall (daughter of Patience Sibyl Groves), *Family History – The Groves Family*.
12. Patience Sibyl Harris Frost, *Biographical Sketch of Llewellyn Harris*.
13. Notebook of Llewellyn Harris.
14. *Saints on the Seas*, by Conway Sonne.
15. *A trial Furnace, Southern Utah's Iron Mission*, by Shirts and Shirts, BYU Press, 2001.
16. Family histories by Eleh T. Shumway Lazenby, FHL # 929.273Sh92.L, Vol. 1 - 6, pp. 23-27.
17. *Sibyl Patience Groves*, by Glenda J. Pierce Smith, great granddaughter.
18. Various family records and photos provided by Lori Harper.
19. *History of Margaret Leah Harris Alvey*, by her daughter, Alice Pierce.
20. *Grandpa's Long Journey* (John William Davies), by June R. Rowley.
21. *Juvenile Instructor*, Vol. 14:160.

**HISTORY
OF**

ADAM HURD
(About 1611 — about 1672)

And Adam's son
JOHN HURD
(Before 1633 — about 1690)

and John's wife
Anne Tuttle
(20 January 1632/3 - 9 August 1683)

And John's son
BENJAMIN HURD, Sgt.
(G G Grandfather of Elisha Hurd Groves)
(16 February 1666/7 - 21 May 1754)

and Benjamin's wife,
SARAH KIMBERLY
(1 August 1672 - 20 August 1749)

And
the grandfather of Sarah Kimberly,
THOMAS KIMBERLY
(24 June 1604 - about January 1672)

By
Murland Packer

NOTE

The Old Style (O.S.) calendar was in use at the time of the birth of Benjamin Hurd. The year began on 25 March and ended on 24 March of the succeeding year. March was the first month, December was the tenth month, February was the twelfth month, and so on. Because some parts of Europe, not England, had adopted the Gregorian calendar, still in use today, the New England colonists increasingly used a double year dating system between 1 January and 24 March. Though this practice adequately defines the year, it does not take into consideration the fact that the Julian calendar (Old Style) was ten days behind the Gregorian calendar during the 1600s (until 1 March 1699/1700 Old Style (O.S.), when it became necessary to add eleven days). Thus, to translate early dates to the new calendar, it is necessary to add ten days. For example, Benjamin Hurd was born on 16 February 1666 (O.S.) which is 26 February 1667 (N.S.). It could also be recorded as 16 February 1666/67.

Some of this information about the brothers, Adam and John Hurd, was taken from *A History and Genealogy of the Family of Hurd*, by Dena D. Hurd, New York, 1910.¹ The first man of record named “Hurd” who came to America was William Hurd, who came in the ship Ann which landed at Plymouth in 1623. Research has failed to reveal much about this early emigrant, or to tie him into this family.

The English branch of “Hurd” has its origin in Somersetshire, where the family is of great antiquity, having been known there before the Crusades.

John Hurd (1586) was born in Somersetshire, England, about 1586. With his two sons, Adam (1611) and John (1613), he migrated to the colonies of New England before 1640 and settled in Windsor, Connecticut.

¹ I now find that Thaddeus B. Hurd in *The American Genealogist*, Vol. 50, No. 1, January 1974, refutes much of the early history by Dena D. Hurd. He states that the father of the brothers, Adam and John Hurd, is unknown and did not come to New England. He states that, “Mrs. Hurd’s 1910 book is very incomplete and unreliable.” The early records of Stratford, Connecticut are missing. It seems that most of the history given here is accepted with the exception of the father of Adam and John. If the father, John Hurd, did not come to New England, then the early records of John Hurd in America, probably refer to John Hurd, the brother of Adam. So, at this point, I am going to leave it like it is and advise the reader to take it “with a grain of salt” until more research is completed. In those early records, with several men having the name John Hurd, it is especially difficult to sort it out.

The first records of Windsor, Connecticut, were lost in one of the earliest conflicts with the Indians, but the name of “John Hurd” appears among the first recorded land grants. A close comparison of the oldest records of the towns of Windsor, Stratford and Woodbury, Connecticut, including old wills, diaries and letters, proves beyond doubt that Adam (1611) and John (1613) were born in England, and came with their father to Windsor. The records do not mention the wife of John (1586), and it is to be presumed that she either died before the father came to New England, or soon after.

John (1586) was a man of education and influence in his community, and was a surveyor. His name appears in many places in early histories of Connecticut in relation to the surveying or platting of land grants. In the year 1640, the town of Windsor has the record: “John Hurd sold his land to Thomas Marshfield in 1640, and removed to Stratford.”

Historians of the towns of Windsor, Stratford and Woodbury have disagreed as to whether John (1586) of Windsor was the father of Adam Hurd, whose name appears on the early records of Stratford, Connecticut. Close research proves that John of Windsor had two sons, Adam and John, who were born in England; Adam, the older one, was of legal age and owned town lots among the first grants in Stratford. And while the name of John (1613) does not appear until a little later as a land owner, he was near the age of his older brother Adam, for both had married and each had a son, “John” who was married in Stratford on the same day, 10 December 1662. Of these two cousins, John (1633) son of Adam and John son of John (1613), the former removed to Woodbury as one of the first settlers there and the latter remained at Stratford and “became Senior by the death of his father.”² The favored name, “John,” continues in the family and makes it difficult to distinguish between them.

Soon after John Hurd (1586) arrived in Stratford with his two sons, he and William Judson were appointed by the General Court, to solicit money for the “maynetenance of scollars” at Cambridge. This was in the year 1644, only two years after the first class graduated from Harvard and six years before Harvard University was incorporated. In 1649, he was chosen Deputy to the General Court on a committee “to view land desired by the town of Fairfield for enlargement of their territory, and in May 1650, the report being favorable, their bounds were extended to the Sagatauk River.”³

John Hurd and his two sons, Adam and John, were among the first settlers of Stratford, Fairfield County, Connecticut.

The early settlers were able to live in moderate peace with the Indians, but were compelled to have their towns fortified. The citizens built a barricade around a small lot where the church was located, and this fortification was know as “every man’s fence.” Each man was the owner of the part which he built, and as proof of the physical strength and the energy of these early ancestors, the records show that John and Adam Hurd owned the greater part of “every man’s fence.”

John (1613), brother of Adam, was the owner and builder of the first mill to grind corn in the state of Connecticut, at Stratford, when he and Thomas Sherwood built a mill in 1654. It was from this first mill that John (1633) learned many of his first ideas when, as a boy, he watched his Uncle John grind the small amount of a bushel of grain a day in this wonderful new machine that was located on the “Mill Green.” This knowledge enabled him soon after to build a most wonderful mill in

² *History of Stratford* by Orcutt

³ *History of Stratford* by Orcutt

Woodbury. The memory of those resourceful minds still lives in the beautiful grassy slope known for centuries as “The Old Mill Green.”

ADAM HURD (1611)⁴

The name of Adam Hurd, brother of John Hurd, first appears in Stratford records in the 1649-50 list of fencing around the Old Field. Orcutt states (p. 1225) that he came with his brother John Hurd of Stratford, among or with the first settlers, in 1739. He also notes (p. 111) that Adam had two house lots and other lands, but his name is not as prominent as his supposed brother, John.

Adam may have been a miller like his son John and his brother John, but there is no such record. His two home lots were on the west side of Main Street, in the block north of John’s and were separated by one lot.

He was a member of First Church of Stratford, 14 May 1699, when he signed a petition to the General Court. The incomplete church records do not show when he joined, nor do they note any wife. Adam’s wife probably came to Stratford with him since full home lots were seldom assigned to unmarried men, but her identity is probably completely unknown, even her first name. She certainly was not John Bartram’s daughter, Hannah, as has been claimed.

None of Adam Hurd’s lands were recorded until 3 March 1668-9 when part were entered in a group on one page. The Southerly home lot and seven other parcels of land are here given “by ye sd Addam Hurd unto his son John Hurd.” Next, two parcels of meadow land at Wood End are recorded to Adam, which “after ye dicease of ye sd Adam Hurd are to be ye property right of his son John Hurd.” Then the northerly home lot is recorded to Adam only. No mention is made of any wife of Adam. There is no death record for Adam Hurd, no gravestone, no probate of his estate. Nothing indicates whether he was younger or older than his brother, John. From land records it appears that Adam died between 1671 and 1673.

JOHN HURD (1633)

John Hurd, son of Adam Hurd, was born before 1633 and is referred to here as John (1633). He was one of a little band of ambitious men who had seen the advantages of a location on the picturesque stream of Shepaug, and secured a grant from the Indians for a tract of land lying along this stream for several miles. The land was granted to “Lieutenant Joseph Judson, Ensign John Wiatt, John Sherman, John Hurd and John Mitchell, in behalf of the town.”⁵

The consideration of a flowing stream of pure water was of the greatest importance in those days. The only vehicles of transportation were a very few horses and crude heavy sledges, upon which burdens were dragged from place to place by oxen. The streams of water furnished a means of transportation and power.

The first little settlement at Woodbury was not to remain in peace. The Indians became uneasy with the white men encroaching upon their hunting grounds.

Massasoit, the chief of the Wampanoags, was a steadfast friend to the white man. He was disposed to sell land to the early settlers and would have adhered to the pact made when the early

⁴ From *The American Genealogist*, Vol. 50, No. 1, Jan. 1974, pp. 4-6.

⁵ *Ancient Woodbury* by Cothorn

settlers came to their lands. But eventually his son, Metacomet, or “King Philip” became suspicious of the white man and began devastations and massacres which for long months filled the Colonists with terror. Men, women and children were captured, some never rescued, and the colonists were stirred to action.

By banding together they drove King Philip from place to place until finally, seeking refuge in a swamp near Mount Hope, the Indian warrior was killed by another Indian.

In 1685, another purchase was made of the same land, and some of the former settlers returned to the lots which were appointed them before. This purchase comprised about two-thirds of the present town of Roxbury. This was signed by nine witnesses, and among them were four of the Hurd names, Ebenezer, John, Jonathan, and Joseph. The whole number of residents was about 400.

They were 25 miles from Stratford, and found themselves dependant upon their own resources for the necessities of life. They grew corn, but had to use a pestle and mortar to grind it. This required a great deal of time.

John Hurd (1633) went to Stratford and secured two millstones, 24 inches in diameter, and six inches thick. He carried these through the forests on horseback. With the assistance of the men of the town, he built the first mill to grind corn. When completed it could grind a bushel and a half a day. Great was the rejoicing of the townsmen when they could take their corn to the mill, each in his regular turn, and setting the mill in motion, go to his field or shop and return at night with a great sack full of coarsely ground corn. The larger particles were browned for “coffee” and the meal was used for bread and cakes.

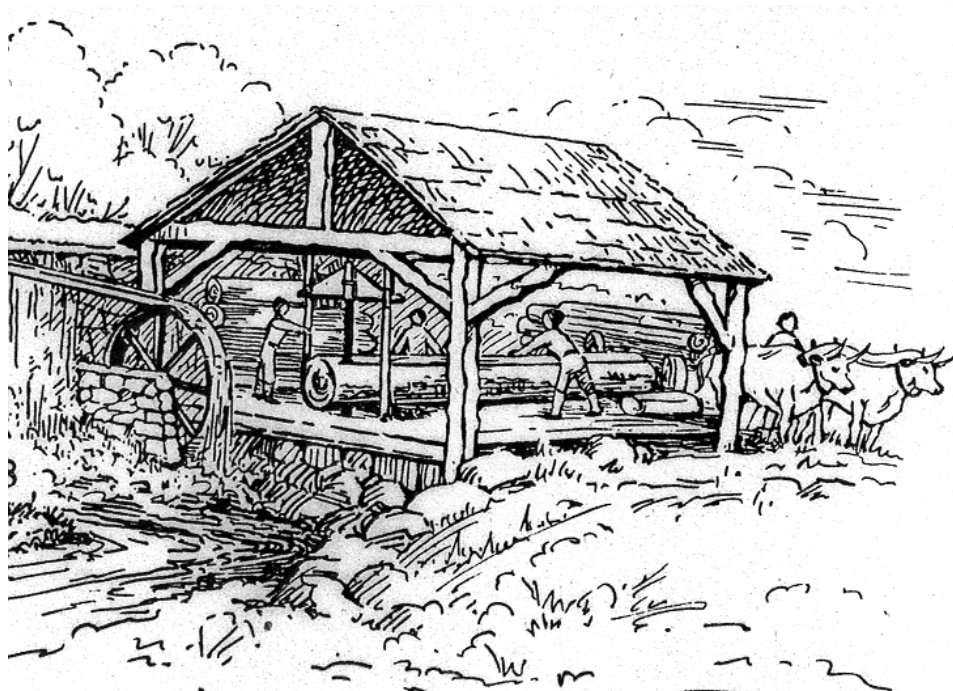
These old stones have been preserved. One is at the foot of a monument in the center of the town of Woodbury, and the other has found a place in the Capitol building of Hartford, Connecticut.

By 1681, the inhabitants had become so numerous that the old mill was not of sufficient capacity, so at a town meeting held for the purpose, John Hurd proposed the construction of a new mill. He was granted “a tract of land on the west side of the river and other accommodations,” which later constituted the assistance of the townsmen in time of need, and he in turn was to build a corn mill of “sufficient capacity” to do all the grinding required of him by the townspeople.

The spring floods were a menace to John Hurd’s mill, and at times it was most discouraging when they would wash out his dam.

He called a town meeting on 11 June 1683, just after his dam was almost destroyed, and prevailed upon the citizens to provide regularly “sufficient help to repair the dam, upon two days warning, except at harvest time,” and in return John agreed to pay for this help at the rate of “one hundred feet of sawed boards or its equivalent” to each person for three days’ work. This contract was for seven years, but it was continued until 1691, for after the death of John Hurd (about 1690) the contract was continued with his heirs.

John Married Anna (or Anne) Tuttle on 24 November 1662. They had nine children of which Benjamin, the fourth, is our ancestor.



Sketch of John Hurd's sawmill in Woodbury, Conn., 1685

This sketch of Woodbury's first mill on the Pomperaug River, the second to be built in town, is based on knowledge of what was customary at the time. The mill would have been small, crude, and slow in operation. An overshot water wheel and an up and down saw were the usual equipment, together with mill stones for grinding.

From the *American Genealogist*, Vol. 50, No. 1, Jan. 1974, p. 6-8:

John is the only known child of Adam Hurd. The date and place of his birth are unknown. He was a member of First Church, Stratford, (Episcopal), when on May 14, 1669 he joined with his father, Adam, in that petition to the General Court. Though he moved to Woodbury, he was not a member of Second Church of Stratford which became the Woodbury Church. His wife's brother-in-law, Joseph Judson, however, was a leader in founding Second Church and the migration to Woodbury.

John Hurd, like his uncle John, was a miller and millwright, and early went to Woodbury in such capacity, for on September 16, 1678, "John Hurd sometimes of Stratford" purchased of Jeremiah Judson, his wife's brother-in-law, a mill and accommodations situated in Woodbury, for which he agreed to pay 140 pds in "well condissoned winter sider mead," pork, wheat, rye, Indian corn and beef, and to take over Judson's "bargaines, covenants or agreements and ingagements to ye town of Woodberry." This was recorded at Stratford November 18, 1678 and on February 22, 1685 was endorsed as paid off by "Jerre Judson."

On August 28, 1681 the town of Woodbury granted John Hurd new mill accomodation of the west side of the Pomperaug River to encourage him to build new and larger mill facilities. This was the second mill site. He built a gristmill and sawmill. These lay southwesterly from his house in The Hollow, built about 1680 and now being restored by the Old Woodbury Historical Society.

On March 23, 1686/87 John conveyed land in Woodbury to sons Joseph and Benjamin, they to "comfortably and commendably" maintain him and wife 'till forty seven years be fully and completely expired. On April 29, 1688 John and his wife joined the Woodbury Church. Then on December 20, 1690 there was made "A settlement or an Agreement between Anna Hurd widow and children Joseph, Benjamin Hurd, Ebenezer Hurd and Sarah Hurd respecing ye land accomodations & estate that was lately John Hurds of Woodbury Deceased."

It reads like a will, but made by the heirs. The County Court in Fairfield approved it November 1, 1698, and it was recorded at Woodbury February 8, 1728/9. This indicates that children Ruth, John, and Abraham probably died young without issue. There is no death record or gravestone for John, but the above shows that he died, probably at Woodbury between these dates in 1688 and 1690. His widow Anna (Tuttle) (Judson) Hurd may have returned to Stratford. An undated Stratford First Church record, probably about this time, stated that "widow Hurd and others brought letters from Woodberry Covenanted with this Church." There is no record of her death and no gravestone.

Anna Judson was the widow of Joshua Judson (son of William). She was daughter of William and Elizabeth Tuttle of New Haven, Conn. She was baptized Anne in England, 20 Jan. 1632/3.

From TAG 56:143 and TAG 8: 1882:

The Hannah Tuttle who married John Pantry and Thomas Welles was daughter of Richard Tuttle of Boston, cousin of this Anne.

Some of the first settlers of Conn. and Mass., p. 144: "Joshua Judson of Stratford, Conn. was married to Ann _____. After his death his widow was married to John Hurd of Stratford, November 24, 1662. Names the children of Ann and Joshua Judson."

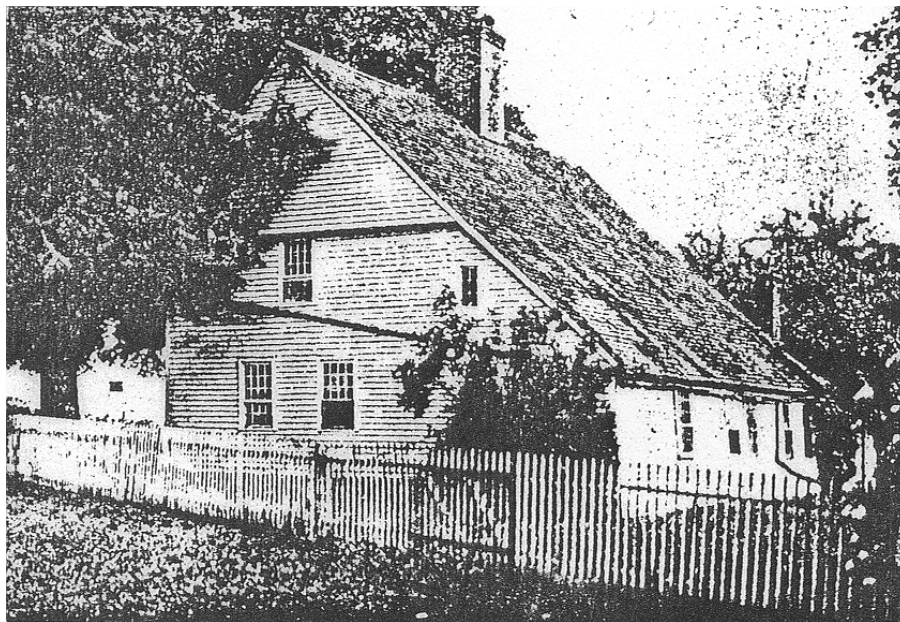
BENJAMIN HURD

Benjamin Hurd married Sarah Kimberly (see the history of her grandfather, Thomas Kimberly following) in 1690 in Stratford, Connecticut. (Sarah was the daughter of Abraham Kimberly and Hannah Preston.) They had nine children.

The home of Benjamin is still standing in Woodbury, Connecticut. A photo of the house is in "Homes of old Woodbury, Connecticut" published by the Woodbury Historical Society, 1959, p. 95. The following information is taken from that publication:

In a lay-out of land in 1687 to Benjamin Hurd, son of John Hurd, the first regular miller in town, the property is described as 3/4 acre home lot northeast of his father's barn. The house may have been built soon after that date. Benjamin left the property to his son, Nathan, who in his will, probated in 1779, left to his wife one half of the "north part of the upright part of the house, whole seller . . . the whole of the kitchen on the west side," the balance to his son Gideon. The property later passed to the Skelly family.

Upon the death of Michael Skelly in 1912, the property was inherited by his son, Leo, who, as one member of the family says, "modernized" it, "sacrificing its architecture to utility and economy, he tore out the great central chimney with its several fireplaces, cut off the whole rear end (originally a saltbox), installed modern windows and removed the pine paneling, the hand-hewn clapboards remain, as do some of the interior doors and hardware. The small window at the end of the attic bears evidence of having been an early casement window.



Home of Benjamin Hurd. Photo about 1916.

History of Thomas Kimberly (Grandfather of Sarah Kimberly)

Note: This was taken from the "Genealogy of the Kimberly Family" by Donald L. Jacobus, p. 7-12. FHL no. 929.723 K569c

Thomas Kimberly was baptized at Wootton-sub-Edge, Gloucester, England, 24 June 1604, died at Stratford, Conn., about January 1672.

Thomas was a son of Abraham and Katherine (Howe) Kimberly, who were married 4 October 1602. He may have been grandson of Abraham Kimberly, a shoemaker, of Wootton under Edge, who was aged between 50 and 60 in the Militia List of Gloucester, 1606.

Thomas married first, at King's Stanley, Gloucester, 28 August 1628, Alice Awood, who was born in England.

He "served his time" in London. Thomas and his wife, Alice, came with the non-conformists to Dorchester in New England in 1636.⁶ In 1638 the family moved to the new settlement of New Haven, Connecticut.

Thomas first appears in New England records at Dorchester, Mass., 2 January 1637/8, when "Good Kimberly" was granted an acre there. The New England Hist. & Gen. Register, V 28, p. 85 states that he was a shoemaker by trade.

Thomas Kimberly was one of the founders of New Haven, Connecticut and an original signer of the "Fundamental Agreement" of 4 June 1639. He was "admitted member of the Court" 3 November 1649, and was ordered to keep a pound "by the creeke" 16 January 1642/43. In the list of persons and estates, undated and entered under 1643, but probably drawn up in 1641 or earlier, he was credited with seven persons, presumably himself, his wife and five elder children, and a small estate incommensurate with his future standing, which must have been inherited wealth. He was the 20th to take the oath of allegiance, 1 July 1644, to the new jurisdiction or colony of New Haven.

Thomas was chosen Corporal of the New Haven Train Band, August 1642, and clerk for the Military Company, April 1655; and was Marshall of New Haven Colony throughout its existence. He was chosen a townsman (Selectman) in 1651, 1663 and 1664, and Constable in 1666.

He was a member in good standing of Davenport's Church and was able to argue and quote scripture against heretical views.

In 1649 he bought the house, barn and homelot of Richard Perry, a prominent citizen who was returning to England. He was literate and a tailor by trade.

Thomas and Alice had six children from about 1630 to 1641. Alice died 10 October 1659 in New Haven, Conn.

Thomas married second, about 1660, Mary Seabrook Preston, born about 1601, widow of William Preston.

On 17 April 1668 he sold the house, barn and homelot and bought two separate three-acre lots in Stratford, Conn.

⁶ *New England Hist. & Gen. Register*, V. 102, p. 102.

His will was dated 11 January 1672. He bequeaths to "my dear and loving wife, Mary, the use of my present dwelling house and as much of my other estate during her natural life as may be for her comfortable subsistence."

"To my daughter Abia Boardman,...."

"To Hackeliah and Joseph Preston, two cows"

"To my son Eliazer Kimberly, my present dwelling house with all my lands, at the decease of my tender wife, with the injunction that he pay my grandchildren Nathaniel Hayes, ten pounds and his two sisters, Elizabeth and Mary Hayes, five pounds apiece and to Abias three children five pounds apiece."

"I give my Serge Cloake to Abraham Kimberly"

"The remainder of my apparel and linen & woollen to be equally divided between my two sons, Nathaniel and Thomas, my horses to my grandchild, Nathaniel Hayes."

"The rest of my estate I bequeath to my son Abram Kimberly's wife, Hannah Kimberly, for her daughter Mary Kimberly."

Winthrop mentioned Thomas Kimberly of New Haven and his wife, above 60 years. This refers to his second wife, whose age in the shipping list when she emigrated in 1635 with William Preston was stated as 34, making her born about 1601. Preston died in 1647, and Mary was still his widow in April 1660 when she asked to be released from her office of sweeping the meeting house, doubtless because of her approaching marriage. Records indicate that she had a daughter who married a son of a Kimberly. Abraham seems to be the only son to whom the facts can apply and he had a wife, Hannah. Hannah and William Preston had four sons recorded in New Haven in 1640, 1643 (twins) and 1646. It is therefore entirely possible that they had a daughter Hannah born, perhaps in Dorchester about 1636-7, a date consistent with the birth of the first recorded child of Abraham Kimberly in 1656. It will be remembered that Thomas Kimberly made generous provision for his second wife Mary, and gave cows to two of her Preston sons; and he gave the remainder of his estate, not to his son Abraham, but to Abraham's wife Hannah for her daughter Mary. This is better understood if Hannah was not only his daughter-in-law, but the blood daughter of his wife Mary.⁷

SOURCES

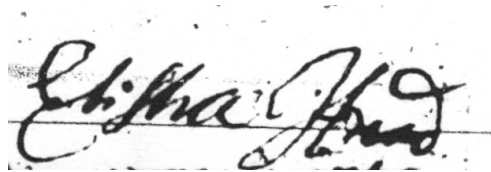
1. *The American Genealogist*, Vol. 50, No. 1, January 1974, pp. 9 & 90, 973 B2ag.
2. *History of Ancient Woodbury*, p. 570.
3. *History and Genealogy of Families of Old Fairfield*, p. 313, 974.69/F1 D2j.
4. *History and Genealogies of Ancient Windsor, Connecticut* (1891), by Henry LR. Stiles.
5. *History of the Old Town of Stratford and the City of Bridgeport, Connecticut* (1886), by Rev. Samuel Orcutt.

⁷ Hale, *House and Related Families* by D.L. Jacobus, p. 668, Mary (____) Preston born about 1602, widow of William Preston. *Genealogy of Connecticut Families*, p. 354, FHL 974.6 D2g vol.2.

HISTORY
OF
ELISHA HURD
(Grandfather of Elisha Hurd Groves)
(21 August 1737 -- ?)

And his wife

MARY LUCAS
(About 1743 -- ?)

A handwritten signature in cursive script, appearing to read "Elisha Hurd", written in dark ink on a light background.

By
Murland R. Packer

Elisha Hurd, the grandfather of Elisha Hurd Groves, was born on 21 August 1737 in Woodbury, Litchfield County, Connecticut. He was the eighth of ten children born to Abraham Hurd and Martha Mitchell. All of their children were born in Woodbury. Abraham and Martha were also born in Woodbury. Abraham died in Dutchess County, New York before his will was probated in March 1761.

Abraham and Martha had ten children:

1. **Kezia Hurd**, was born on 20 February 1721 and died on 7 November 1763 in Woodbury.
2. **Jerusha Hurd**, was born on 5 September 1723 and died as a child.
3. **Martha Hurd**, was born on 14 October 1725 and died on 20 October 1727.
4. **Abraham Hurd**, was born on 11 April 1728 and died on 30 September 1749 in Woodbury.
5. **Martha Hurd**, was born on 2 August 1730.
6. **Levi Hurd**, was born on 20 September 1732.
7. **Jemima Hurd**, was born on 29 November 1734. She married Ebenezer Andrus on 27 July 1752.
8. **Elisha Hurd** (our ancestor), was born on 21 August 1737. The place or date of his death has not been found. He married Mary Lucas on 19 September 1767 in Great Egg Harbour Township, New Jersey.¹ They had five children, listed later.
9. **James Hurd**, as born on 18 May 1740.
10. **Jerusha Hurd**, was born on 15 November 1741 and died on 24 February 1787. She married Isacher Norton.

My sister, June, hired a genealogist, James W. Petty, to research this family in 1989 and 1990. Much of the information here comes from his work. The information is mostly a list of chronological dates and where Elisha Hurd was found. James Petty was trying to verify that it was our Elisha Hurd. Elisha moved a lot and followed the frontier. Several families often moved together and lived near each other. In this case there was the Groves family and the Esley (or Essley) family. Their children intermarried.

Abraham Hurd and his son, Elisha, are both found in Dutchess County, New York from 1755 to 1761.

On 13 March 1761, Elisha Hurd, of Dutchess County, New York, sold property which had belonged to his deceased father, in Woodbury, Connecticut. The deed from Elisha Hurd to Ebenezer Pitcher was recorded as follows:²

¹ Egg Harbor Township was first mentioned as part of Gloucester County in records dating back to March 20, 1693, and at times was called New Weymouth. The township's western boundary was established on May 13, 1761, with the area called Great Egg-Harbour township

² #006155 Dutchess Co., New York, Land Records, Vol. 14, p. 122.

Know all men by these presents that I Elisha Hurd of Cromwellbon Precinct in Dutchess County in Province of New York for consideration of four pound ten shilling Lawful money of ye Colony of Connecticut in hand rec'd of Ebenezer Pitcher of Woodbury in Litchfield County and Colony of Connecticut in New England which is to my satisfaction & content have bargained and sold and by these presents do fully freely and absolutely for myself & heirs grant bargain sell convey and confirm unto him ye sd Ebenezer Pitcher his heirs and assigns one fifth part of thirty acres of land it being in partnership with the other heirs of Abraham Hurd deceased, lying in Woodbury aforesd and I ye parish of Judea being partly ye western part of the thirty second lot in the second tire of the north purchase so., called and partly of land laid out adjoining thereto bounding south on David Judson's west and north on common land, east on Sheepaque River, also one fifth part of two rights and a half in ye common or undivided land in sd north purchase which land as above described together with all the privileges and appurtenances thereof both present and future for him ye sd Ebenezer Pitcher his heirs and assigns. To have and to hold as a good estate of inheritance for his and their own proper use & benefit forever: avouching my self to be the true and lawful owner of the above bargained premises and have good right to dispose of the same in manner as above written and ye sd Ebenezer Pitcher his heirs and assigns by virtue of these presents at all times forever hereafter shall lawfully and quietly hold and enjoy sd bargained premises without lett or molestation further I the sd Elisha Hurd do for my self and heirs covenant and engage to warrant and defend sd granted and bargained premises as to him sd Ebenezer Pitcher his heirs and assigns against all claims and demands whatsoever in witness whereof I have hereunto set my had and seal this 13th day of March AD 1761.
Signed Sealed and Delivered *Elisha Hurd (and seal)*

in Presence of
Thos. Canfield} *Woodbury March ye 13th AD 1761*
Telley Blakley} *then and there Elisha Hurd who signed and*
 Sealed the above written Instrument Personally
 Appeared and acknowledged the same to be his
 Free act and deed before me
 Telley Blakley Justice of Peace

Pr Gideon Walker Register
Rec'd & Recorded
March 18th 1762

Elisha Hurd obtained a license of Marriage in 1767. That was followed by filling a notice of marriage intentions with the state of New Jersey, and paying the associated fee. Keep in mind that this was before the Revolutionary War. The wording of that notice follows, and also a copy of the associated document with the signature of Elisha Hurd:

Know all men by these presents: That wee, Elisha Heard and William (Crosg___ ?) both of Great Egg Harbor Township and County of Gloster, 'holden and do stand justly indebted unto his Excellence William Franklin _____ Governor of the Province of New Jersey, in the sum of five hundred pounds, of current money of New Jersey, to be paid to his said Excellence the Governor, his successors or Assigns: For the which payment well and truly be made and done, we do bind ourselves, our heirs, Executors and Administrators, and every of them jointly and severally firmly by these Presents.

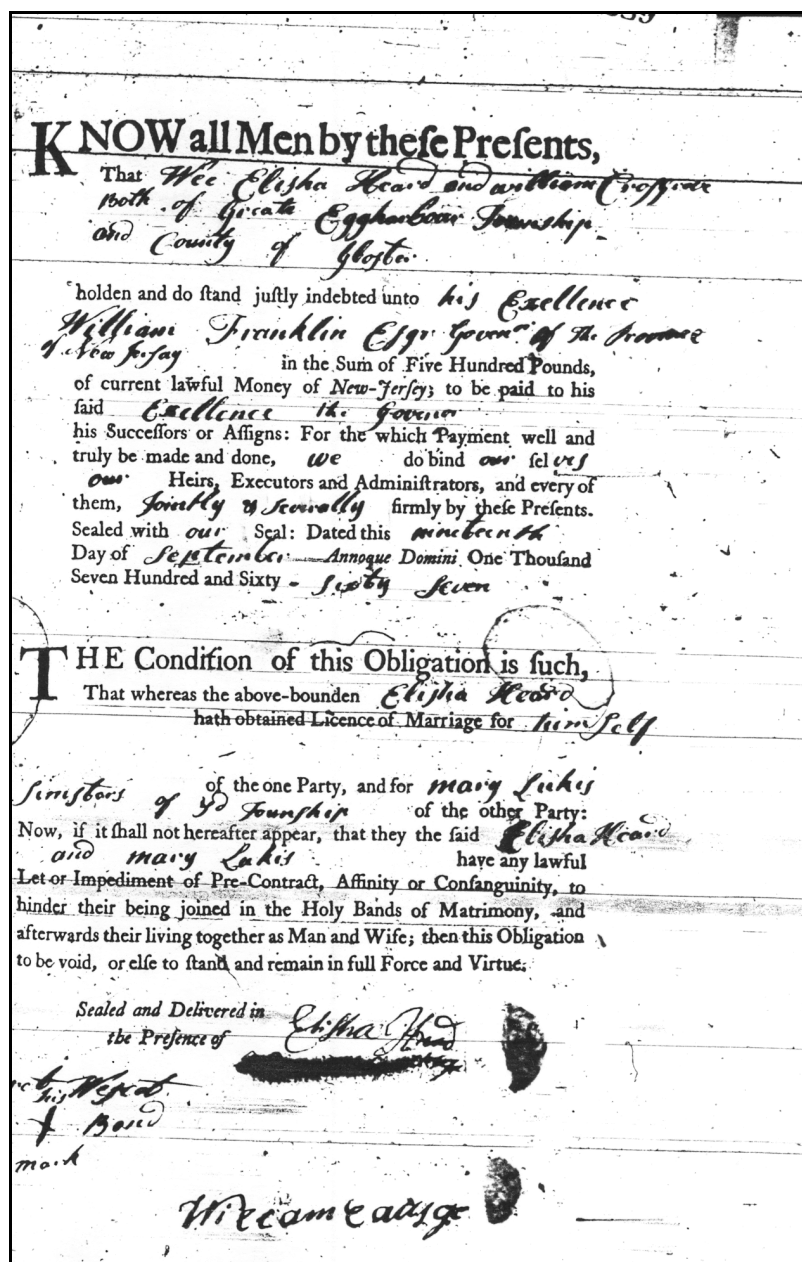
Sealed with our seal: Dated this nineteenth Day of September Anno Domini One Thousand Seven Hundred and Sixty Seven.

The condition of this Obligation is such, that whereas the above-bounden Elisha Hurd hath obtained Licence for himself of the one Party, and for Mary Lukis, Spinster, of the Township of the other Party:

Now, if it shall not hereafter appear, that they the said Elisha Heard and Mary Lukis have any lawful let or Impediment of Pre-Contract, Affinity or Consanguinity, to hinder their being joined in the Holy Bands of Matrimony, and afterwards their living together as Man and Wife; then this Obligation to be void, or else to stand and remain in ful Force and Virtue.

Sealed and delivered
/signed/ Elisha Hurd

in the presence of
/signed/ Wm Boyd ? (with his mark)



Elisha Hurd married Mary Lucas on 19 September 1767 in Great Egg Harbor Township, Gloucester County, New Jersey.³ Mary was the second of five children of Christopher and Lydia Lucas.

Elisha and Mary had five known children:

1. **Nathan Hurd**, was born about 1769. He married Nancy Boyd on 5 November 1819 and died a year later, in 1820, in Nicholas County, Kentucky.
2. **Martha Hurd**, was born about 1770. She married John Essley in 1792 in Pequannock, Morris County, New Jersey. They had eight children. She died in 1873.
3. **Elisha Hurd**,⁴ was born about 1772. He married Elizabeth McCorking on 15 January 1798 in Bourbon County, Kentucky. He will be referred to here as Elisha (1772). He had one son, Elijah Hurd and another son, John Wesley Hurd, born on 30 August 1812.
4. **Mary (or Polly) Hurd** (our ancestor), was born in 1775 in Bourbon, Kentucky. She married John Groves on 20 September 1796 in Bourbon County, Kentucky. They were the parents of Elisha Hurd Groves.
5. **Margaret Hurd**, was born about 1781. She married Joseph Hessenflow.

In 1773 Elisha is found on the tax list for Eversham Township, Burlington County, New Jersey, on the border of Gloucester County.

Elisha was willed land, *To my son-in-law Elisha Hurd*, in Gloucester County, New Jersey in 1773 from his father-in-law, Christopher Lucas. Christopher also named his wife Lydia and his children, Simon, John, Sarah, Rebecca and Mary.

The report of genealogist, James W. Petty, includes the following on the Lucas family:

I found Simon Lucas listed [in the New Jersey indexes of Revolutionary War soldiers]. He obtained a pension as well. In the pension file he is referred to as Rev. Simon Hurd, and later I learned that he was minister of the Batsto-Pleasant Mills Methodist Church in Burlington County, which also was associated with Galloway Township in Gloucester County. The pension file states that Simon was born in 1750, and that he was a native of Galloway Township, but then says that he came to that area with his parents when he was about 10 years old.⁵ I later determined that his father first appeared in the records of Great Egg Harbor about 1745, so it is likely that Simon was born in Great Egg Harbor and later settled in Galloway. The pension gives a fascinating account of Simon's service as a Lieutenant and later Captain in the Revolutionary War. He served under Col. Elijah Clarke, who had been a witness to the will of Christopher Lucas prior to the war. The pension also states that

³ Gloucester County marriage records.

⁴ His name appears as Elijah on his marriage record, but as Elisha on all other records.

⁵ Mary Lucas would have been about 17 when the family moved there.

Simon served with his brother, John,⁶ who was a Lieutenant, but also died in battle during the war. Later I found the cemetery records of Batsto Church which included the grave of Simon Lucas and his wife, Hannah. Simon died on August 10, 1838, at the age of 87. His wife preceded him in death.

Elisha was on the tax lists for Galloway Township, Gloucester County, New Jersey from 1780 to 1786. There is no further record of him in New Jersey.

In 1787 Elisha is found on the tax list for Bedford County, Virginia, as a householder without property. Bedford County is on the migration route to the Cumberland Gap, which goes into Kentucky.

Elisha is on the tax list in Bourbon County, Kentucky in 1791. Harrison County was formed from part of Bourbon County in 1794 and Elisha is on the 1794 tax list for Harrison County.

In 1795 Elisha is on the tax list for Bourbon County, Kentucky, as is John Esley who had married Elisha's daughter, Martha, in 1792 in Gloucester County, New Jersey.

Elisha Hurd is shown on the tax list for 1796 in Bourbon County, Kentucky, along with John Esley. But this year he is also near John Groves. John Groves had married Mary (or Polly) Hurd, the daughter of Elisha, on 20 September 1796 in Bourbon County. Elisha had signed an affidavit on 5 August 1796, giving his permission for his daughter, Polly to marry John Groves. The copy of that affidavit is a poor quality, but it is signed by Elisha Hurd, and reads as follows:

August 5, 1796

This is to certify Elisha Hurd is perfectly satisfied with his daughter having John Groves, likewise all her friends give their consent and she with her father indicates that you would give license to the said John Groves in order that they may get married.

/signed/ Elisha Hurd

On the same day as the above certification, the following was recorded:

Know all men by these present, that we John Groves, Frances Eslick are held and firmly bound unto him the Governor of Kentucky and give in full of fifty pounds current money to the judgement of which were and truly to be made me and each of us, bind ourselves and all of our heirs, executors, and administration jointly and severally, firmly by these present sealed with our seals and dated this day 5 August 1796. The condition of the above obligation is such that whereas marriage is shortly as that between the above John Groves and Polly Hurd min of the County aforesaid. Now if there is no lawful cause to obstruct the said marriage then the above obligation shall be void else to remain in full force.

/signed and sealed/ (not readable)

⁶ John was also the brother of Mary Lucas.

John Groves was the son of Elisha Groves. His mother's name has not been found. John and Mary became the parents of Elisha Hurd Groves in Madison County, Kentucky on 5 November 1797.

Elisha Hurd was on the tax list of Bourbon County for 1797. No tax list is available for 1798, but there is no record of Elisha Hurd in Kentucky for 1799 or 1800.

In 1799 Elisha is on the tax list for Bedford County, Virginia for the first time since 1791.

Elisha was back in Bourbon County, Kentucky on the tax rolls for 1800 and 1801, with no property. In 1802 he was on the tax list for Harrison County, Kentucky. In 1803 he purchased 326 acres on Sycamore Creek from James Henderson by deed, in Harrison County.

In 1804 Elisha was on the Harrison County tax list on Sycamore Creek as was John Esley. In 1805 John Hurd and John Groves were also in the same area tax list. They were all still in the same area for 1806 and 1807.

On 28 December 1808, Elisha Hurd and his wife, Mary, sold 350 acres in Harrison County, on the road leading to Cynthiana, bordering land of John Esley. Elisha was not on the Harrison County tax list for 1808.

On 20 September 1815, Elisha Hurd (1772), of Bath County, Kentucky, and his family sold land in Harrison County to John Esley. It had been the property of his father, Elisha Hurd, who was now apparently deceased. It was signed by Elisha Hurd (1772) and also has the signatures of Elisha's daughter, Mary [Hurd] Groves (signed with and X as her mark), Nathan Hurd (Elisha's son), William Esley (son of Elisha's daughter, Martha), and Joseph Hessenflow,⁷ (husband of Elisha's daughter Margaret), deed F216,850.

Nathan Hurd, son of Elisha, married Nancy Boyd on 5 November 1819, in Nicholas County, Kentucky.

Elijah Hurd, son of Elisha Hurd (1772), married Polly Boyd, in 1820 in Nicholas County, Kentucky. He then moved to Indiana.

Little has been found on Elisha's daughter, Margaret who married Joseph Hessenflow. In the 1850 and 1860 census records, the only Hessenflows in the country were in Marion County, Iowa. In 1860 there was a widow Margaret Hessenflow. This was probably the daughter of Elisha Hurd. She would have been about 79 years old.

Sources

1. *History of Ancient Woodbury*, p. 572, FHL # 572.974.6H2cw, also vol. 3, p. 145.
2. Research of James W. Petty, genealogist.
3. Hurd research by Beverly Armstrong, Manti, Utah.

⁷ Joseph Hessenflow married Margaret, the daughter of Elisha Hurd, and they went into Indiana with him.

HISTORY
OF
MATTHEW MITCHELL
(About 1590 – 19 May 1646)

And wife

SUSANNA WOOD
(Abt. 1590 – after 1646)

Members today stand as recipients of the pioneers' great efforts. . . . I
hope we are thankful.

----- Pres. Gordon B. Hinckley, April 1997 General Conference

By
MURLAND R. PACKER

PILGRIM CALENDAR¹

The Old Style calendar was in use at the time of John and Priscilla Alden. The year began on 25 March and ended on 24 March of the succeeding year. March was the first month, December was the tenth month, February was the twelfth month, and so on. Because some parts of Europe, not England, had adopted the Gregorian calendar, still in use today, the New England colonists increasingly used a double year dating system between 1 January and 24 March. Though this practice adequately defines the year, it does not take into consideration the fact that the Julian calendar (Old Style) was ten days behind the Gregorian calendar during the 1600s (until 1 March 1699/1700 Old Style (O.S.), when it became necessary to add eleven days). Thus, to translate Plymouth Colony dates to the new calendar, it is necessary to add ten days. For example, the Mayflower Compact was signed on 11 November 1620 O.S., which is 21 November 1620 New Style. Mayflower passenger John Howland died on 23 February 1672, which could also be recorded as 23 February 1672/73, and in New Style becomes 4 March 1673.

A people which takes no pride in the noble achievements of
remote ancestors, will never achieve anything worthy to be remembered
with pride by remote descendants.

----- Macaulay

We have heard with our ears, O God, our fathers have told us,
what work thou didst in their days, in the times of old.

-----Psalm 44:1

A handwritten signature in black ink, reading "M. Mitchell". The signature is written in a cursive style with a large, stylized initial "M" and a long, sweeping underline.

Signature of Matthew Mitchell

2

¹ *Plymouth Colony*, by Eugene Aubrey Stratton, p. 29

² Matthew Mitchell's signature, 14 May 1636 with William Pynchon and others defining the laws and layout of land in the new settlement of Agawam, later Springfield, Massachusetts. The signature of Matthew Mitchell is also in the *Early History of Stamford, Connecticut*, page 17.

PREFACE

As I learn details about the lives of our ancestors, it seems to put flesh on the bones of names and dates. In some ways it reveals them as real people who had real challenges. We are very fortunate to know so much about these worthy ancestors who lived so long ago. Matthew and his family truly made a difference in the establishment of the United States. They were truly pioneers.

When Englishmen left their island to emigrate to New England for a new life in the unexplored wilderness, they adopted a name for themselves by which they were generally known in the 1600's. They adopted the name “planters” to distinguish themselves as men who had come to plant communities in a wilderness. They were not referring to planting agricultural crops, but to planting in a more spiritual sense. This distinguishes them from those who came to gain wealth and then return to England. For the most part, they were Puritans who were escaping religious tyranny and looking for religious freedom. The title, planter, came to have a new and specific meaning in the English language. The places they settled were called “plantations.” Therefore, Bradford’s History is of the “Plimmoth Plantation,” not the Plymouth Colony. Out of the little parishes of England in the first half of the seventeenth century came nearly 25,000 people from the middle class. They were unaware of the ultimate importance of their acts as they began to plant the seeds of a new nation. They had few of the educated or social classes to guide them in this movement. Each town typically had only a minister who was college educated, and most were illiterate. For us to know them by name and to learn of them in their surroundings is to better understand the beginnings of this nation. To know them as ancestors is to gain a greater understanding of ourselves and to acquire a better appreciation for the great legacy they have left us and for this land as “a choice land above all other lands.”³

³ Ether 13:2

THE PURITANS

Matthew Mitchell, and those who came with him to New England, were Puritans who came for religious reasons. Therefore, a brief summary of the Puritans is included.

Puritan was the name given in the 16th century to the more extreme Protestants within the Church of England (Anglican) who thought the English Reformation had not gone far enough in reforming the doctrines and structure of the Church. The name was not one chosen by the Puritans themselves. Their churches in New England were called Congregational. They acquired the name because their primary goal was to “purify” the Church of England by removing all traces of Roman Catholicism in doctrine and ceremony. Most of their theological views were the same as orthodox Calvinism. Strongest in the 16th and 17th centuries, they advocated strict religious discipline and placed primary emphasis on the Bible rather than on traditions developed in the Christian community. Eventually, authorities in England grew intolerant of the Puritans’ extreme views and they were forced to seek refuge elsewhere. Many of them came to New England.

Associated exclusively with no single theology or definition of the church (although many were Calvinists), the English Puritans were known at first for their extremely critical attitude regarding the religious compromises made during the reign of Elizabeth I. Many of them were graduates of Cambridge University in England, and they became Anglican priests who made changes in their local churches. They encouraged direct personal religious experience, sincere moral conduct, and simple worship services. Worship was the area in which Puritans tried to change things the most. Their efforts were sustained by intense theological convictions and definite expectations about how seriously Christianity should be taken as the focus of human existence.

The Puritans worked toward religious, moral and societal reforms. The writings and ideas of John Calvin, a leader in the Reformation, gave rise to Protestantism and were pivotal to the Christian revolt. Calvin’s writings contended that the Church of England had become a product of political struggles and manmade doctrines. The Puritans were a branch of dissenters who decided that the Church of England was beyond reform.

The Puritans believed that the Bible was God’s true law and that it provided a plan for living. They were guided by a desire to “purify” the church and their own lives. They were not a small group of people. In England, many Puritans sat in Parliament. So great was the struggle between the Puritans and the Church of England, which was the official church of the government, that England’s Civil War pitted the Puritans against the Crown Forces. Though the Puritans won the fight with Oliver Cromwell’s leadership, their victory was short-lived, leading to their displacement to America. They came to America to escape persecution from Church leadership and the King, who was also head of the Church of England.

As the Puritans emigrated and formed individual colonies in New England, their numbers rose from 17,800 in 1640 to 106,000 in 1700. Religious exclusiveness was the foremost principle of their society. The spiritual beliefs that they held were strong. This strength held over to include community laws and customs. God was at the forefront of their minds. This guided all their actions.

Their religious beliefs strengthened their Puritan communities. In a foreign land, surrounded with the hardships of pioneer life, their spiritual bond made them sympathetic to each other's needs. Their survival techniques permeated the colonies and on the whole made them more successful in several areas beyond that of the colonies established to their south. Each church congregation was responsible only to God. There was no higher church organization which tied the congregations together.

Early in the 17th century, some Puritan groups separated from the Church of England. Among these were the Pilgrims, who founded Plymouth Colony in 1620. Ten years later, under the auspices of the Massachusetts Bay Company led by John Winthrop (1588 - 1649), the first major Puritan migration to New England took place. The Puritans brought strong religious attitudes to bear in all of the colonies north of Virginia, but New England was their stronghold. The Congregationalist churches established there were able to perpetuate their viewpoint about a Christian society for more than 200 years.

Richard Mather and John Cotton provided clerical leadership in the dominant Puritan colony planted in Massachusetts Bay. Thomas Hooker was an example of those who settled new areas farther west according to traditional Puritan standards, although he broke with the authorities of the Massachusetts colony over questions of religious freedom. Roger Williams was also a true Puritan in his zeal for personal godliness and doctrinal correctness. Most of these men held ideas in the mainstream of Calvinistic thought. These Puritans believed that they had the duty to direct civil affairs according to God's will as it was revealed in the Bible. This union of church and state to form a holy commonwealth gave Puritanism direct and exclusive control over most colonial activity until commercial and political changes forced them to relinquish it at the end of the 17th century.

For the first time in history, free schooling was offered for all children. Puritans formed the first formal school in 1635, called the Roxbury Latin School, in Massachusetts. Four years later the first American college was established, Harvard in Cambridge, Massachusetts. Puritans were the first to write books for children. At a time when other Americans were physically blazing trails through the forests, the Puritans' efforts in areas of study were advancing our country intellectually.

The Puritans did much to build the foundation on which to establish a great nation. They established a community that maintained a healthy economy, they established a school system, and they focused on the civil government. The moral character of England and America was shaped in part by the words and actions of this strong group of Christian believers called Puritans.

Matthew Mitchell was born about 1590 in or near Halifax, Yorkshire, England. Matthew was the son of Thomas Mitchell and Elizabeth Clay. Matthew's undated will was proved Jun. 16, 1646, and his inventory was taken May 19, 1646. He was a dissenter of the Church of England; his ancestors three generations earlier moved from Scotland to Yorkshire.

Matthew married Susanna (sometimes called Susan) Wood Butterfield of Ovenden in the Halifax parish church on 16 April 1616. Judging by the use of the name Susanna in their children, grandchildren and even later generations, it seems more likely that her name was Susanna.

There is a record for 24 February 1622/3 which shows that a Matthew Mitchell was a witness to the will of widow Susan Field, whose husband, William Field, had died in North Ouram, parish of Halifax in 1619. There is also an entry in Paver's Marriage Licenses for 1622 in which a Matthew Mitchell of Bradford, married Susan Field of Bradford, in that town (*Yorkshire Archaeological Journal* 16:9). Some writers have shown that Matthew's wife was Susan Field. This deduction has apparently come from the above references. Recent research by Matthew Wood has shown that there were two, or maybe three men named Matthew Mitchell who lived in this same area about the same time and that Matthew's wife, Susanna, was the half sister of Edmund Wood. Their father was Edmund Wood Sr. For a summary of the ancestry of Matthew Mitchell see Appendix A.

Susanna was born about 1590 in Halifax, Yorkshire, England. Before marrying Matthew, she was married to Thomas Butterfield,⁴ (born about 1592 in Ovenden) on 8 March 1611/12 in St. John the Baptist Church, Ovenden, Halifax, Yorkshire, England. They had two children:

- 1) **Samuel Butterfield**, was christened on 16 January 1612/13, Ovenden Parish, Halifax, Yorkshire, England. He was killed by Pequot Indians in 1637 at Saybrook, Connecticut.
- 2) **Thomas Butterfield**, was christened on 26 December 1614, Ovenden Parish, Halifax, Yorkshire, England. He died in 1615.



Halifax Parish Church
(St. John the Baptist)



Halifax Parish Church

⁴ *Descendants of Benjamin Butterfield I*, by Sandra Wallman Franke, swankel@airmail.net

Susanna's first husband, Thomas Butterfield died on 16 September 1614 (before the birth of their second child, Thomas).

The Halifax Parish Church (or Church of St. John the Baptist) was the Church of Matthew and his family. It is a huge, millstone-grit, medieval building, blackened by the industry of the past. This church is mainly 15th century, but parts of the north wall date back to the 12th century. In fact, part of the interior of the north wall today was the exterior of the south wall of that earlier church. You can still see some of the distinctive Norman chevrons carved into the stones in that wall and in other parts of the church where the stone was reused by the later masons. The present church was built with the help of a bequest by Vicar John King. Vicar Thomas Wilkinson saw to this building work, which started around 1438. When Vicar Wilkinson died in 1480 the church building was much the same as it is today, apart from two side chapels. It still serves the people of Halifax.

Matthew and Susanna had eight children:⁵

- 1) **Abigail**, was baptized on 26 April 1618, married about 1640 to Rev. Abraham Pierson (born about 1610, Yorkshire; died on 9 August 1678, in Newark, Essex Co., NJ; buried Old Burying Ground, Newark, NJ), son of Abraham Pierson and Christina Johnston. Rev. Pierson graduated from Trinity College, Cambridge, England in 1632. He was a Minister at Newark, Nottinghamshire, England; Lynn, Essex Co., Massachusetts (Nov. - Dec. 1640); Southampton, Long Island, NY (1640-44); Branford, CT (1645-55); and Newark, New Jersey (1667-78). He was a chaplain in 1654, and was a founder of Newark in 1667. His will, dated 10 August 1671, was proved on 12 March 1678/9. Abigail survived her husband. Children of Abigail and Abraham Pierson were: 1) Rev. Abraham (1640-1707, first president of Yale 1701-1707), married Abigail Clarke; 2) Abigail, married John Davenport; 3) Thomas, married first Marie Harrison and second Mary Brown; 4) Mary, married Stephen Bishop; 5) Grace, married Samuel Kitchell; 6) Susannah, married Jonathan Bell; 7) Rebecca, married Joseph Johnson; 8) Theophilus, married Mary; and 9) Isaac, married Elizabeth Hall.
- 2) **David** (our ancestor), was baptized on 14 November 1619 at South Ouram, Halifax, Yorkshire, England; died in March 1685 at Stamford, Connecticut. David married Sarah Wheeler, daughter of Thomas Wheeler of Milford, at the age of 26 and about four years after his father died. David and Sarah had nine children. He was the only son of Matthew who had sons to carry on the family name.
- 3) **Sarah**, baptized on 14 October 1621, South Ouram, Halifax, Yorkshire, England. She married Samuel Sherman about 1640. Samuel was born 12 July 1618 at Dedham, Essex, England and died in 1684 at Stratford, Connecticut. He came to America in 1634 and lived at Boston and Watertown, Massachusetts and Wethersfield and Stratford, Connecticut. He served in the Pequot Wars and in numerous public offices. He was active in the settlement of Woodbury, Connecticut. Sarah and Samuel Sherman had 9 children.

⁵ Some of this information is from Stephen M. Lawson, *Sherman-Mitchell family*.

4) **Martha**, was baptized on 26 October 1623, South Ouram, Halifax, Yorkshire, England and died one month later, on 22 November 1623.

5) **Jonathan** (a distinguished divine), was born on 15 November 1624; baptized on 19 December 1624 at South Ouram, Halifax, Yorkshire, England; he died on 9 July 1668, at Cambridge, Massachusetts, at the age of 43. He graduated from Harvard College in 1647, for which he served as Tutor and Fellow 1650-1668. Jonathan was ordained at Cambridge, Massachusetts on 21 August 1650. He preached Election Sermons in 1658 and 1667. On 19 November 1650 in Cambridge, Massachusetts, Jonathan married Margaret Shepard, the daughter of Rev. Thomas Shepard (1605-1649) by his first marriage.⁶ Rev. Shepard came to New England in 1635 and was the friend of John Harvard and influential in establishing Harvard College in 1636, and minister at Cambridge, Massachusetts. His diary was published in 1747. Rev. Thomas Shepard Married first Margaret Toutville (mother of Rev. Thomas Shepard of Charlestown, Massachusetts), second Joanna Hooker (daughter of Rev. Thomas Hooker of Hartford, CT, and mother of Rev. Samuel Shepard of Rowley, Massachusetts), and third Margaret Boradell (mother of Rev. Jeremiah Shepard of Lynn, Massachusetts).

Jonathan had four sons and several daughters. Two of his sons, Samuel and Jonathan, both graduated from Harvard; however, none of his sons left any posterity. His daughter, Margaret, married Maj. Stephen Sewall of Salem and they had 17 children.

6) **Susanna**, was baptized on 14 October 1627, South Ouram, Halifax, Yorkshire, England; she died on 24 March 1711; she was buried in Old South End Cemetery, Southampton, Long Island, NY. She married Major John Howell (baptized 22 November 1624), probably Marsh Gibbon, Buckinghamshire, he died on 3 November 1696, Southampton, Long Island, NY; he was buried in Old South End Cemetery, Southampton, Long Island, NY). John settled at Southampton in 1640, where he was allotted land on 17 February 1647/8 and was made a freeman on 8 March 1648/9. He held a number of public offices and served in the militia. Children of Susanna and John Howell were: 1) John, married Martha White; 2) Edward, died as infant; 3) Matthew, married Mary Halsey; 4) Abraham, married Abigail White; 5) Ephraim, married Hanna Coe; 6) Susanna, married Henry Pierson; 7) Hannah, married Isaac Halsey; 8) Theophilus, married Abigail Halsey; 9) Nathaniel, married Hannah Halsey; 10) Prudence; and 11) Abigail, married Isaac Halsey.

7) **Matthew**, was baptized on 5 July 1629, at South Ouram, Halifax, Yorkshire, England; he died on 4 October 1629.

8) **Hannah**, was baptized on 26 June 1631; she died on 2 April 1702, at New Haven, Connecticut. She married first Robert Coe (baptized on 19 September 1626, Boxford, Suffolk, England; he died in 1659), son of Robert Coe and Mary. Hannah married second, Nicholas Elsey. Children of Hannah and Robert Coe were: 1) Hannah; 2) Susanna; 3) Sarah, married Jeremiah Osborne; and 4) John, married Mary Hawley.

According to information in the possession of Minot Mitchell, Esq., of White Plains, NY,⁷ the Mitchells were originally from Scotland, but removed to Halifax in Yorkshire, England where they

⁶ *New England Historical and Genealogical Register*, Vol. XV, No. 4, October 1861, p. 289

⁷ See *History of Ancient Woodbury*, p. 45.

resided for three generations. See Appendix A for a summary of the three generations. Matthew Mitchell was a dissenter of the Church of England and is represented to have been not only a very pious man, but a man of very considerable fortune. I have not found his line of work or trade whereby he accumulated the fortune. However, he was educated and seems to have inherited a substantial amount.

The dissenters from the Church of England were constantly persecuted and annoyed in their religious worship. Matthew and his family were undoubtedly enjoying the instructions of Richard Denton, then curate (clergyman in charge of a parish) of Coley Chapel. Matthew eagerly joined his family with Reverend Denton, and others of his congregation to leave England. They were lured by the prospects of better opportunities for freedom of religion in the New World. There were good lands, equality of social status, and freedom from the Church of England. They set sail from Bristol on 23 May 1635, on the ship James of Bristol,⁸ for their journey to New England. The ship carried “one hundred passengers, honest people of Yorkshire,” as Governor Winthrop reported in his journal.

Cotton Mather stated that Matthew came to New England with his family. That family would have consisted of his wife, Susanna, and six of their eight children. Two children had died within a few months of birth. Matthew would have been 45 years old, Susanna about 45, Abigail 17, David (our ancestor) 15, Sarah 13, Jonathan 10, Susanna 7, and Hannah 4 years old.

Matthew’s stepson, Samuel Butterfield, (about 23 years old) was also with them. The Butterfield family reports that the brothers of Susanna’s late husband, Benjamin Butterfield and Samuel Butterfield, were also on the voyage.⁹ Other family connections on the voyage included Edmund Wood, the half brother of Matthew’s wife, Susanna, Edmund’s nephew, John Lum, and Edmund’s son, Jonas Wood “Orem” and others of the Wood family.¹⁰ It is interesting to note that there was another Jonas Wood about the same age who came from the same area of England and settled in some of the same towns of New England. In the ancient history he was designated as Jonas Wood “Halifax,” with Edmund’s son as Jonas Wood “Oram” to make the distinction (see source reference #12 at the end of this history). Also on the James were Matthew’s sister, Susanna, and her husband, Thomas Armitage, and others with the name of Armitage. These families seemed to mostly travel and move as a cluster. Herbert F. Seversmith in his research confirmed this family tie when he located the will of Edmund’s brother, John. He appointed, as executors, “my brother Edmund Wood and my loving brother-in-law Matthew Mitchell.”

The father of Edmund, Edmund Wood Sr., lived in the Shelf-Northowram area of England. The will of his son-in-law, Thomas Butterfield, dated 16 September 1614, mentioned Edmund Sr. as being alive. The will of his son John, dated 27 May 1618, does not mention him, but he may have been a witness to it. Edmund Sr. had children with two wives:

⁸ There was another ship bringing immigrants to New England during this same time period called the James of London.

⁹ Reported by Sandra Wallman Franke, swankel@airmail.net.

¹⁰ A summary of this Wood family is reported in the *NYG&B Record*, from January 1989 - October 1989 and finished in the April 1990 issue as well as the April 1992 - July 1993 issues.

1) **Jenet Hurst**, married on 4 May 1573, children: Humphrey, Edward, Richard, Edmund Jr. born about 1578 (immigrant, 1635), and Grace.

2) **Margaret Heird**, married on 13 October 1583, children: John, Mary, Thomas and Susanna (wife of Matthew Mitchell).

Matthew Mitchell was traveling with his family and others that he knew well. According to the Armitage Family records, Thomas Armitage was born about 1600. He married Susan Mitchell (believed to be Matthew's sister) in Bradford, Yorkshire, on 25 September 1625 (she was born about 1605 in Durham, Halifax). Their family record states that the Armitage family members sailed on the James with the Mitchell family, and that they are shown on the passenger list. I have found the referenced passenger list. It is a partial passenger list for the James.¹¹ It is what may be called a "synthetic" list, reconstructed from evidences found in every available source, rather than from the actual ship's log. However, it does include records from England showing passengers approved to leave England, certified by the customs officials. It includes Mrs. Susan Mitchell following Matthew Mitchell and Jonathan Mitchell following her name. It also lists Thomas Armitage followed by Joseph Armitage and Godfrey Armitage both settling in Lynn, Massachusetts. Thomas Armitage joined Matthew Mitchell in Stamford. Then in 1644 he too joined the Hempstead expedition with Matthew and others.

Matthew's wife, Susanna, seems to be lost to the record. Some writers assume that she died in England about 1635 just before the family sailed. However, one writer¹² states that Susanna was with the family in America and died after 1646 in Fairfield Co., Connecticut. The above passenger list shows that she came to New England. Matthew's will lists his "wife" which shows (assuming the same wife) that she was still alive in 1646. Cotton Mather stated that Matthew came "with his family." He also reports that Jonathan was ill and had to be carried to the ship James. It seems unlikely that Matthew would have made the voyage at that time if his wife and all of his children were not with him. They would not expect to ever return to England.

The History of Stamford discusses the Mitchell family and states that Jonathan Mitchell "... had a sore fever the year before the family left England which almost took his life. It settled in his arm with such troublesome effects that his arm grew and kept a little bent, and he could never stretch it out right until his dying day." It also states that his parents, "with much difficulty and resolution carried him unto Bristol to take shipping there, while he was not yet recovered of his illness."

Richard Mather, grandfather of the noted Cotton Mather (a prominent clergyman), was on the James with his family, including his two sons Samuel and Nathanael. His daily journal exists. That journal shows that Rev. Mather, Rev. Mawde and Matthew Mitchell were the leaders of the group.

¹¹ *Planters of the Commonwealth* by Banks, p. 135, on microfilm 6046840 in the Ogden, Utah Family History Library.

¹² Sandra Wallman Franke (swanek1@airmail.net) as reported in "Descendants of Benjamin Butterfield I"

A wonderful account of the voyage of the Angel Gabriel and the James, as well as the storm which befell them, has been pieced together from several sources.¹³ The two ships sailed together for a great deal of the voyage. The voyage itself took 12 weeks and two days from the time they left King's Road in Bristol on 23 May 1635 until the James landed in Boston on 17 August 1635. The journey unfolded as written below:

23 May 1635: The Angel Gabriel, Captain Andrews, Master; the James (220 tons), Captain Taylor, Master; left King's Road, Bristol, England en route for New England and Newfoundland. [Mary & John]

24 May to 2 June 1635: They then lay at anchor for these 11 days before departing. [Mather]

27 May 1635: "While at anchor, Captain Taylor, Mr. Maud, Nathaniel Wale, Barnabas Fower, Thomas Armitage, and myself, Richard Mather, went aboard the Angel Gabriel. When we came there, we found diverse passengers and among them some loving and godly Christians that were glad to see us. The next day the visit was returned . . ." [Mather]

Thursday, 4 June 1635: ". . . the wind serving us, wee set sayle and began our sea voyage with glad hearts, yt God had loosed us from our long stay wherein we had been holden, and with hope & trust that Hee would graciously guide us to the end of our journey . . ." Meanwhile, the Angel Gabriel had an omen of things to come: ". . . and even at our setting out we yt were in the James had experience of God's gracious providence over us, in yt the Angel Gabriel haling home one of her anchors, had like, being carried by the force of the tide, to have fallen foule upon ye forept of our ship, w'ch made all the mariners as well as passengers greatly afraid, yet by guidance of God and his care over us, she passed by without touching so much as a cable or a cord, and so we escaped yt danger" [Mather]

4 to 6 June 1635: The ships spent three full days tacking between King's Road and Lundy Island [Mather], which lies only 10 miles out in the Bristol Channel [Lonely Planet].

6 to 9 June 1635: The ships lay at anchor at Lundy Island for three more days, stuck there by "dverse seas and wind." [Mather]

9 June 1635: It only took this one day to sail from Lundy Island to Milford Haven, Pembroke Co., Wales. [Mather]

10 to 22 June 1635: However, once at Milford Haven, they lay at anchor there for another 12 days due first to rough seas and then to a lack of wind. While Mather and the other passengers chafed at the

¹³ *Lonely Planet Publications*, Britain, 3rd edition; 1999, *Mary and John*, Vol. 1 and Vol. 20; *Journal of Richard Mather*; and *Historic Storms of New England* by Sidney Perley, the Salem Press Publishing and Printing Company; rpt. 2001 BeverlyMassachusetts.

constant delays, “. . . the day was more comfortable to us all in regard to ye company of many godly Christians from ye Angel Gabriel, and from other vessels lyin in the haven with us, who wanting means and home, were glad to come to us, and we were also glad of their company, and had all of us a very comfortable day, and were much refreshed in the Lord . . . “ [Mather]

Sunday, 14 June 1635: “Still lying at Milford Haven. Mr. Maud, Matthew Michael of the James and many of the passengers of the Angel Gabriel went to church on shore at a place called Nangle, where they heard two comfortable sermons made by an ancient grave minister living at Pembroke, whose name is Mr. Jessop. Ps XCI-11. [Psalms 91:11] For He shall give his angels charge over thee to keep thee in all thy ways . . . “ [Mather]

Monday, 22 June 1635: The small fleet finally set sail from the English coast, bound for America. This was the last sight of land for many weeks and the last sight of home forever for nearly all the emigrants.

23 June 1635: The Master of the James decided to stay with the Angel Gabriel, since both ships were bound for New England and not Newfoundland. They quickly lost sight of the smaller, faster Mary, Bess and Diligence on the evening of the 23rd. Mather’s thoughts on the Angel Gabriel were: “. . . the Angel Gabriel is a strong ship & well furnished with fourteen or sixteen pieces of ordnance, and therefore our seamen rather desired her company; but yet she is slow in sailing, and therefore wee went sometimes with three sails less than wee might have done, yt, so we might not overgo her. . .” [Mather]

Wednesday, 24 June 1635: “We saw abundance of porpuyses leaping & playing about our ship. And wee spent some time that day in pursuing with the Angel Gabriel what wee supposed was a Turkish pirate, but could not overtake her . . . ” [Mather]

Monday, 29 June 1635: The seamen decided to kill one of the porpoises for sport. They had originally planned upon killing it on 28 June, but that day was the Sabbath and out of respect for the passengers’ faith (or perhaps under their stern influence), they waited until the following day. Mather’s description of this follows: “. . . the seeing him haled into the ship like a swyne from ye sty to the tressele, and opened upon ye decke in view of all our company, was wonderful to us all, and marvelous merry sport and delightful to our women & children. So good was our God unto us in affordin us the day before, spiritual refreshing to our souls, opening of ye huge and strange fish . . . ” [Mather]

That afternoon, Captain Taylor, the Reverend Mather and Matthew Mitchell went aboard the Angel Gabriel. “. . . They found much sickness aboard and two cases of small pox, but the latter were recovered. They had supper with the ship’s master and had good cheese, boiled mutton, roasted turkey and good sack . . . “ [Mary & John]

Saturday, 4 July 1635: “This day ye sea was very rough . . . Some were very sea sick, but none could stand or go upon ye deck because of the tossing & tumbling of the ship. This day (July 4) we lost sight of the Angel sailing slowly behind us, and we never saw her again any more . . . ” [Mather]

Sunday, 2 August 1635: “. . . And ye wind blew with a cool & comfortable gale at south all day, which carried us away with great speed towards our journeyes end . . . “ [Mather]

3 August 1635: “. . . But lest wee should grow secure and neglect ye Lord through abundance of prosperity, our wise & loving God was pleased on Monday morning about three of ye clock, when wee were upon the coast of land, to exercise us with a sore storm & tempest of wind & rain, so yt many of us passengers with wind & rain raised out of our beds, and our seamen were forced to let down all ye sails, and ye ship was tossed with fearful mountains and valleys of water, as if wee should have been overwhelmed & swallowed up. But yt lasted not long, for at our poore prayers, ye Lord was pleased to magnify his mercy in assuaging ye winds & seas again about sun rising . . . “ [Mather]

8 August 1635: The James makes land at Menhiggin [possibly Monhegan, Maine] [Mather]

14 August 1635: At 10 o'clock at night they dropped anchor at the Isle of Shoales and there “. . . slept sweetly the night until daybreak . . . “ [Mather]

15 August 1635: The great storm hits. The James is anchored off the Isles of Shoals, the Angel Gabriel off Pemaquid, Maine. Mather's description of the storm: “. . . ye Lord sent forth a most terrible storme of rain, and ye Angel Gabriel lying in at anchor at Pemaquid, was burst in pieces, and cast away in ye storme and most of ye cattle and other goods with one seaman and three or four passengers did also perish therein, besides two of ye passengers died by ye way. Ye rest having lives given ym. The Angel Gabriel was the only vessel which miscarried with passengers from Old England to New, so signally did the Lord in his providence watch over the Plantation of New England”

Perley gives an excellent account of how the James survived the hurricane: “. . . The ship James was near the Isles of Shoals when the gale came on. The vessel was turned into a strait among the islands, the master thinking probably that he had secured a harbor; but when well in he found that it was an unprotected passage. The anchors were lowered, and all three of them were lost, the violent and almost irresistible wind snapping the cables and leaving the anchors at the bottom of the deep. The vessel was then placed under sail and run before the northeast gale, but neither canvas nor ropes held, and she dashed through the foaming crests on toward the rocky shore of Piscataqua. Instant destruction seemed inevitable. But, lo! As if a mighty overruling hand controlled the angry elements, when within a cable's length of the ledges, the wind suddenly veered to the northwest, and the ship was blown away from the deadly rocks back toward the islands again! They were plowing along toward rocks as dangerous as those they had just escaped. When about to strike in a last fatal plunge a part of the mainsail was let out, which caused the vessel to veer a little, and she weathered the rocks, almost touching them as she plunged past. The desired harbor was finally reached in safety . . . “ [Perley]

Mather records that the reaction of the passengers to this stroke of fortune was thus: “. . . When news was brought to us in the gun room that the danger was past, oh how our hearts did then relent and melt within us! And how we burst into tears of joy amongst ourselves, in love onto our gracious God, and admiration of his kindness in granting to his poor servants such an extraordinary and miraculous deliverance. His holy name be blessed forever.” Mather continues, “It was a day much to be

remembered, because on that day the Lord granted us as wonderful a deliverance as, I think, people had, out of as apparent danger as I think ever people felt. I am sure our seamen confessed they never knew the like. The Lord so imprint the memory of it on our hearts.”

At Pemaquid, there was no such miracle for the Angel Gabriel. She broke up on the rocks. Luckily, only 3-5 of the passengers & crew lost their lives but all who survived lost virtually everything they owned. A bark [boat] commanded by Captain Gallop made several trips, eventually conveying all the survivors to Boston, Suffolk Co., Massachusetts.

16 August 1635: “This day we went directly before the wind, and had a delight all along the coast as we went, in viewing Cape Anne, the bay of Saugust, the bay of Salem, Marblehead and other places and came to anchor at low tide at Nantasket, in a most pleasant harbor, like to such I had never seen, amongst a great many lands on every side. After the evening exercise, when it was flowing tide again, we set sail and came the night to anchor again before Boston and so rested that night with glad and thankful hearts that God had put an end to our long journey, being 1,000 leagues, that is 3,000 English miles, over one of the greatest seas of the world. First of all it was very safe and healthful to us, for though we were in a ship with 100 passengers, besides 23 seamen, 23 cows and heifers, 3 suckling calves and 8 mares, yet not one of these died by the way, neither person nor cattell, but came all alive to land, and many of the cattell in better condition than when they first entered the ship. And most of the passengers are in as good health as every and none better than my own family, and my weak wife and little Joseph as well as any other. They had seasickness but were spared the fever, small pox and other diseases. Richard Beacon lost his right hand in the storm and one woman and her small child had scurvy, we all conceived to be for want of walking and stirring of her body upon her bed. We had a comfortable variety of food, seeing we were not tied to the ship’s diet, but did victual ourselves. We had no want of good and wholesome beer and bread, and as our land stomachs grew weary of ship diet of salt fish and salt beef and the like, we had liberty to change for other food which might sort better with our health and stomachs and therefore sometimes we used bacon and buttered peas, sometimes buttered bag-pudding made curraynes and raisings and sometimes drink pottage of beer and oatmeal and sometimes water pottage well buttered . . .” [Mather]

17 August 1635: The James manages to make it to Boston Harbor proper with “. . . her sails rent in sunder, and split in pieces, as if they had been rotten rages . . .” [Mather]

Mather summed up his trip with “On June 2 we lost sight of our old English coast, until August 8 where we made land again at Menhiggin, it was but six weeks and five days yet from our first entering the ship in King Road on May 23 to our landing in Boston on August 17, it was 12 weeks and 2 days. For we lay at anchor in King Road 11 days before we even set sail and 3 days at Lundy and 12 days at Milford and spent 3 days tacking between Menhiggin and Boston. Again, let our gracious God be blessed forever. Amen . . .” [Mather]

The Mitchell family first settled in the town of Charlestown, near Boston, for the first winter. Apparently it was a time of discomfort. They moved to Concord in the spring of 1636. Referring to

Matthew Mitchell as “The Son of Misfortune” the following entry is recorded in Cotton Mather’s “Magnalia Christi Americana” written in 1702:

Removing to the town of Concord, his greater matters [wealth] continually became smaller there, his beginnings were there consumed by fire, and some other losses befel him in the latter end of that winter. The next summer he removed unto Say-brook, and the next spring [1637] unto Weathersfield upon Connecticut River, by which he lost yet more of his possessions, and plunged himself into other troubles. Towards the close of that year he had a son-in-law [stepson] slain by the Pequot Indians; and the rest of the winter they lived in much fear of their lives from those barbarians, and many of his cattel were destroyed, and his estate unto the value of some hundreds of pounds was damnified. A shallop, which he sent unto the river’s mouth was taken and burned by the Pequots, and three men in the vessel slain, in all of whom he was nearly concerned: so that indeed the Pequot scourge fell more on this family than on any other in the land. Afterward there arose unhappy differences in the place where he lived, wherein he was an antagonist against some of the principal persons in the place and hereby he that had hitherto lived in precious esteem with good men, wherever he came, (as a record I have seen, testifies concerning him) now suffered much in his esteem among many such men, as ‘tis usual in such contentions, and he met with many other injuries; for which causes he transferred himself with his interests unto Stamford in the Colony of New Haven. Here his house, barn and goods were again consumed by fire; and much internal distress of mind accompanied these humbling dispensations. At last that most horrible of diseases, the stone, arrested him and he underwent unspeakable dolours from it, until the year 1645 [1646], when he went unto his rest about the fifty fifth year of his age.

Summary of the locations which Matthew and his family called home:

Charlestown, Massachusetts — Beginning on August 1635

Lived there until the spring of 1636.

Concord, Massachusetts — Beginning spring 1636

Lost much property by fire.

Springfield, Massachusetts (On the Connecticut River north of Hartford) — Beginning in May 1636

After leaving Concord, Matthew and his family moved to settle the new town of Springfield (previously know as Agawam), with William Pynchon and others. It was 100 miles from civilized man. Their goods were shipped on board Governor Winthrop’s vessel, Blessing of the Bay for the Connecticut River. The hardy emigrants threaded their way across the country.

Matthew was one of eight men to sign the Pynchon compact on 14 May 1636. This document has been preserved, and it is remarkable in many respects. A copy of the document including the signatures of the eight persons who signed it is reported in the New England Historical and Genealogical Register.¹⁴ That compact established the government by which the settlers would be

¹⁴ Vol. XIII, October 1859, pp 295-297

bound and governed. The first item of that compact is particularly of interest as it indicates that they were a very religious group and they were looking for religious practice as they saw it. Item number 1 states:

Wee intend by God's grace as soone as wee can with all convenient speed to p'cure some Godly and faithfull minister with whome we purpose to joyne in Church Covenant to walke in all the ways of Christ.

The 7th item provided 50 acres to Matthew Mitchell for his stock.

Matthew along with Edmond and Jonas Wood were assigned prominent lots. Samuel Butterfield was also assigned a home lot. For some reason, Matthew and others moved down the Connecticut River and settled at Saybrook Fort. It is interesting to note that not one of the twelve to whom were made the original allotment of lands died there. Mitchell, Butterfield, two Woods and four others left in a very short time.

Saybrook, Connecticut (at the mouth of the Connecticut River) — Beginning in the early spring of 1637. They stayed here only a few months.

This was, as genealogist Natalie Seth stated, “the most unfortunate possible” move. During his short time at Saybrook Matthew Mitchell encountered a savage Indian irruption and barely escaped with his life. His cattle and goods were destroyed by Pequot Indians to the value of several hundred pounds. The Indians also killed several of his employees. His stepson, Samuel Butterfield, was taken alive by Pequot Indians and tortured to death. The entire Saybrook area was kept in continued peril and alarm. The Indians chased away the cattle but most of them came back home with arrows in them. A shallop (boat) which he sent unto the river's mouth was taken and burned by the Pequots and three men in the vessel (his employees) were slain. After a perilous time, Matthew moved his family up river to Wethersfield.



Map showing various locations of Matthew Mitchell and his family.

Wethersfield, Connecticut (a few miles south of Hartford) — Beginning in the spring/summer of 1637

The Connecticut Colony then included only the three settlements at Windsor, Hartford and Wethersfield. Matthew Mitchell brought a large number of cattle, although some were killed by Indians on the way up the river. Frequent Indian raids continued to reduce his estate.

Edmund Wood and his son, Jonas, are recorded in the town records as being residents at that time.

Matthew was a valuable addition to the settlement at Wethersfield, being a man of large means for those times despite his previous losses, and possessing also sound judgement and executive ability which his fellow citizens soon recognized. He was chosen to be a member of the General Court in 1637, and was on this court when it declared war upon the Pequots. He was active in the deliberations which determined the manner upon which the very existence of the colony depended.

Matthew became a very large landowner in Wethersfield, and in April 1640 he was chosen recorder for Wethersfield. However, he was rejected by the General Court (central government of the colony) at the instigation of the ruling elder of the Wethersfield Church, Clement Chaplin, whose animosity toward Matthew arose during church dissensions and was the cause of Matthew's removal to Stamford when the Rev. Mr. Denton and the major part of his congregation generously surrendered to the minority and withdrew.

Cotton Mather recorded it this way: "Afterwards there arose unhappy differences in the place where he lived, wherein he was an antagonist against some of the principal persons in the place. And hereby, he, who hitherto lived in previous esteem with good men wherever he came now suffered much in his esteem among many such men, as is usual in such contentions, and he met with many other injuries."

A contingent of Wethersfield men voted him constable, but when he was presented before the General Court for confirmation he was fined 20 guilders for accepting an office while under censure for not paying court fines to Deacon Chaplin. The men who voted for him were fined £5 each. These were extraordinary sums, and the contingent favoring Mitchell was forced to remove from the bounds of the Connecticut Colony.

Stiles¹⁵ gives a historian's view of these quarrels:

Elder Chaplin, as we may judge from what little the records have preserved to us . . . was of a proud arbitrary character, whose spirit of rule was that of 'rule, or break,' and who, having what would now be called 'a pull' with the General Court was able to antagonize, both in civil and ecclesiastical matters, those who did not think or act his way. This is evidenced, also by the trouble which he subsequently made for the Rev. Henry Smith; but, by that time, he had apparently lost somewhat of his influence.

With Mr. Chaplin's influence soon abated and when he was without prestige with the General Court, he sold out at Wethersfield and returned to England.

¹⁵ NYGB Record, 120:99

Stiles contrasts his opponent: “Mr. Mitchell’s character, however, was such as secured the respect of those who knew him, and among whom he lived, both in Wethersfield and Stamford. He was of excellent social position, and education, a man of enterprise, unbounded patience and resolution, clear judgement and earnest, positive convictions of duty; his staunch uprightness commanded respect and his unswerving integrity invited confidence in times when trials demonstrated character. And, truly, he seemed to have been sorely tried, by fires, by Indian attacks, and by human animosities – under all of which he exhibited a high degree of Christian humility and patience.”

Now the question was, where could this group go. The New Haven colony had just made a purchase of a tract of land which was a distance of 75 miles directly southwest of Wethersfield. This was offered to the group under Rev. Denton. The price was 33 pounds to be paid in produce by each man proportionately as soon as possible. The new town, called Rippowam, was soon changed to Stamford.

Stamford, Connecticut (originally in the colony of New Haven) — Beginning about May 1641

The Bullard Family Genealogy¹⁶ reports the following:

[Matthew] Mitchell’s character secured the respect of those with whom he lived in Wethersfield and Stamford, and his education and enterprise placed him in prominence. His staunch uprightness commanded respect and his unswerving integrity invited confidence in times when trials demonstrated character.

From “The Early Settlement of Stamford, Connecticut,” page 1:

The early settlers, . . . *were determined in their support of their pastor, the Reverend Richard Denton, and his close friend, Sergeant¹⁷ Matthew Mitchell. Both religious and political dissension had proved unsolvable in Wethersfield in spite of the intercession of several outside mediators.*

Thus, the founders of Stamford were supplied with a place for their future residence. Providence had opened it as a refuge for them and they gladly fled to it, even though it meant completely starting over to establish a new town from the wilderness. They hoped for religious freedom and to be free from the petty annoyances which had tried their patience and their temper in their brief sojourn on the banks of the Connecticut River. Rev. Denton and Matthew Mitchell were the first two names listed to settle this new town. There were 28 men, including four men named Wood, who settled the new town that summer. Robert Coe was also one of the first settlers. It was probably his son, Robert Coe, who married Hannah, the youngest daughter of Matthew.

A provisional government was established with Rev. Denton, Matthew Mitchell and three other men. Their commission, given by that pure democracy then assembled, made them in all essentials the authoritative rulers over the people. One of their first duties was to divide the land and assign families to it. Matthew was given 28 acres, which was the most of any man. This may have been because he had the largest household. There were 42 landholders assigned by 7 December 1641.

¹⁶ From Tim Mitchell of Wellington, New Zealand.

¹⁷ This is the only reference I have seen to this title.

To the west of the meetinghouse was the home of the religious leader, Richard Denton. Grouped along the main street on both sides were the homes of the most important men. Matthew Mitchell's house was next to the minister's house.

Matthew Mitchell and Frank Bell were assigned to lay out house lots and order the manner of assigning them. When the lots were given out, they were stated to be one-and-one-half acre tracts, but this proves to be a very loose designation. When Mitchell and Bell were instructed to lay out the house lots, they were advised to take into consideration the lay of the land and to adjust the dimensions fairly in any way that they saw fit.

As early as September 1641, assignments were made to build a community mill. An agreement was made with Matthew Mitchell and John Ogden to build the dam.

New elections were held in November 1641 for seven men to be townsmen. Matthew was listed first. A list exists with the names of 51 men who were identified as residents at the end of 1642. Again Matthew's name is first on the list. He paid about three times as much as any other of the settlers toward the survey of land. Susanna's brother, Edmond Wood, is again on the list. By the end of 1642, the little community was reasonably well established with homes, roads, a mill and enclosed common fields.

On 6 April 1642 Matthew Mitchell and John Whitmore of Rippowams were admitted members of the court in New Haven and accepted the charge of freemen. On the same day, "the plantation of Rippowams was named Stamford." The record styles Mitchell and Whitmore "deputies for Stamford" as if they had been appointed by the freemen of that plantation to attend as their deputies. They then had to travel to New Haven to the court sessions each spring and fall.

The establishment of the Stamford court gives evidence that Stamford was gaining some respect in New Haven and that its needs were growing. Not only were the Stamford people thereby given more freedom in handling their own affairs, but with a magistrate they now had a representative to serve at senatorial rank. The other men chosen to help Raynor were Matthew Mitchell, who had also been considered for the position, Robert Coe and Andrew Ward.

Cotton Mather continues his history of Matthew, "Here his home, barn and goods were again consumed by fire, and much internal distress of mind accompanied these humbling dispensations."

During 1644, a really surprising event occurred. In a seemingly well established little community all was not right, again. Presumably recognizing again that differences were irreconcilable, they decided to accept the proposal of the Dutch to resettle across Long Island Sound on a beautiful piece of land to be called Hempstead. Was it that the Dutch sounded like better rulers than the men in New Haven? Was it that Mr. Denton found himself and many of his followers at odds over religious matters? Or was it the lure of better and more lands? The desire to strike out afresh seemed to overcome all other considerations.

In all, about 23 families followed their religious leader to Long Island. Of the first 29 settlers of Stamford, at least 11 left. They included Matthew Mitchell, Robert Coe and the Woods.

What a shake-up this must have caused in Stamford! A good third of their number had left homes, fields, town duties and church. The church was the worst off, for there was now no religious leader in the community. This was devastating, because a Puritan community without a ministering leader was truly in dire straits.

Hempsted, Long Island, New York — Beginning in 1644

The principal leaders were Reverend Richard Denton and Matthew Mitchell. Edmund Wood, his sons Jonas, Jeremiah and Timothy, and sons-in-law Thurston Raynor and Samuel Clark all participated in this settlement at Hempsted and appear on the list of the “Fifty Original Proprietors.” Matthew and those with him were Puritans. This may explain why they so quickly vacated Hempstead. It was soon overrun by religious dissidents and malcontents. It is unclear when Edmund and his family left Hempsted. By 1650, his son Jonas and his sons-in-law had moved to Southampton, Connecticut. Edmund followed within a short time.

Matthew returned to Stamford, Connecticut.

Stamford, Connecticut — Returned to Stamford in late 1644 or early 1645

Matthew experienced one last tragedy before he died as, once again, his house in Stamford burned, but he left the home lot on the north side of the central road to his son David.

On 19 May 1646, Matthew Mitchell, the renowned leader, the wealthiest man to come to Stamford, the first time, in 1641, died of a lingering and very painful natural illness referred to as gravel or stone of the bladder (probably kidney stones) at the untimely age of 55. He was the great friend and supporter of the Reverend Richard Denton.

Matthew left a very simple will in which he allotted 40 pounds to his oldest son, David, if as he said, “I live not to build for him myself to repair the building now and without which he hath not a due portion I say he to build with.” His inventory was taken on 19 May 1646. The will was proved on 16 June 1646. It also makes bequests to his son Jonathan, and his daughters Susanna and Hannah, and his wife. It is sad to see how meager was the inventory of his possessions. He had only the essentials: bedding, chairs, two spinning wheels, a set of scales, a warming pan, and the necessary pots, kettles and bowls and an old iron. He did have some pewter, some cooper’s ware and paints. Just as in most of the early inventories, his Bible is listed, but other books are merely “other books.” For farming equipment, he had a plow and cart appurtenances, thirty bushels of corn, some bees (for honey and wax) and cattle. His possessions were valued at £245 and the debts outstanding to him at £1,505, which was a considerable sum at that time.

His real estate holdings were not listed in his will, but David, as the oldest son, did receive his father’s lands in Stamford; the detailed record of 1650 lists David’s small pieces in the various fields, which total 44 acres. Since a man’s estate, if broken up among perhaps many children, would no longer prove viable, it was determined in America, by tradition, that the oldest son should receive a double portion. This allowed him to take care of the wife and minor children. The wife, if she outlived her husband, was given a dower of a third of the estate. Usually she received the house for her lifetime use unless she should remarry.

Matthew Mitchell left £100 to his second son, Jonathan. His two older daughters had undoubtedly been well settled when they married, for they are not mentioned in Matthew’s will. He left £80 each for his two younger daughters and a very large sum £1,700 to his wife which was a departure from the normal procedure.

Matthew was sorely tried. He had lost much of his fortune in three fires as well as having a stepson and several employees killed by Indians. He had left his home in England to secure the

freedom denied his religious faith there. His wanderings and trials must have come at great physical cost. He could have stayed in England and probably lived a long life of luxury and ease. There must have been some strong forces which pulled and guided him to make such a drastic move into the unknown. However, in a few short years, he had firmly established his family in America. He had indeed become a planter. His family would make great contributions to the establishment of a new nation.

Rev. Richard Denton returned to England in 1659. Cotton Mather wrote a glowing account of him.

Comments on Jonathan Mitchell, second son of Matthew Mitchell

Jonathan Mitchell was born in England, as stated above, in 1624. He came to New England on the James with his family in 1635. Cotton Mather wrote and published a history of Jonathan Mitchell.¹⁸ The second edition included a preface (dated 7 May 1697) by Increase Mather, father of Cotton Mather. Increase was the son of Rev. Richard Mather, who was also on the James in 1635. Jonathan was such a remarkable man that I would like to include some brief comments on his life. The following is part of the preface mentioned above:

Mr. Jonathan Mitchell was born at Halifax in Yorkshire, A.D. 1624. His father was one of the old nonconformist Puritans, who left England and transported himself and family for New England, purely on the account of religion, in 1635. On the 15th day of August in that year, when they were on the coast of New England, they were surprised with an hurricane, or sudden horrible tempest; the ship in which they were, was just running upon a great rock, so that all hope that they should be saved was taken away; but behold a miracle of Providence, in a moment the wind turned about and drove them from that rock, on which they expected shipwreck with the loss of all their lives. This is the more to be observed, in that there were then in that vessel four persons, three of them children, who were chosen instruments to do a singular service for God and for His Churches. One of them was my father [Rev. Richard Mather], who after this was the eminent teacher of the Church in Dorchester in New England for the space of more than thirty years. He was the chief in composing (being appointed to that service by the Ministers then in this Colony) that Platform of Church Discipline, which is owned by the Churches in New England, as gathered out of the Scriptures. Mr. [Jonathan] Mitchell was in that ship being then a child of eleven years old; and my brother Samuel Mather, then nine years old, and my brother Nathanael, then five years old. God had singular service for them to do for His Churches, and therefore their lives were saved. After Mr. [Matthew] Mitchell was arrived in New England, he employed his son Jonathan in secular affairs; but the spirit of the child was strongly set for learning, and he prayed my father [Rev. Richard Mather, who had been on the James], to persuade his father that he might have a learned education. My father's persuasions happily prevailed with his father, so that he sent this his son to the College,¹⁹ in order to his being fitted for the Ministry [He entered Harvard in 1645 at the age of 20 and graduated in 1647]. His proficiency there was wonderful, so as

¹⁸ Also partially published in the *New England Historical and Genealogical Register*, Vol., XV, October 1861, beginning on page 289.

¹⁹ He graduated from Harvard College in 1647, after his father died.

that in a little time, he was found qualified to be one of the first fellows established in that Society, Anno 1650. My brother Samuel Mather was the first that was elected a fellow of Harvard College in Cambridge; Mr. Mitchell was at the same time elected and confirmed by the Inspectors of the Society. Soon after which, he was called to succeed the famous Mr. Thomas Shepard, as Pastor of the Church in Cambridge, where he continued a burning and a shining light for the space of eighteen years.²⁰ In July 1668 he was taken ill. As soon as I heard of his being so, I visited him. I found him in a gracious frame. He said to me, he was willing to live a while longer, that so he might do service for Christ and for His people; but if it were otherwise determined, the will of the Lord be done. A few days after, the learned, aged, and venerable President of the College, Mr. Chauncey, visited him, who perceiving the symptoms of death on him, said to him; "The Spirit and the Bride say, come." He replied, "I know not why the Lord would say to such an unworthy one as I am, Come to Me! Nevertheless, Lord, at thy bidding I come to Thee." So did he leave earth for heaven, July 9, 1668, in the forty third year of his age.

I never knew any death that caused so great a mourning and lamentation generally. He was greatly loved and honored throughout all the Churches, as well as in Cambridge, and admired by the most competent judges of real worth. President Chauncey said to me, "that if he would envy any man in the world, either for his grace or for his learning, and uncommon abilities, Mr. Mitchell would be the man." He was blessed with admirable natural (as well as acquired) parts. His judgement was solid, deep, and penetrating. His memory was strong and vastly capacious. He wrote his sermons very largely. Those emitted herewith are transcribed and printed from his own notes. And he used to write as large as here he has done, and then with enlargements to commit all to his memory without once looking into his bible after he had named his text, and yet his sermons were Scriptural. His way of preaching was vivacious and earnest, especially when he came to the close of his sermon, when oft times there were more weepers than sleepers in the congregation, under his awakening ministry.

That letter annexed to these discourses, said to be written to a friend, that honorable gentleman Richard Saltonstall Esq., the grandfather of him who is the present excellent and honorable Governor in Connecticut Colony, who was the first mover for the printing of that pious and profitable letter, informed me that it was written to Mr. Mitchell's brother, Mr. David Mitchell. [This comment, regarding to whom the letter was written, came 70 years after it was written.] It is a pity that no more of his manuscripts are published to the world, and in special his Expository Exercises. In the meantime let the blessing of Heaven go along with these.

— Increase Mather — Boston, 15 October 1720 [52 years after the death of Jonathan]

Jonathan was tutored by Rev. Thomas Shepard, of Cambridge, from the time he entered Harvard in 1645 until the death of Rev. Shepard in 1649. Jonathan later observed of this time: "Unless it had been four years living in heaven, I know not how I could have more cause to bless God with wonder, than for those four years."

²⁰ Until his early death in 1668.

His race was short, but the work he did was very much. Just after he had been preaching on these words, "I know that thou wilt bring me to death, and unto the house appointed for all the living," as he came out of the pulpit, he was seized with a fever, which terminated his life on 9 July 1668, in the 43rd year of his age and 18th year of his ministry.²¹

Comments on Richard Mather (1596-1669)²²

Congregational clergyman, born Lowton, Lancashire, England. Ordained in Anglican Church [Church of England] 1618; suspended from ministry (1633, 1634) because of his Puritanism. To America in 1635; pastorate at Dorchester (1636-1669). Leader of Congregationalism in Massachusetts; author of treatises defending and expounding Congregationalism. His son was Increase Mather; his grandson was Cotton Mather; his great-grandson, Samuel Mather (1706-1785). Also among his descendants in America was Samuel Mather (1851-1931),

Comments on Increase Mather (1639-1723)²³

Son of Richard Mather. American Congregational clergyman, born Dorchester, Mass; graduated Harvard in 1656. Preached in England (1658-1661); returned to America after the Restoration. Pastor, Second Church, Boston (1664-1723). President of Harvard (1685-1701). His "Cases of Conscience Concerning Evil Spirits" (1693) is credited with ending executions for witchcraft. Continued until his death a leader in his church and spokesman for Congregationalism.

Comments on Cotton Mather (1663-1728)²⁴

Son of Increase Mather. American Congregational clergyman, born in Boston; graduated Harvard in 1678. Ordained in 1685; assisted his father in Second Church pastorate, Boston (1685-1723); succeeded him in the pastorate (1723-1728). Active in opposition to royal governor Andros (1689) and in support of Andros's successor. Countenanced witchcraft trials and executions (1692-93) but later supported view that the trials were unfair. Defeated as candidate for presidency of Harvard; aided Yale; invited to be president of Yale (1721), but refused. Author of numerous religious books, including "Wonders of the Invisible World" (1693) and "Magnalia Christi Americana" (1702)

APPENDIX A

Note: Taken from the research of Matthew Wood, on the origin of Matthew Mitchell, reported in the NYG&B Record, 120:100-101, April 1989.

Before his marriage to Susanna (Wood) Butterfield in 1616, the name of Matthew Mitchell cannot be found in the Halifax parish registers. Herbert F. Seversmith undertook research on the

²¹ *History of Cambridge*, Harvard Square Library

²² *Webster's Biographical Dictionary*, first edition, 1964

²³ *Webster's Biographical Dictionary*, first edition, 1964

²⁴ *Webster's Biographical Dictionary*, first edition, 1964

Mitchell name in both Halifax and Bradford parish records, but found nothing conclusive, much less suggestive. I have had better luck in the search, locating a family from whom Matthew Mitchell could have descended.

Susanna (Wood) Butterfield was left a widow in Ovenden. A scant four miles north, in the neighboring parish of Bradford, is a small town called Thornton-in-Bradforddale. Here we find records of a Mitchell family, including a Matthew born at the right time to have been the husband of Susanna (Wood) Butterfield. The records of this Mitchell family are contained in the Yorkshire Fines, published in the *Record Series* of the *Yorkshire Archaeological and Topographical Society*. The following cases refer to the Mitchell family of Thornton-in-Bradforddale:

First Generation

At Easter Term of the Yorkshire Fines in 1565, Henry Batte received from John Mitchell and Isabel his wife two messuages [dwelling house with adjacent buildings and lands used in conjunction with the household] with lands in Clayton and Thornton. At the Hilary Term in 1572/73, John Mytchell received from Thomas Phillip and William Phillip, his son and heir apparent, two messuages with lands in Thornton (Record Series 2:306, 5:29).

Second Generation

John Mitchell had three sons, Christopher, John and Thomas, who divided his two messuages between themselves. At the Michaelmas Term of 1585, Christopher Mytchell and John Mytchell, Jr., received from Thomas Mytchell, one messuage with lands in Thornton-in-Bradforddale. The share of John Jr. was subsequently obtained by Christopher. At the Easter Term in 1614, Isaac Haley, Jonas Mitchell and Samuel Robertshaw obtained from Christopher Mitchell and Ellen his wife, a messuage with lands in "Thornton in Bradford Dale." Included was a "warranty against John Mitchell brother of said Christopher and against heirs of Thomas Mitchell deceased brother of said Christopher." (*Record Series* 7:42, 58:8).

The son John Mitchell Jr. seems to have lived for a time in Clayton, a small town within a mile of Thornton. At the Michaelmas Term in 1594, Edward Hemyngway obtained from John Mitchell, two messuages with lands in Clayton in Bradforddale (*Record Series* 8:14).

Thomas, the other son of John Mitchell Sr., obtained the other messuage which had belonged to his father. At the Hilary Term in 1601/2, Abraham Sutcliffe and Thomas Whitley obtained from Thomas Mitchell and Agnes his wife, a messuage with lands in Thornton-in-Bradforddale. The conveyance was reiterated at the Easter Term in 1610, when Abraham Sutcliff, John Whitley, William Stevenson and John Pearson obtained from Thomas Mitchell and Agnes his wife, John Mitchell and Matthew Mitchell, a messuage and lands in Thornton-in-Bradforddale (Record Series 8:181, 53:128)

Third Generation

The last conveyance indicates that Thomas Mitchell had sons John and Matthew, who probably came of age between 1602 and 1610. Matthew, the younger of the two (to judge by the order in the conveyance), would have been born about 1585-90. This makes him exactly the right age to have been the Matthew Mitchell who married Susanna (Wood) Butterfield in 1616.

A check through the Mitchell wills at the Registry in York might be profitable. Of special interest would be the will of Matthew Mitchell, servant to Edward Thomas, of Allerton (buried Bradford), dated 21 October 1594, proved 19 December 1594 (original testate records from the Registry at York, 26:33), and the will of Sibell Mitchell of Southowram, widow of John Mitchell of Blackar in Bradford, dated 12 December 1601, proved on 11 January 1602 (Reg. Test. 28:568).

APPENDIX B

The following information relates to Matthew's youngest child, Hannah, who married Robert Coe.²⁵

Hannah Mitchell, daughter of Matthew and Susanna Mitchell, married Robert Coe about 1650. They settled in Stratford, Conn., where he purchased a homestead of the widow of Thomas Ramble as appears in the following deed recorded in 1652:

The lands of Robert Coe purchased by him of widow Ramble; the house lot, three acres and a quarter, [m]ore or less, butting east upon the highway, and bounded with Samuel Sherman²⁶ on the north, Thomas Ufford on the south, and west upon the swamp, etc.

(Stratford Land Records, vol. 1, pp. 58-9)

Besides this homestead, he also had 47 acres of land elsewhere in Stratford.

Robert Coe was the son of Robert Coe. He was born at Boxford, Suffolk, England and baptized there on 19 September 1626. He was brought to New England by his father in the spring of 1634 when he was seven years of age and taken in successive removals to Watertown, Massachusetts and Wethersfield and Stamford, Conn. They were in several towns at the same time as the Mitchells.

Although Robert's father and brothers removed to Long Island in 1644, he remained permanently in Connecticut, perhaps in care of his father's interests there.

As Robert died at the early age of 33 years, he acquired no prominence in public affairs as did his father and his brother, John. There is, however, evidence that he was esteemed for piety and exemplary character, from some memorial lines written after his decease by Rev. Abraham Pierson, of Branford, Connecticut. Rev. Pierson had married Hannah's oldest sister, Abigail.

Robert Coe died intestate (without a will) about September 1659, and was buried at Stratford. On 20 October 1659, his widow presented an inventory of £179-18-0 (pounds, shillings and pence). The court ordered the estate to be divided among the widow, son John aged one and a half years, daughter Susanna aged six and a half years, and daughter Sarah aged three and a half years; son John to have his portion at twenty-one and the daughters theirs at eighteen or at marriage. (Fairfield County Probate Records)

Hannah married second Nicholas Estey of New Haven, Conn. where she went to reside, taking her Coe children with her. She died at New Haven on 2 April 1702. No Estey children are known.

²⁵ Taken from *Record of the Coe Family* by David Benton Coe

²⁶ Samuel Sherman married Hannah's sister, Sarah. So they moved next to her sister.

The descendants of Robert Coe were a vigorous and prolific race. They lived in Connecticut for a century after he died.

Appendix C

Letter of Jonathan Mitchell²⁷ To An unidentified Friend

Published in London and Boston

NOTE: *I am including this letter for several reasons. It is really a sermon which was written just before Jonathan started his ministry — in 1649! It is full of good advice — even for today. It shows a lot about his character, his intellect, and his genuine care and concern for others. It also shows that he was a deeply religious and dedicated Christian. This letter tells us something about his family and the way he was taught. They came to New England for religious freedom and there were other ministers in his family. Our direct ancestor, David, was his brother. Although Jonathan had a short life, 43 years, he had a tremendous impact on that early generation of Americans, and so did his father who planted his family here.*

— MRP

A LETTER &c.

Dear and intirely [entirely] beloved Friend,

It is an afflicting Providence from God, and just Cause of Shame to me (for I cannot clear my self from a great deal of just blame) that I have not done, nor can now do any thing for you in regard of those writings you desired of me: I have, and am continually pressed with variety of urgent occasions, and much time (in the way I am in) is daily taken up from my personal studies, besides many incident avocations. And alas! I can do little, and make but slow progress in the long race of learning I have to run! And it is my miserable guise, either wickedness or weakness, to fall short of that good I should either get or do; and if it be so in this case towards you, it is no wonder, tho' it should be my deep sorrow! But yet considering some passages in your last and former letters concerning your spiritual condition, and knowing by experience in my self, the reality of such complaints; I would not be so graceless as to neglect you wholly therein. And tho' I can say or do very little, yet a word or two might

²⁷ I found this letter at the *Massachusetts Historical Society*, in a group of microfiche called *Evans Early American Imprints*, #9739 for the 1764 edition and #3575 for the 1732 edition.

lie upon me, if I should be silent or slight in this case! And therefore (Dear —) if my barren heart would suffer me, I would present you with a few words, as if you and I were alone in a corner, in the presence of God!

The condition you express is the common (but fearful) epidemical calamity of those times and places where the Gospel is preached, and among such as outwardly carry fair: convinced, but not humbled; some apprehensions of misery and affections now and then, but not deep effectual mournings; something burdened with sin and misery, and wrath of God; but yet able to bear it, and contented to live, without being delivered from it; knowing every thing and feeling nothing; or rather knowing every thing, and yet indeed knowing nothing; in seeing not, &c. For my own part, it is that which hath been the baneful misery of my soul (even that very thing which you say and mean) ever since I knew any thing; and the Lord knows how little I am delivered from it, and how much of my work in this point (upon which the very hinges of our salvation turn) is yet to do to this day! Oh (my —) if my heart were not adamant, I should weep with and for you: and truly when I am most near God, I have no greater request than this for my self and you, that God would use any means to make us see things really as they are, and pound our hearts all to pieces, and make indeed sin most bitter, and Christ most sweet, that we might be both humbled, and comforted to purpose! An imperfect work of the law, and then an imperfect work of the Gospel is the bane and ruin of us in these days! Some fears and affections, and then some hopes of mercy (without finding full rest and satisfaction in Christ only). Men rest in, and here perish! But hence is the ground of that you speak of: an heart that doth not, cannot feel sin, (and consequently, no other thing that God's word speaks of) and the wrath of God for it, to purpose; cannot be sensible of sin or mercy in an effectual manner! Now a word or two of counsel to you in this case!

First, Consider the end and thing you are to strive after. Secondly, the way and manner how: your business is never to rest till you come to feel sin as an insupportable burden, and then to find rest and everlasting satisfaction in Christ, imbracing [embracing] him as your own! To go on humbling to be humbled, and to see such intolerable evil in sin; and to be so burdened with the wrath of God lying upon you for it, as it may make sin everlastingly odious to you, and force you to fly for refuge to lay hold of the hope set before you; and to have strong consolation there! This is a great thing, not easily and quickly gotten: but sit not down at quiet, till you come to this! This is the way to make all sure. But you will say I know not whether I ever had any true humiliation; whether there is any thing in me that will stand by me, when an hour of temptation comes! Therefore now resolve, I will pad'c_and[?] daily[?] with God and my own soul no longer, I will never give God rest till he shew me things really, and till I have attained that sense of sin, and faith in Christ Jesus, which is real and effectual! This is the work of our lives, Job 6.29. Let me never rest till it be put out of all doubt, that God in Christ is mine own, and hath made an everlasting covenant with me! This I will have, or I will be in bitterness before the Lord while I have any being; and for the residue of my days, I will dwell with them that lie down in sorrow, I will have my society with such forsaken souls; who being desolate and deserted, are free among the dead: if the blessed God shall excommunicate this wretched soul from his gracious presence, (which yet is but an act of his most holy and just severity.) O! let me find favor in his sight, that I may also excommunicate my self from the pleasures and enjoyments of this present world! And resolve this, if God will not let me see the good of his chosen, (and I have nothing to say why he

should.) I will mourn, I will mourn; let me live & die in the house of mourning! If God will not comfort me, nothing else shall; if I may not have peace and rest in God, I'll have none at all; if God will take no pleasure in me; I'll take no pleasure in myself: let my tears be my meat continually; let me go mourning up and down the world while I have a day to live; If God cast me off, let this be my condition! Nay, (come to this pass) I cannot live unless God be reconciled to me: my spirit fails, if the Lord redeem not presently. There is no being, no biding for me unless he speak a word of peace to me. (Psal. 69. 2, 3, 17, 18 and 143. 4, 7.) And in a time of need, God will help; when you are lost, God will find you, when you are sick to death, he will heal you, Isa. 57.16, 28, 29. His bowels will turn towards you! Never fear want of consolation, if your humiliation be not ineffectual! And here let me warn you of a thing or two.

Take heed lest some lessor sorrows and afflictions heal and ease you, and so you be kept from great and effectual sorrows and from comfort by Christ only! Many a one sees himself in a miserable condition; hereupon he goes alone, he prays (and weeps too it may be) very affectionately for mercy: upon this he grows well and whole again! His good affections please him and heal him; tho' he be indeed still as far from Christ and grounded comfort as ever! Take heed of this: as also secondly, of resting in some hopes of mercy, or in some tastes of mercy! Many things give a man good hope that God may save him, and the words of comfort are sometimes sweet and refreshing to his heart; this quiets him: He hath enough now, he runs away with this, when as Christ himself is not yet his; nor is he satisfied with him only! Many perish here; not but that these afflictions and hopes are very good and they may be true, (and be sure to be exceedingly thankful for any such thing, that you have any desire to seek God, any fears at any time before him and hope toward him; it's more than thousands have) and very good encouragement to seek after Christ more; but not to be rested in without Christ. It's a sign a man's heart is false when a little of anything will serve him! Use those sorrows, heart-breakings and hopes as blessed encouragements and engagements to follow on still and get nearer to Christ, and to gain in upon him, but rest not till you be sure you have Christ, and fully rest in him, and your heart live upon him only, alone, wholly and always! Now for the way you are to take in the case, owned and expressed by yourself. I would add a little as the Lord shall help.

Do not say there is no hope, and so give over striving! Give not way to a sullen desperateness, and deadness of heart, to a dulled, sunk discouraged spirit as if it were in vain to stir, and will never be better with you! Do not say, thus it hath been, and thus it is, and you cannot help it, and there leave it! No, no, arise and be doing, and God will be with you; is an old rule! Whatever your case be, never be discouraged: Be humble and afflicted under sin and misery, (the more the better) but never be discouraged! Resolve, I will yet follow God for all this, come on me what will! See I Sam. 12. 20. Know that God is God, and not man, he can help, nay he will! He is willing to help you, if you be not unwilling to have it: See Isa. 55. 8. Jer. 33. 3. Hos. 13. 9. Job 4. 10. and 6. 36. He hath after mercies for them that have abused former mercies, Ezek. 39. 26. Jer. 3. 1, 22. If it were but a may be, Amos 5. 15. Zeph. 2. 3. A who can tell? Jon. 3. 9. Joel 2. 14. A Lord, if thou wilt, Mat. 8. 2. It's enough to make us follow after God to the last gasp! Secondly, look up to the infinite God to help you for his name sake, and for the Lord Jesus sake. You know you are miserable, and have unspeakable need of his help; tho' you do not feel it, and be not affected with it. Upon this ground (and this is ground enough) go to God and tell him that the less sense you have, the greater is your misery, and the more

need you have of his help: None but God can pull you out of this pit, can enlighten [enlighten] this darkness, and break this adamant; to him therefore you come according to his own counsel, Rev. 3. 18. Tell him, He knows you and sees you, tho' you do not know or see him, no, nor your self neither: He can take hold of you, tho' you cannot take hold of him, Job 15.16. Bring such an heart as you have (longing that it were better) to him, that he would mend it: Bewail this impenitent heart, cry out of this secure sottish heart, as the greatest evil that could befall you; beseech him to use any means to break it and change it: fill your mouth with arguments before him; tell him of his free (Oh hang there upon free mercy) his tender, his preventing, his manifold rich mercy: say you are resolved never to leave him till he give you this grace effectually, and all the grace you want, everlasting mercy: cry to him out of the thick darkness, and out of the low dungeon, Lam. 3.55. When you have no mind to pray, when devil and world, when heart and the gates of hell are against you: yet then, even then, pray in spite of all your spiritual adversaries: Offer violence to the kingdom of heaven, stir up your self to take hold of God, lay hold on eternal life, when nothing but darkness and death is about you; when God stops his ear against you, and shuts up his heart too; yet then fall down before him, put your mouth in the dust; judge and loath your self, hate your sin, that brought you to this pass: look again toward him, (as Jon. 2. 4, 7.) Close with him at and upon the sword's point, (tho' he kill me, yet will I trust in him.) Bless his name and say as Lam. 3. 21. Chatter before him; leave your self to his mercy, to his absolute, sovereign, meer mercy, renouncing all other props & comforts: See Isa. 50. 10. Tell him as Dan. 9. 9. Resolve to follow him, tho' blindfold, and see Rom. 11. 32, 33. Gal. 3. 22. When you are shut up under sin and unbelief, then look to him who is able to save to the utmost them that come to God by him: You know not how to look to him, nor what it is to believe, nor how to go about such a thing; therefore tell God that you come to him for faith, as well as other things. You want every thing, & you come for every thing: (the poorest creature that lives) and know that the blessed God would have you come to him in Christ for everything: Christ hath all power in his hands to help you, Job. 17. 2. And see Job. 6. 37.

Thirdly, continue in seeking God till you find him: Follow on to know the Lord; and then be your case what it will, you shall know him, Hos. 6. 2. Col. 4. 2. Luk. 18. 1. Many are very serious and earnest for a fit; but they give over before the Lord come, and will rather patch up their comfort and salvation at any fashion, than take the pains to hold out in seeking God with all their might: Multitudes perish here. Oh! Look to this; for do not think (especially in the case you are in) to get grace & Christ (in the sense before spoken of) presently! No, no, God may make you seek and wait many a day; but you shall reap in due time if you faint not, Gal. 6. 9. Diligently therefore and constantly attend and improve all the ordinances and opportunities that God gives: in special, let me speak a word or two for your better help in them, (being more private and personal) viz.

First, meditation (a most necessary and essential thing which few practice:) Get a little time to meditate daily, laying aside other things, and in other occasions too, think as much of spiritual things as you can: We do not see nor feel because we do not think of things; think of God and Christ, of sin, of heaven, of hell, of judgement of eternity, how few shall be favored, how necessary it is to take the present time: What we come into the world for; of quickening passages in scripture, of God's dealings with you, of your former life and present condition &c. But you will say, my heart is so vain and stupid, I cannot think of things. I answer, first, let this deeply humble you; and the vileness of your heart that here discovers it self will be worth the while. Secondly, beseech God to help you. Thirdly,

take advantage upon all the evil frames that at present you feel, to apply and set on some soaking expression in scripture: As in case of hardness, blindness, vanity, see Rom. 9. 18. 2 Cor. 4. 4, Prov. 10. 20. Yea, hence see and say, that God is true, and his word is true; for the scripture tells me of this heart I feel; and the rest of it will be verified upon me as well as this. Fifthly, take the advantage of special seasons for meditation, when your heart is in a feeling frame (as after prayer, after sermon, if you cannot before) and lay up what you get: One truth felt in meditation, is worth a world, and it will make way for more. Sixthly, do something that is equivalent and helping to it, at least when you cannot so directly mediate: as reading of a good book, writing of your former and present life: (that is a thing of endless use) gathering up God's mercies, & your sins, in writing sometimes, &c.

Secondly, prayer. This is the blessed means of getting a poor soul to heaven: And what an happiness is it, that we may pray to God! Besides family prayer, get some time for secret prayer, daily less or more: Be telling God your heart alone; I know your occasions & labors (the Lord break my heart for you) would not afford you that liberty that I (wretch) have; but do what you can; love the duty, and God will pity you, wherein you are justly and by his providence (not you own negligence) hindered. And this is certain, he that hath an heart, shall never want time nor place to pray! Endeavor to order your matter so, as you may have time for it: and if you could weekly have a piece of an afternoon (as Saturday in the afternoon an hour or two or as God guides) set a part for secret & close converse with God by meditation & prayer, thinking, writing, reading, examining, mourning before God; and do this constantly, you will never repent it: The business of salvation is mainly carried on in secret between God and a man's own soul: And by all means provide, that you may have your Sabbaths as free as possible all the day, and the evening before and after, for spiritual work: Ply God in such seasons as these be, and be very thankful if you get but any little ground of your corruptions and miseries: Go about your lawful occasions, not as a liberty to the flesh, (as to think that now my task of praying is over, now I may please my self & refresh my heart in the world, &c.) But as the service of God, and as unto him, because he bids you be thus employed; as when he bids me pray, I will pray with all my might; so I will work too, when he bids me to work; and not do it to please myself (alas, if I consider it what pleasure or comfort is there in this evil world) but to please him I will busy and employ my self in this world, (because he bids me) but my place and my rest shall be only in God, or no where: As seamen go to sea, but build their houses on land, so I'll go into the world, but lay up my heart and comfort and my whole support in God! I will live in the world, but not upon it: I will live only upon God, & have my portion in him. And do not think that this sorrow & sense of sin, & mourning after God, stands in a monkish drooping sullenness, (tho' it's certain that by the sadness of the countenance the heart is made better; and one should not give himself to unnecessary mirth, which is very poysonful [poison full?]; nor purposely chock his spiritual sorrows with temporal delights:)

But when you have seriously spent your time with God, and have left your heart with him, and he calls you to your occasions; go about them with alacrity and cheerfulness, so as you may dispatch them comfortably; and carry amiably and delightfully to those about you. And let your sorrows & sense of your soul's miseries lie deep and undermost. So as you may recall them in their season; when you come to pray, or be alone with God again! Labor to have a constant habitual feeling of your self, (and get as many good thoughts and affections as you can, at all times) so as it may be livelily, actual, especially in your seasons of attending upon God; and in them drive on the business of your soul, as if

there were nothing else to be minded but that. And if you find your heart gone when the season of seeking God comes, then know that you have in some measure backslidden and forsaken God; and never leave till you have recovered it. Recall and review often the chief sins of your life that you can remember; confess and aggravate them before God in a special manner, (but have your times of confessing and bewailing all the sins that ever you can remember) and think of what sins or course it was that caused God to leave you to this woful impenitency of heart, & bewail them bitterly. One thing more I must add; do not think it much to have some special seasons of seeking God, besides those I have named. If you had a friend with whom you might now & then spend a little time, in conferring together, in opening your hearts, and presenting your unutterable groanings before God, it would be of excellent use: such an one would greatly strengthen, bestead[?], and further you in your way to heaven. Spend now and then (as occasions permit) an hour (or so) with such a friend more than ordinary (sometimes a piece of a day, sometimes a whole day of extraordinary fast, in striving and wrestling with God for everlasting mercy.) And be much in quickening conference, giving and taking mutual encouragements & directions in the matters of heaven! Oh! The life of God that falls into the hearts of the Godly, in and by gracious heavenly conference. Be open hearted one to another, and stand one for another against the devil and all his angels. Make it thus your business in these and such like ways, to provide for eternity while it is called today; looking unto Jesus the author and finisher of your faith. But you will say (it may be) and I speak but what I have found in my own heart: (Dear -----) I deal plainly with you, as I know you would have me do, and therefore let me suppose it should be said). This is a tedious and hard talk, and my heart likes not to be so yoked and toiled in such things. I can take no pleasure therein; and if I force my self to it for a while, yet it would soon weary me; I have no heart to these things; it may be something might be done in this way, or another might do something; but I have no heart to it.

Ans. 1. Wonder not at this, nor think the worse of that course, because your heart lusteth against it; but think the better of it; for the better any thing is, and the more instrumental for our salvation; the more it opposed by our vile hearts, which are enemies to God, and consequently to our own good.

2. Confess to God this naughtiness of your heart. Beseech him to help you against, this devil to change your nature, and let this occasion you to see, and loath the wickedness of your nature, and be enraged against it. The spirit that dwelleth in us lusteth unto envy, but he giveth more grace; Jam. 4. 5, 6.

3. Consider what is the reason why this way seems so irksome and tedious, and you have no heart to it? Is it not because of inward blindness and security? Because you see not things as they be, nor the weight and worth of them? It is an irksome thing to a man to rise out his bed in the night, when he lies warm & knows no danger, nor urgent occasion to rise; but if he awake, and see his house on fire about his ears, he will make no demur about the matter, but be glad he may rise! Verily, one real glimpse of the wrath of God burning about us or of eternity that is a coming; one real glimpse of God's anger (lying upon our souls) which is infinitely above the most awful apprehension of man or angel; Oh! This would make us skip at a time to prayin, at an hour to cry out to God for mercy in, especially if we might do it with any hope of being heard and saved, as now we may. So the reason why I have no heart to this course, is not because there is want of reason to perswade [persuade] me, but because I am blind; and I feel my blindness, I know that I do not see things as they be, and therefore I have a

good reason to be deaf, to the counsel of mine own blind ignorant heart, and to strive by all means to see better; and in the mean time to believe what I do not see.

4. Offer violence therefore to the Kingdom of heaven, and be resolved in this point: Let my heart say what it will, let Hell and world be against me; my God I must have! My God I will have! I must get sight of sin, and faith in Christ Jesus? I must make my salvation fore, or else I am undone for ever; and therefore pray I will, and follow God I will, in despite of the devil: Unto him will I look and (in such a case as this) on him will I wait, who giveth the same spirit of zeal, of indignation against sin & self, as sometimes was in holy Samuel, when he hewed Agag in pieces before the Lord in Gilgal. Lord, thou hast commanded me to seek thy face, and thy face will I seek: I will not confer with flesh and blood; I will not consult with carnal reason; but what God bids me do, that will I do, and do it with all my might.

5. Know that if you conscionably attend upon God, he will by degrees make it sweet and easy to you: He will strengthen your heart and hands in your way and work. Isa. 40. 31. You will find it a sweet and blessed thing to stand confessing your sins before God, and emptying your heart in his sight, opening all your complaints and soul concernments to him: You will find it an happiness that you may pray to the God of heaven and have any communion with him. Our wicked hearts make religious duties irksome; else they are in themselves the sweetest things in the world: Oh! If ever we come to know God aright, we shall account it our happiness that we may do any thing in way of service to him, and communion with him.

6. Salvation is worth all our labor, be it what it will: Is it a trifle to be saved eternally? Do we think to get to heaven by a good wish! Or to go thither in a feather Bed? No, God will make us strive, and sweat, and wrestle for it: and be sure it will quit the cost! It will never repent us of any prayer we have made, or tear we have wept, when we come there! Oh! Follow not the guise of this secure world, that (in these days) is cast into a dead sleep: Many profess, but few know what it is to work out their salvation with fear and trembling. It is another matter to be a Christian indeed than most make of it: And of those that are sincere and lively, you see but their dark side, you know not what they are in secret: Follow not example, but follow the word of God.

Thus I have given you the sum of my thou'ts [thoughts] according to my measure and manner. I beseech you to make some use of this poor letter, and read it at such times as may most suit you: You may have many doubts & difficulties that I do not here touch; but seek God, and he will guide you. As for your outward condition, follow on in these things, and your trouble for sin and soul misery will swallow up all other troubles: and future consolations will sweeten all; And whatsoever may happen to you here, yet hereafter it shall be well with you; and in your wearisome pilgrimage it may be for a consolation to you, that you shall rejoice in time to come.

Now the tender mercies of God be with you (Dear ---) and the Lord lead you by the hand to his eternal rest, through all sins and sorrows, to his own Glory, and your everlasting comfort; so I remain,

Your unfeignedly loving friend to serve you,

J. M.

From Harvard College in Cambridge,
19 May 1649

Family Group Record

Page 1 of 1

Husband David MITCHELL		
Chr.	14 Nov 1619	Place South Ouram, Halifax, England
Died	Mar 1685	Place Stamford, Conn.
Married	Bef 1650	Place Stratford, Fairfield, Conn.
Other Spouse	Elizabeth GRAVES	
Married	1677	Place PROB. STRATFORD, Fairfield, Conn.
Husband's father	Matthew MITCHELL (immigrant)	
Husband's mother	Susanna Wood	
Wife Sarah Wheeler		
Born	10 Aug 1628	Place Cranefield, Bedford, England
Died	Bef 1677	Place Stratford, Conn.
Wife's father	Lt. Thomas Wheeler	
Wife's mother	Mary	
Children List each child in order of birth.		
1	M Mathew MITCHELL (Dea.)	
	Born	Abt 1651 Place Stratford, Fairfield, Conn.
	Died	1736 Place
	Spouse	Mary
	Married	Place
2	M John MITCHELL	
	Born	Abt 1654 Place Stratford, Fairfield, Conn.
	Died	3 Jan 1732 Place Woodbury, Litchfield, Conn.
	Spouse	Elizabeth Knell
	Married	1677 Place Stratford, Fairfield, Conn.
3	M Nathan MITCHELL	
	Born	Abt 1665 Place Stratford, Fairfield, Conn.
4	M Abraham MITCHELL	
	Born	Abt 1657 Place Stratford, Fairfield, Conn.
5	F Elizabeth MITCHELL	
	Born	Abt 1660 Place Stratford, Fairfield, Conn.
	Died	10 Jun 1703 Place
6	F Susanna MITCHELL	
	Born	Abt 1663 Place Stratford, Fairfield, Conn.
7	M Daniel MITCHELL	
	Born	1666 Place Stratford, Fairfield, Conn.
8	F Martha MITCHELL	
	Born	1670 Place Stratford, Fairfield, Conn.
	Died	Apr 1691 Place
9	F Grace MITCHELL	
	Born	1675 Place Stratford, Fairfield, Conn.
Notes		
<p>HUSBAND - David MITCHELL</p> <p>The Early Settlement of Stamford, Connecticut, p. 180 and p. 58, 'David Mitchell had lands here in 1650. He had come hither with his father, and removed not many years after to Stratford. He had four sons; Matthew, who settled in Southbury; John, who lived in Woodbury; Nathan in Litchfield; and Abraham in Southbury.' Named in his father's will.</p> <p>History of Stratford, Conn., p. 218, 'David Mitchell, son of Matthew Mitchell of Wethersfield, probably came to Stratford with his brother-in-law, Samuel Sherman in 1656, and purchased on Feb. 26, 1659, the house lot and several pieces of land of John Reader. He became quite prominent in the town and was an extensive land owner. He married Sarah, the dau. of Lt. Thomas Wheeler of Milford'</p>		

SOURCES

- 1) Alumni Media, MIT
- 2) Butterfield Family; www.usgennet.org/family/butterfield/families/franke2.html.
- 3) Early research of Herbert F. Seversmith and Arthur S. Wardwell. Their work appears in several articles in *The American Genealogist* (TAG) of the early 1900's, and Herbert F. Seversmith's *Colonial Families of Long Island, New York and Connecticut*.
- 4) Governor Winthrop's journal, *History of New England*, 1630 - 1649.
- 5) *History of Cambridge*, Harvard Square Library, Boston, Massachusetts.
- 6) *History of the Colony of New Haven*, Chapters 9 and 10.
- 7) *History of Stamford, Connecticut 1641-1868*, by Rev. E. B. Huntington, A.M., Harbor Hill Books, 1979.
- 8) *History of Springfield*, Vol. 1 (or *The First Century of Springfield*).
- 9) *History of Ancient Woodbury, Connecticut*, by William Cothren, 1854.
- 10) *Magnalia Christi Americana (1702)*, by Cotton Mather.
- 11) *New York Genealogical and Biographical Record*, Vol. 120, January 1989.
- 12) *New England Historical and Genealogical Register*, Vol. XV, October 1861 beginning on page 289; Vol. XIII, October 1859, pp. 295-297; the research of Matthew Wood, reported in Vol. 120, January 1989 — April 1990 issues and the April 1992 – July 1993 issues.
- 13) Richard Mather's Journal.
- 14) *Sherman-Mitchell Family*, by Stephen M. Lawson, <http://kinnexions.com/smlawson/sherman.htm>
- 15) *The Planters of the Commonwealth*, (1620 - 1640), by Charles Edward Banks.
- 16) *The Early Settlement of Stamford, Connecticut, 1641-1700*, by Jeanne Majdalany.
- 17) *The Great Migration, Immigrants to New England*, Vol. I, A -B, 1999.
- 18) *The Great Migration: Immigrants to New England 1634-35*, Volume V (Boston, 2007), pages 125-31.
- 19) *The early Settlement of Stratford, Connecticut, 1641 - 1700*, by Jeanne Majdalany.

HISTORY

OF

THE CASE FAMILY OF

SARAH HOGUE

Note: Sarah Hogue was the first wife of Elisha Hurd Groves. She first married Abraham Case. They had four children before he died, leaving her a young widow. Sarah then married Elisha Hurd Groves, but divorced him after a few years of marriage because he joined the LDS Church. The older two Case children, Francis and Elizabeth, also joined the Church. This may have also been a point of contention for Sarah. Elizabeth and her family followed the Church to Salt Lake City and remained faithful members. Francis and his family followed the Church to Iowa, where they apparently left the Church. See the history of Elisha Hurd Groves for additional information.

Taken partly from *Case Family History*
by Marjorie DeLapp

By
Murland Packer

This branch of the Case Family arrives on the scene shortly after the Revolutionary War. Joseph Case is found with George Rogers Clark, working on the fort at the Falls of the Ohio. The stage is the Fire Lands in the Ohio Territory, just north of Cincinnati. There we find Joseph Case and his sons, Abraham, John, Thomas and Ebenezer on the tax roles for the years 1806 through 1809. We also find other Cases in Ohio at that time, i.e., Isaac Case, father of Squire Case who had been born in Simsbury Connecticut in 1772. Isaac later settled in New London, Ohio. Whether there was any relationship between Isaac Case and Joseph Case is unknown, but we do find branches of both families in Monona and Harrison Counties, Iowa in the late 1800's.

We next find the Case family in Old Knox County, Indiana during the war with Tecumseh. They had purchased some land but could not have it recorded until after the war. Joseph Case and his son, Thomas, had a deed recorded in 1812. During the same Indian troubles, Polly Case, a daughter of Joseph Case, made the history books by her heroic action of riding a two-year-old horse for help when the Indians attacked her future father-in-law's cabin, killing him and wounding her fiance, Richard Hathaway, with an arrow in the neck.

The will of Joseph Case Sr. was probated in 1816 in Old Knox County, Indiana, and has a wealth of information. His children, two daughters and four sons and many of his grandchildren were named in the will.

Joseph Case, Sr.

Joseph Case, Sr. was born 3 February 1756. He married Elizabeth Nife on 2 October 1775. Joseph Case and his family lived in Turtle Creek Township, Warren County, Ohio, before moving to Vincennes, Indiana. In 1810, his sons, Abraham, Ebenezer, John, Joseph and Thomas were listed on the tax records for Turtle Creek Township. Joseph's son-in-law, Richard Hathaway and a possible son-in-law, Francis Cunningham, were listed in the 1810 tax rolls for Wayne Township, Warren County, Ohio. In 1808, Joseph Case and his wife Elizabeth witnessed the will of Jacob Rippel. In August of 1818, the 14-year-old son of Francis Cunningham, deceased, chose George Kesling as his guardian. Also in Warren County, Ohio, Richard Hathaway (14 years old) and Polly Hathaway (8 years old), both children of Polly Case and Richard Hathaway, had guardians appointed on 15 November 1820. Besides Squire Case, who lived around Worthington, Ohio (North of Columbus), there were two other Case families in Ohio at this time. Abraham Case and his wife, Elizabeth were found in Hamilton County, Ohio, (near Dayton) in 1804 when they put a mortgage on their property, and in Gallipolis, Washington County, Ohio. John Case's will was probated on 18 March 1803. His wife was appointed guardian of their daughter Elisa in 1805 and then married Abijah Hubbell in 1810. Were these different Case men brothers, cousins, or just distant relatives? We are not sure.

Joseph Case, Sr. will:

In the name of God, Amen

I, Joseph Case of the County of Knox and State of Indiana being of a low state of body but of sound and perfect mind and memory do make this my last will and Testament in manner and form following - that is to say,

I give and bequeath to my Wife Elizabeth Case one-third part of all my estate both Real and personal for and during her Natural life after my last debts and funeral expenses are paid. To the Wife

or Widow of my Son Joseph Case, deceased, I give and bequeath five dollars. To my Daughter Polly Richardson formerly the wife of Richard Hathaway, deceased, I give and bequeath twenty dollars. The residual of my estate I wish to be equally divided amongst all my other Children and the share that would have fallen to my said Daughter Polly after deducting the sum of twenty dollars above mentioned, I wish to be given to her Children in equal Shares - but to remain in the hands of my Executor and put to use until they respectively become of age - I do hereby nominate constitute and appoint my Sons John and Thomas Case Executors of this my last will and Testament hereby revoking all other or former Wills. Given under my hand and seal this Ninth day of July One Thousand eight hundred & Sixteen. Signed sealed and acknowledged

In Presence of (signed)

Joseph Case

Wm. Carrinther

Samuel Carrinther

The following is the Estate Settlement of Joseph Case, Sr. which was filed during the November Session of Probate Court in 1830.

SETTLEMENT

No. 1 Voided

No. 2 To this sum paid J. Case on account 34.00

No. 3 To this sum paid E. Stoutt for printing 4.25

No. 4 To this sum paid Commissioner 17.01

No. 5 To this sum paid H. Johnson Clerk 3.71

No. 6 To this sum paid Collector for 1824 ,3.91

No. 7 To this sum paid G. W. Johnson 7.50

No. 8 To this sum paid Collector for 1824, 2.12

No. 9 To this sum paid E. Case one of the heirs 63.75

No. 10. To this sum paid T. Emison guardian 40.75

No. 11 To this sum paid John Hathaway Grandchild 20.87

No. 12 To this sum paid Richard Hathaway same 16.37

No. 13 To this sum paid Joseph Dunham same 16.75

No. 14 To this sum paid E. Forman same 7.06

No. 15 To this sum paid Nathan Hathaway same 12.00

No. 16. To this sum paid F. Cunningham one of the heirs 63.75

No. 17 To this sum paid Collector for 1825, 3.59

No. 18 To this sum paid Wm. Bruce Guardian for A. Case heirs 63.00

No. 19 To this sum paid John Case one of the heirs 63.75

To my share of the Estate 63.75

507.89

Paid Homer Johnson Clerk 2.01

509.90

The children of Joseph Case were:

1. **John Case**, was born on 10 December 1781 in Pennsylvania. He married Sarah Maloy on 1 March 1808. She was born on 26 July 1784.
2. **Thomas Case**, married Jane Simonton on 31 August 1809 in Warren County, Ohio.
3. **Abraham Case**, was born about 1785 in Warren County, Ohio. He married Sarah Hogue on 14 December 1811 in old Knox County, Indiana. He died on 8 February 1821. They had four children.
4. **Ebenezer Case**, was born about 22 August 1791 in Pennsylvania. He married Nancy Balbridge on 22 December 1808 in Warren County, Ohio. Ebenezer Case married second, Elizabeth McBride on 4 December 1817.
5. **Polly Case**, was born about 1793 in Ohio. She married Richard Hathaway. They had six children. Polly married second, Mr. Richardson.
6. **Joseph Case, Jr.**, married Sarah Phillips on 30 August 1810 in Warren County, Ohio. He died about 1815.
7. **Elizabeth Case**, married Francis Cunningham.

Abraham Case, Married Sarah Hogue

(Joseph1)¹

Abraham Case was born about 1785. He died on 8 February 1821. He married Sarah Hogue on 14 December 1811. Their marriage is recorded in Old Knox County, Indiana. Sarah's parents were Zebulon and Polly Hogue. Based on Sarah's age of 66 in the 1860 census, she would have been about 17.

The children of Abraham Case and Sarah Hogue were:

1. **Francis Cunningham Case, Sr.**, was born on 17 June 1813 near Vincennes, Old Knox County, Indiana. He married Mary Ann Conley on 3 April 1834 in Lafayette County, Missouri and they had eight children. They apparently divorced. He then married Esther Davis on 25 December 1856 and had one additional child, Francis Cunningham Case Jr., born in August 1857.
2. **Elizabeth Case**, was born on 20 February 1815 in White River, Daviess County, Indiana. She married William Milam on 29 November 1829 in White River, Daviess County, Indiana. They had ten children before he died. She then married William Wheeler on 10 June 1855 in Salt Lake City, and had two additional children. Elizabeth died on 1 July 1891 in Salt Lake City, Utah.
3. **Nancy Ann Case**, was born about 1817 in White River, Daviess County, Indiana. She married William Harrell on 27 August 1834 in Greene County, Indiana.
4. **Sarah (Sally) Case**, was born on 14 November 1820, in White River, Daviess County, Indiana. She married James Buckner on 24 January 1835 in Green County, Indiana and they had nine children. Sarah died on 19 July 1879 in Highland Center, Wapello, Iowa.

¹ This indicates that Abraham was the son of Joseph.

Abraham Case was very active in Indiana History. He was one of the Commissioners appointed to set up the County seat of Greene County, Indiana. His name was mentioned several times in the "History of Greene County," in spite of the fact that he died in 1821, leaving a young family.

After Abraham's death, Sarah married Elisha Hurd Groves (our ancestor) on 28 Oct 1824 and divorced him in 1833.

The history of Greene County, Indiana, indicates that she may have married twice after her divorce from Elisha H. Groves. Indiana State Genealogy Database shows a marriage for Sarah E. Groves to George Moon in Kosciusko County, Indiana on 1 July 1840. This may be our Sarah Hogue.

The 1850 census shows Sarah Stewart, a widow, living in Greene County, Indiana. She is the head of house with \$400 in real estate. Living with her are Benjamin Skinner (33), a farmer, Emaline Skinner (31), Henry Skinner (7), John Skinner (5), Greenberry Skinner (3), and William Skinner (1). It shows Sarah as being born in Indiana, Benjamin born in Kentucky, Emaline born in Tennessee, and all the children born in Indiana. It is interesting to find that Emaline's maiden name was Stewart.² It would seem likely, then, that Sarah Hogue had been married to Emaline's father who had died before the 1850 census. His first name is unknown.

The 1850 census also shows another Skinner family living next to Sarah. There is Anne Skinner (52), a widow, with five Skinner children: Greenberry (24), Eliza (19), Francis (18), Louisa (13), and John (11).

There is an interesting additional note related to Sarah Hogue found in the autobiography of David Osborn. It is in the BYU Special Collections library.³ David's family decided in the fall of 1851 to go from Iowa (probably Pottowattamie County) to see his parents and friends in Indiana before they left the following spring for Salt Lake City. They left about the first of September. David stated that it was a trip of about 700 miles. There is a reference that his family lived in Monroe City, Knox County, Indiana. Because they were short on funds, they "had to take in Sister [Elizabeth] Milam and child in order to get expense money." The ninth and last child of Elizabeth Milam was Martha Ellen Milam, who was born 26 January 1850. Martha would have been about one and a half years old, which would be too young to be left for several months with the rest of the family. David Osborn stated that Sister Milam wanted to visit her mother who lived in the same county as his mother. Knox County borders Greene County, where Sarah Hogue had apparently been living since she divorced Elisha H. Groves. Elizabeth and William Milam also left Iowa in the spring of 1852 for their journey to Salt Lake City. They knew it would be Elizabeth's last chance to visit her mother. Therefore, we know that Sarah was still in Indiana in 1851.

From the autobiography of David Osborn:

In the fall of 1851 we concluded to go once more to see our parents and friends but were so hard up for change that we had to take in Sister Milam and child in order to get expense money, she wishing to visit her mother in the same county.

We started about the first of September, the weather was quite warm and we had quite a tedious journey. The route we went was near 700 miles through a sickly country. Little Adaline was

² Shown as the mother of Greenberry Skinner in family research.

³ David Osborn autobiography, BX 8670. Os2, PP. 31-33.

first taken sick, then Sister Milam's child and before we got through, both their mothers. But we did get through, alive, and once more after an absence of near 12 years, we embraced our parents and other near relatives with mutual joy and affection. We feasted on apples, peaches, grapes, sweet potatoes, etcetera, etcetera. My health and appetite were not very good. Sister Milam and child soon recovered but Cynthia remained unwell. She became worse and we were fearful she was going to die. She spoke to me on the subject and told me she would not hear the thoughts of seeing her children no more and desired me to retire and pray for her. I did so with all my heart and went to her and encouraged her with the assurance that she would recover and again see her children. She got better but stayed close in the house with her father and mother during our stay, which was about four weeks.

I visited all my relations and reasoned and testified concerning the Latter-day work but their hearts were closed and they seemed to have no desire to hear anymore on the subject. My mother had grown old so fast that I hardly knew her. She was almost overcome with joy to see me, told me it was two years that day since she had buried my brother; had been without a child during that time, had never expected to see me again but through the providence of God now enjoyed the pleasure. But her pleasure was of short duration; we soon had to take a parting hand. Father Butler gave us ten dollars, besides some four or five dollars more was given us when we went to start, nearly all were present the morning we started.

I never shall forget the time, our hearts and eyes were full. I could not speak a word but gave them all my hand as they stood in a circle; the last word I heard from father Butler was "God bless you Cynthia," as he took her by the hand. My mother went with us 30 miles to see Levi L. Osborn, her grandson. It was truly with a heavy heart that I gave her my hand for the last time on earth, as I realized it would be, but I tried to comfort her with the assurance which I had that we would meet again in the Kingdom of God. Levi gave me an order to a merchant in Terrehaute for a pair of boots which I received and also needed. We came back on a nearer route but had quite a tedious journey, my young mare failing we traveled slow. The weather becoming quite frosty before we returned.

In the 1860 census Benjamin Skinner is still living in Greene County, Indiana, but Emaline had supposedly died. There is a Rebecca Skinner (29), apparently a new wife, and Emaline C. Skinner (2) among other children.

Sarah Stewart is found in Onawa, Franklin Township, Monona County, Iowa (about 30 miles north of Council Bluffs) on the 1860 census, in the home of F. [Francis] A. Milam, her grandson, (son of Elizabeth Case), age 26 who had been born in Indiana. Also living in the house was Francis' wife Lorinda and a seven month old daughter, Ellen, born in Iowa. In the same home is G. W. Case, age 22. George Washington Case is also her grandson, the son of Francis Cunningham Case. Sarah is listed as Sarah Stewart, age 66, born in Tennessee. Therefore Sarah would have been born about 1794. Sarah still shows that she owns real estate valued at \$400.⁴ No record has been found of Sarah after the 1860 census. It seems likely that she died in Iowa before 1870.

⁴ Maybe this was the farm she had owned with Elisha.

Francis Cunningham Case, Sr.

(Joseph Case1, Abraham Case2)⁵

Francis Cunningham Case, Sr., was born on 17 June 1813 near Vincennes, Old Knox County, Indiana, the son, and first child, of Abraham Case and Sarah Hogue. During Francis' childhood, the formation of Greene County, Indiana, took place. Some of Francis' relatives worked on that project. Francis' father and his grandfather, Zebulon Hogue, were also active in the formation of the city of Burlington.

Francis had to face the death of both his father and grandfather at an early age. In 1816, his grandfather, Joseph Case, died and in 1821 his father died. His father's estate was probated in 1822. The estate was left to Francis' mother, Sarah Hogue Case, and she was appointed guardian of the children. Francis was left a tomahawk in his father's will. On 28 October 1824, Francis' mother married Elisha H. Groves, when Francis was 11.

In 1825, a year after Sarah's marriage to Elisha H. Groves, another guardian, Joseph Hogue, was appointed for Francis and his sisters. Just who Joseph Hogue was has not yet been proven. In all probability he was Sarah's older brother, Joseph, who was born on 22 July 1793.

By 1831, Francis had migrated to Jackson County, Missouri, along with his uncle, William Hogue, to work on Westport Landing. He settled on the Big Blue River and became friendly with the Hopper (or Hooper) family, who had come to Missouri in 1819 and settled in Lafayette County. Many members of the Hopper family were members of the Church. It is reported in family tradition that Francis C. Case was baptized by Oliver Cowdery in 1831. Oliver Cowdery was in Jackson County in August 1831 with Joseph Smith and others to dedicate the land for the gathering of the Saints and also the site for a temple. Oliver stayed for a time to assist W. W. Phelps as a printer.

On 3 April 1834, Francis married Mary Ann Conley, born 11 June 1812, the daughter of Lydia Hopper and Robert Conley in Lafayette County, Missouri. Lydia Hopper was married twice, the first time to Robert Conley by whom she had two daughters and the second time to John Killian. Lydia Hopper was the daughter of Thomas and Rebecca Hopper, who lived in Wellington, Lafayette County, Missouri. On the 1880 census of Monona County, Iowa, Mary Ann gives her parents' birth places as North Carolina.

The children of Francis Cunningham Case Sr. and Mary Ann Conley were:

1. **Abraham Case**, was born on 22 August 1835 in Missouri. He died in August 1836.
2. **Diantha Elizabeth Case**, was born on 2 January 1837 in Missouri. She died on 1 October 1838.
3. **George Washington Case**, was born on 20 May 1838 at Gallatin, Missouri. He died on 8 December 1918 at Lamoni, Iowa, and is buried in the Lamoni Cemetery.
4. **James Monroe Case**, was born on 13 July 1840, in Greene County, Indiana. He died on 5 December 1934 in Hamilton, Caldwell County, Missouri, and is buried in Decatur, Nebraska.

⁵ This indicates that Francis Cunningham Case was the son of Abraham Case (and Sarah Hogue) who was the son of Joseph Case.

5. **Eliza Almira Case**, was born on 18 October 1842 in Nauvoo, Illinois.
6. **William Henry Case**, was born on 13 July 1844 in Iowa.
7. **Francis Marion Case**, was born on 12 May 1846 and died on 3 October 1852 in Iowa.
8. **Mary Patricia Case**, was born on 10 May 1848.

The newlyweds, Francis and Mary Ann, began their new life together at a bad time in the history of the Church. They were driven out of Jackson County along with the rest of the Saints. Francis bought a farm in Daviess County, Missouri, southwest of Gallatin on a piece of land which is now located on the northeast corner of the intersection of county roads "C" and "D." Francis' step-father, **Elisha Hurd Groves**, owned the 80 acres immediately west of him. Prior to moving to Daviess County, Elisha Groves lived in Far West, Missouri and was a member of the High Council, along with Lyman Wight, John Killian⁶ and others. Elisha resigned from his position on the Council along with Lyman Wight when they both moved to Gallatin. Whether Francis lived in Far West has not been proven. We have no idea when he bought the farm in Gallatin, just when he sold it. Evidently, Francis held no ill will toward Elisha Groves over Sarah and Elisha's divorce as Francis sold Elisha his farm in January of 1838.

Mary Ann Conley Case's family lived in Far West. John Killian (1796-1858), Mary Ann Case's step-father, served as a captain of the Caldwell County militia during the "Mormon War" in Far West. According to the *Far West Record Minutes*, 1830-1844, published by Deseret Book Co., John Killian was born in North Carolina and was baptized in 1831. In the minutes of 7 August 1834, John Killian is listed as a minister. In the 28 June 1838 minutes, he is listed as a member of the High Council.

Francis and Mary Ann's first three children were born in Missouri: Abraham, who was born in 1835 and died in August of 1836; Diantha Elizabeth, who was born 2 January 1837 and died 1 October 1838; and George Washington who was born in May of 1838 and made the trip to Indiana with his parents shortly thereafter. Just when the Case family moved back to Indiana is uncertain, but as the Haun's Mill Massacre occurred in August of 1838 and Maynard Case remembers his grandfather, James Monroe Case, telling him that his father (Francis C.) had helped to bury the dead at Haun's Mill, it is possible that they were part of the migration out of Missouri, caused by Gov. Boggs' extermination order.⁷ They were in Greene County, Indiana (southwestern Indiana) by 13 July 1840, because their fourth child, James Monroe, was born there.

Francis Case and his family did not stay long in Indiana, moving to Illinois when James Monroe Case was about one year old and staying for a short time in Nauvoo. By 1843, they were in Fort Madison, Iowa. They soon moved to Montrose, Iowa (across the river from Nauvoo) where they lived until 1846. When the Church members left Nauvoo, the Case family moved first to Keokuk (about 15 miles south) and then Des Moines, Iowa, arriving in Council Bluffs by 1850. The family was found in the October 1850 census for District No. 21, Pottowattamie County, Iowa. By this time all of their children had been born and Francis Marion was still alive. Francis Marion died in 1852 at the age of 6.

⁶ Step father of Mary Ann Conley.

⁷ A discussion of the Haun's Mill Massacre is found in the history of Willard Gilbert Smith written by his daughter, Cordelia, *Faith of the Ancients*, by N. B. Lundwall, Vol. 1, pp. 60-69.

Francis and his family were active in the Church, and this explains some of their moves. According to James Monroe Case, who dictated many reminiscences to his daughter, Effie Case Carroll, his father had told him about living at the Joseph Smith, Jr. home for a time in Nauvoo. The family probably stayed in Nauvoo long enough for Eliza Almira to be born in October 1842. Francis Case's occupation on the 1850 census was given as a "sawyer," so it is possible that while in Montrose he supported his family by supplying lumber for the Nauvoo Temple.

Maynard Case, Martin Case's son, tells of his grandfather, James Monroe Case, telling him that Francis held Joseph Smith's horse while he mounted it prior to leaving for Carthage to stand trial. Cicely Case Church, another grandchild of James Monroe Case, remembers her grandfather telling her that Francis C. Case was one of a group of men who, at Emma Smith's request, secreted the Prophet's body out of the coffin after the funeral and buried him by dark of night under the spring house at the Nauvoo House to prevent members of the mob from stealing and desecrating the Prophet's body. Apparently, Francis became disassociated with the Church about 1850 and lived the rest of his life in Iowa.

By 1853, Francis Case had settled outside of Onawa in Monona County, Iowa. By the time Francis died in 1858, he had bought 240 acres of land in Franklin Township. He is listed as serving on a Grand Jury in Ashton in 1856, being instrumental in the formation of Franklin Township and being elected as the third sheriff of Monona County in 1858. However, he never lived to take office as sheriff, because he died 19 April 1858 at the age of 44.

Francis Case and Mary Ann Conley Case were divorced sometime after 1850 and prior to 1856, as Francis married Esther Davis, a sister of his friend, Isaac Davis, in Onawa, Monona County, Iowa, on Christmas Day, 1856. They had one child, Francis Cunningham Case, Jr., who was born in August of 1857. This birth date is taken from the 1900 census. The parents of Esther were Isaac Davis and Edith Ann Richards. The father, Isaac, died on 20 May 1847 in Florence, Nebraska, after which the brother, Isaac, accompanied his mother, two brothers and two sisters, back to Iowa. In 1856 Isaac and his brother, Mahlon, took up homesteads in Monona County, Iowa, south of Onawa, near the Missouri River. Isaac had become friends with Francis Case in this area. Isaac married Jane Francis Quinn in Omaha, on 3 July 1866.

It is interesting to note that John Wesley David Thompson, the half brother of Lucy Simmons, was living and raising his family in Onawa, Iowa at this same time. It is also of interest that his wife was Susan Amelia Davis. It must have been a small town and they would have been acquainted, and the wives may have been related to each other. However, no connection has been found.

After Francis' death, the children lived with various relatives. Francis, Jr., William H. and Mary Patricia lived with his widow Esther Davis Case. George Washington Case lived with Sarah Hogue Case Stewart, his grandmother. James Monroe Case has not been located on the 1860 census.

Within a short time of Francis' death, his widow, Esther Davis Case, married Stephen Tillson, the Judge who handled the probate of Francis' estate. Francis was buried in Onawa Cemetery in a plot purchased by Stephen Tillson. Francis is buried north of the headstone and Esther Davis Case Tillson and Stephen Tillson are buried south of the headstone.

The 1860 census of Franklin, Monona County, Iowa is of interest regarding the family. Sarah Hogue Stewart was found living with her grandsons as mentioned above. Living next door was the

widow of Sarah's son, Francis C. Case, Esther Davis Case, and Esther's new husband, Stephen Tillson. Esther is probably still living in the house that she had with Francis C. Case, that was next to his mother, Sarah Hogue Stewart. That 1860 household was as follows:

1860 census, Franklin, Monona, Iowa, 13 July 1860.

Name	Gender	Age	Occupation	Real Estate Value	Personal Estate	State of Birth	Comments
Stephen Tillson	m	37	farmer		900	Ohio	Stephen may have sold his property and moved in with Esther at the time of their marriage.
E R Tillson	f	40		300	100	Ohio	Esther Davis Case Tillson
Stephen Tillson	m	7/12				Iowa	New child of Esther and Stephen
Edith Davis	f	65		700	150	Virginia	Mother of Esther?
F C Case	m	2				Iowa	Francis C. Case, son of Esther and Francis C. Case
A J Harrison	f	13				Iowa	?
William Case	m	14				Iowa	Son of Francis Case and Mary Conley Case
Isaac Davis	m	33	farm laborer		100	Ohio	Brother of Esther?

Having divorced Francis sometime between 1850 and 1856, Mary Ann Conley Case married second, a man named Bradford Guilford Barnes, who had a son, Guilford born in 1853. On the 1870 census of Harrison County, Iowa (about 30 miles north of Council Bluffs), Mary Ann Case and Mr. Barnes are living next door to her son George W. Case. Mary Ann Case Barnes died in Lamoni, Decatur County, Iowa in 1911 at the age of 97 years. Lamoni is south of Des Moines and on the Missouri border.

George Washington Case

(Joseph Case¹, Abraham Case², Francis Cunningham Case³)⁸

George Washington Case, the third child of Francis C. Case and Mary Ann Conley, was born on 20 May 1838 at Gallatin, Missouri and died on 8 December 1918 at Lamoni, Iowa. He is buried in

⁸ This indicates that George was the son of Francis who was the son of Abraham who was the son of Joseph.

the Lamoni, Cemetery. He married Sarah Thorne and had six children. Sarah died on 25 March 1895, and George W. married second, a lady named Amanda.

Elizabeth Case (see separate history)
(Joseph¹, Abraham²)⁹

Elizabeth Case, the daughter of Abraham Case and Sarah Hogue was born on 20 February 1815, in White River, Daviess County, Indiana. She was the granddaughter of Joseph Case, Sr. She married William Milam in White River, Daviess County, Indiana on 19 November 1829. William Milam was born on 18 March 1799 in Spencer County, Kentucky. According to a Group Sheet submitted by Oran H. Rosvall, who was reported as a great-grandchild of Elizabeth Case, William Milam was the son of George Milam. Elizabeth and William were both buried in City Cemetery, Salt Lake City, Utah. William died on 24 February 1853, and Elizabeth died on 5 July 1891.

Elizabeth and William Milam had nine children:

1. **Sarah Jane Milam**, was born on 22 April 1831 in Greene County, Indiana and died on 9 February 1847 in Iowa.
2. **Francis (Frank) A. Milam**, was born on 5 March 1833 in Green County, Indiana.
3. **Joseph S. Milam**, was born about 1835 in Far West, Caldwell, Missouri, and died after 1855.
4. **William J. Milam**, was born about 1836 in Missouri, and died about 1847.
5. **Mary Emma Milam**, was born on 28 December 1837 in Far West, Caldwell County, Missouri and died after 1859. She married Archibald N. Hill on 25 December 1853.
6. **Enoch L. Milam**, was born on 2 September 1842 in Nauvoo, Hancock County, Illinois. He died on 2 October 1843 in Nauvoo.
7. **Elizabeth Milam**, was born about 1844 in Nauvoo, Hancock County, Illinois, and died in 1852.
8. **George Bennett Milam**, was born on 2 September 1847 in Montrose, Lee County, Iowa. He married Caroline Priscinda Tibbets, on 4 October 1867. The child of George Bennett Milam and Caroline Priscinda Tibbets was:
 - a. **Harvey Milam**
9. **Martha Ellen Milam**, was born on 26 January 1850 in Kaneshville, Pottowattamie, Iowa and died after 1859.

After William Milam's death, Elizabeth Case Milam married second, William Wheeler, who was born on 13 February 1815 in Worcestershire, England. Elizabeth Case Milam and William Wheeler were the parents of two children:

1. **Olivia Maretta**, Wheeler was born on 10 April 1856 in Salt Lake City, Utah. She married Willard Richard Stamer on 28 August 1873.
2. **William Case Wheeler**, was born on 8 May 1858 in Payson, Utah.

⁹ Elizabeth was the daughter of Abraham Case and Sarah Hogue.

Sarah (Sally) Case

(Joseph¹, Abraham²)¹⁰

Sarah Case, the daughter of Abraham Case and Sarah Hogue, was born on 14 November 1820 in White River, Daviess, Indiana. She married James Buckner on 24 January 1835 in Greene County, Indiana. James Buckner was born on 31 July 1815 in Chatham, North Carolina. Sarah died on 19 July 1879 in Highland Center, Wapello, Iowa. James died on 9 January 1882 in Highland Center, Wapello, Iowa.

The children of Sarah Case and James Buckner were:

1. **Julia Buckner**, was born about 1836 in Indiana.
2. **Francis Marion Buckner**, was born on 19 April 1837 in Indiana. He married Elizabeth _____ on 2 April 1857 in Wapello County, Iowa. Their children were:
 - a. **Ella D. Buckner**, was born about 1865 in Iowa.
 - b. **Anne E. Buckner**, was born about 1875 in Iowa.
 - c. **Lulu M. Buckner**, was born on 14 April 1883 in Wapello County, Iowa.
3. **Mary Buckner**, was born about 1839, in Indiana.
4. **Ashbury Buckner**, was born about 1843, in Indiana.
5. **Margaret Buckner**, was born about 1845, in Indiana.
6. **James Madison Buckner**, was born on 13 August 1849 in Macedonia Township, Indiana. He married Almira Virginia Vaughn about 1870 in Iowa. Their children were:
 - a. **Ovil Buckner**, was born about 1872.
 - b. **Mabel Buckner**, was born about 1874.
 - c. **Arthur Buckner**, was born about 1876.
 - d. **James H. Buckner**, was born about 1879.
7. **Martha Buckner**, was born about 1851, in Indiana.
8. **Laura Buckner**, was born about 1854.
9. **Edward Buckner**, was born in August 1858 in Highland Township, Iowa.

¹⁰ This indicates that Sarah Case was the daughter of Abraham Case (and Sarah Hogue) who was the son of Joseph Case.

HISTORY

OF

ELIZABETH CASE

(20 February 1815 -- 1 July 1891)

(Step daughter of Elisha H. Groves)

And her first husband

WILLIAM MILAM

(18 March 1799 -- 24 February 1853)

And her second husband

WILLIAM WHEELER

(13 February 1815 -- 4 February 1893)

**Taken partly from a history by
Terry Rosvall**

By
Murland Packer

Elizabeth Case was born on 20 February 1815 in the township of Whiteriver, Davies County, Indiana. She was the eldest daughter and second of four children born to Abraham Case and Sarah Hogue Case. Her older brother Francis Cunningham Case preceded her in birth by only 20 months. Her father Abraham was a farmer, and her grandfather, Joseph Case, was one of the early settlers of Knox County, Indiana. Joseph was one of the first settlers to have a land deed recorded in Knox County. Her mother, Sarah Hogue Case, was the daughter of Zebulon and Polly Hogue.

In 1817, Elizabeth's sister, Nancy Ann Case, was born in Whiteriver. This same year, Abraham bought land from John Ockletree in Knox County, Indiana with a deed dated 26 May 1817. Abraham was appointed the following year to be one of the commissioners to establish Greene County, Indiana. Another daughter, Sarah, was added to the family on 14 November 1820, while the family was still living in Whiteriver. Unfortunately, Abraham died about that same time, on 8 February 1821. Abraham's death was certainly a tremendous challenge for Sarah and her young family of four small children. One can only imagine the difficulties this young family faced with all the demands of the family farm.

When Elizabeth was nine years old, her mother married Elisha Hurd Groves, on 28 October 1824. He was born in Madison County, Kentucky on 6 November 1797. When Elizabeth was 10 years old, a relative by the name of Joseph Hogue (probably Sarah's brother) was granted legal guardianship of all of the Case children. Although this marriage provided a new father for this young family, the marriage ended in a divorce about nine years later. Marriage problems developed after Elisha was baptized into the Church of Jesus Christ of Latter-day Saints on 8 March 1832.

Elizabeth married William Milam on 29 November 1829, when she was only 14 years old. William was 16 years older than Elizabeth, having been born on 18 March 1799 in Shelby County, Kentucky. William and Elizabeth had a wonderful relationship. They also endured tremendous challenges and hardships throughout their life together. The Milam family remained in Indiana and likely lived near other Case family members in Greene County. They welcomed their first family addition on 22 April 1831 and gave her the name of Sarah Jane Milam.

William and Elizabeth are listed in the 1830 census living in Greene County, Indiana as one male 30-40 years old and one female 15-20 years old, his young wife Elizabeth Case.

From: History of Greene County, Indiana

Road Districts. During the winter of 1821-22 the township was divided into road districts, and the necessary officers appointed and arrangements made for the muddy times of the approaching spring. James Warnick was appointed Roads Superintendent, and the following men were ordered to report to him when notified, for work . . . James Milam, Anthony Milam [William's brothers], . . . Zebulon Hogue [Elizabeth Case's grandfather]¹, . . . William Milam and Frederick Shepard.²

¹ So we see that William Milam was acquainted with the Case family at least by 1821. Elizabeth would have been only six years old.

² History of Greene County, Indiana, page 183

Bloomfield was laid out in February 1824 and the first sale of lots was ordered advertised for the 22nd of April. . . The following men were buyers this year: Augustine Passmore, George Milam [William's father] . . . After this and prior to 1835, the following additional men bought lots: Thomas Brown, James Coffin, Thomas Plummer, Joel Benham, William Milam...³

In September of 1831, Elisha Groves records that he first heard the message of the restored gospel from two missionaries, Samuel H. Smith (brother to the Prophet Joseph), and Reynolds Cahoon. Elisha believed their message and began sharing this message with his family and friends through that fall and winter. Elder Calvin Bebey baptized Elisha Groves on 8 March 1832, and he was confirmed by Elder Peter Dustin. Five days later he was ordained an Elder by these same two missionaries and continued to preach the gospel to all who would hear. Elisha said that his friends thought he was becoming deranged through his study of the restored gospel, and that they used every means possible to "recover" him from the "supposed delusion."⁴ They sent for Ministers of every denomination from as far away as 50 miles! Elisha writes that his wife and friends became his enemies, and he felt his life was threatened. He gave a horse and wagon to a Church member, John Lemmons, to move to Jackson County, Missouri and Elisha then left on foot with his valise to preach the gospel. Sarah filed for a divorce, which was granted. Elisha then moved to Jackson County to join other church members who had relocated there.

Jack Baber records in his book, *History of Greene County Indiana*, the events of the early 1830s:

About this time, John Lemmons, who had been a leading man in the county from the first organization, and been in office much of the time, joined the Mormons, and went further west to "grow up with the country." Several other citizens went at the same time (including William and Elizabeth Milam and Elizabeth's brother Joseph [Francis] Cunningham Case). One man and his wife parted over the question, the man going with the Mormons and his wife remaining at home. She lived to a ripe old age and we believe married twice afterwards.

This sounds like Elizabeth's parent's story. Her stepfather, Elisha H. Groves and her mother Sarah Hogue Case Groves "parted." He left to be a missionary and she filed for divorce after Elisha joined the Church.

The following is from the Joseph Holbrook Autobiography:

I, William Milam, son of George Milam, son of William Milam, my mother's name was Jane Crafton, daughter of Anthony Crafton, was born in Spencer County, Kentucky, March 18, 1789 [1799]. I was baptized by Calvin Beebe, March 1832.⁵ I gathered with the Saints in Jackson County, Missouri and was driven to Clay County and from there to Caldwell County and from there out of the state of Illinois. I was ordained an elder in Nauvoo by John A. Hicks, 1842 and ordained a seventy under the

³ *History of Greene County*, p. 189 and *The Hoosier Journal of Ancestry* VII-1 p. 13

⁴ See history of Elisha Hurd Groves by himself.

⁵ This was the same time as Elisha Groves. Elisha had been preaching the gospel to his family and friends since the previous September. He had most likely converted William Milam.

*hands of Levi Nickerson on October 8, 1844. I was ordained a high priest under the hands of George Miller, December 1844. William Milam.*⁶

Although Sarah rejected the Mormon missionaries' message, her daughter Elizabeth did not, as she and her husband, William Milam, were baptized by Calvin Beebe on the same day as Elisha H. Groves, 8 March 1832.⁷ One might assume that Elisha taught them the gospel. Elizabeth's brother, Francis Cunningham Case, was baptized in 1831. William and Elizabeth remained in Indiana for a short period longer since their son, Francis A. Milam, was born 5 March 1833 in Greene County, Indiana.

Sometime later, the Milam family joined other Church members in Missouri, which became the site of many terrible persecutions against Mormon families. William owned 20 acres in Clay County, Missouri⁸

Angry mobs drove many families from their homes at gunpoint. Many Church leaders were dragged from their homes, beaten and tarred and feathered in the middle of the night. For some, the tar was mixed with lime or some other caustic substance, additives designed to eat away the victims' skin. The Missouri mob leaders in Jackson County even signed statements vowing to drive all Church members from the county.

Facing certain death, members were forced to abandon their homes and seek refuge in neighboring counties. On three successive nights in November of 1833, over twelve hundred Latter-day Saints lined the banks of the Missouri River, having been driven from their homes by the mobs. Many family members became separated from each other in the confusion. As they searched for each other, mob members hunted them down, fired on them, and whipped them. Amidst all of these Missouri tribulations, Elizabeth brought another son, Joseph S. Milam, into this world in 1835 at Far West, Missouri. The family welcomed another son, William J. Milam, about 1836 in Missouri (probably Far West).

On 7 April 1837, at a meeting in Far West, Missouri, Elisha Groves was one of three men appointed to be on the building committee for the temple in Far West. Later that year, the Milam family likely attended a conference of more than fifteen hundred church members in Far West, Missouri on 3 July 1837. It was during this conference that ground was broken for the new temple. Church members continued to congregate in this area, many of them driven out of neighboring counties. Later that same year, on 7 November 1837, there was a general assembly of the Church at Far West. This was attended by the Prophet Joseph Smith and other prominent Church leaders. Elisha Groves is mentioned several times in the history of the Church during this historical period.

While living at Far West, Missouri, William and Elizabeth Milam welcomed their fifth child and second daughter, Mary Emma Milam, who was born 28 December 1837 at Far West. During this time the Milam family likely enjoyed, along with other church members, a brief period of relative peace at Far West.

⁶ *Joseph Holbrook Autobiography*, typescript, BYU-S, p. 68

⁷ William was baptized in March 1832, as noted in the Deseret News report of his death.

⁸ *A History of the Latter-day Saints in Clay County Missouri, From 1833-1837*, p. 26

Although Elisha Groves had taken a very active role in the activities in Far West, he apparently moved sometime before March 1838. Church records indicate that he moved so far away from Far West that he was unable to attend the Church High Council on 3 March 1838, making it necessary to call someone to fill his position. Elisha's autobiography indicates that he moved to Illinois in February of 1838.

For two years following the mob attacks in Jackson County, Church members continued to congregate to the sparsely populated counties of Caldwell and Daviess and built farms and communities. By the autumn of 1838, the Saints had opened two thousand farms and paid the government \$318,000 for land. Based upon land prices at the time, Church members probably owned over 250,000 acres of land. One hundred and fifty houses had been built in Far West, including: three grocery stores, six blacksmith's shops, and two hotels. The excavation for the temple, measuring 120 by 80 feet had also begun, and a school house had been built.

Joseph Smith relocated from Kirtland, Ohio to Far West, Missouri in March of 1838, and many may have felt some sense of security for the time being with their Prophet-leader with them. Although the Church sought redress for their previous property losses in Jackson County, the government did nothing to respond to their legal petitions. In August of 1838, the mobs formed again and attempted to prevent the Saints from voting in the general elections. A mob involving 30-50 armed men attacked Saints at DeWitt, Missouri in early October, and the problems escalated until the Saints were driven again from their homes. The Saints in DeWitt were told they could not leave for a period of time, and if they tried to leave, the mob members shot at them. While they were held hostage, mob members shot and killed most of the Saints' livestock, and some homes were burned before the owners' eyes. Later, mob members convinced the Saints that if they left the area in peace, they would receive compensation for their property. Although they left the area, grateful for their lives, they did not receive any compensation for their property.

In the settlement of Adam-ondi-Ahman, the mobs destroyed homes, and scattered most of the Saints' horses, sheep, cattle, hogs, etc. On 27 October 1838, Lillburn W. Boggs, Governor of the State of Missouri, issued the now infamous "extermination order," which ordered the state militia to treat all the Saints as enemies, stating they "must be exterminated or driven from the state..." On 30 October 1838 an armed mob of about 240 attacked the Saints at Haun's Mill. This mob brutally murdered all present who were unable to sufficiently hide from the mob. Eighteen Saints were killed or mortally wounded during this attack, and 12-15 others were wounded during the massacre. One elderly man was hacked to death with a corn cutter, and one young ten-year-old boy was shot to death with a gun to his head at close range. The mob did not stop after the killing was done. They stripped clothing off the dead, drove off livestock, and stole bedding and clothing which left the survivors destitute of life's necessities. According to accounts of some Case family descendants, Elizabeth's brother Francis C. Case assisted in the burial of the victims of the Haun's Mill Massacre. During this same period, the Prophet Joseph and others were taken prisoner under false charges and cast into Liberty Jail, where they remained for almost six months in the most deplorable conditions. They later escaped, ironically with the aid of their captors.

Although the Saints sought legal redress for their grievances, none was obtained from the legislature or the federal government. The Saints were forced to abandon their homes once again for

their beliefs. There were many who left with virtually nothing. They would certainly perish without assistance. Many providing such assistance likely shared the common fate of mob violence; however, instead of clinging to their remaining belongings they volunteered to share their possessions with those who had even less.

In a meeting in Far West on 29 January 1839, the Saints met together to prepare a memorial statement. During this same meeting, Brigham Young made a motion that they all enter into a covenant to stand by and assist each other to the utmost of their abilities to leave the state and never desert the poor who were worthy, until they were all outside the reach of Governor Boggs' extermination order. William Milam was one of several who supported this motion and he, along with 213 others, signed their names below the following statement:

We, whose names are hereunder written, do for ourselves individually hereby covenant to stand by and assist one another, to the utmost of our abilities, in removing from this state in compliance with the authority of the state; and we do hereby acknowledge ourselves firmly bound to the extent of all our available property, to be disposed of by a committee who shall be appointed for the purpose of providing means for the removing from this state of the poor and destitute who shall be considered worthy, till there shall not be one left who desires to remove from the state: with this proviso, that no individual shall be deprived of the right of the disposal of his own property for the above purpose, or of having the control of it, or so much of it as shall be necessary for the removing of his own family, and to be entitled to the over-plus, after the work is effected; and furthermore, said committee shall give receipts for all property, and an account of the expenditure of the same. Far West, Missouri, January 29, 1839.

On 5 February 1839, William and Elizabeth received the first of several patriarchal blessings from Church leaders. These were received at the hands of Joseph Smith, Sr.

William's blessing reads:

A Patriarchal Blessing of William Milam, Son of George Milam, Born in the County of Shelby, State of Kentucky, March 18, 1799. Brother Milam, in the name of Jesus of Nazareth even the Bethlehem Babe, I lay mine hands upon your head to bless thee by the authority of the Priesthood, and in the name of the Lord, with the blessings of a Father and to secure thee in the covenant made with Abraham. Fear and tremble, lest thou err and go astray and finally be cast off; and if thy trials are severe, faint not, neither suffer thyself to fall, although a stumbling block be placed in thy way: for thou art of the elect, thou shalt surely stand and shall possess all things that pertain to the blessings of Adam. Thou shalt be a patriarch over thy family, and thou shalt bless thy children, and thy grandchildren and all thy posterity and they shall rise up and bless thee and be subject unto thee and obey thee. You must rule over them in meekness and mildness, and the very God of Israel will bless thee, and minister to thee; and thy Redeemer shall appear to thee, and thou shalt behold him in the flesh, for he shall stand before thee, I bless thee with every needed blessing, and I seal thee up in the name of Jesus the Lord, Amen. Given by Joseph Smith Senior Patriarch of the Church of Jesus Christ.

Elizabeth's blessing reads:

A Patriarchal Blessing of Elizabeth Milam, daughter of Abraham Case. Born in the Township of Whiteriver, County of Davies, State of Indiana. Sister Milam, in the name of the Lord Jesus Christ

who is the Son of God, the author and finisher of all things, in this created World, in his name _____ all things, and unto whom all power is given both on Earth and in Heaven, I lay my hands upon thy head and he has authorized me to bless thee. Thou hast seen sorrow and affliction and hast reason to mourn on account of thy Father's House, thy friends and thy relatives, but let thy heart be comforted for they shall yet be brought into the Kingdom. Sister, to the teachings of thy companion, hearken to all his admonitions, all that he shall say in righteousness. Watch over thy little ones, teach them the principles of Holiness and they shall grow up in gracefulness and be an ornament to the cause of Christ and thou mayest hold on to them, by the prayer of Faith. Thou shalt tarry in the flesh long enough to see thy Savior. Thy days are not yet finished for thou hast a great work to perform among the Lamanites and thou shalt instruct them and teach them how to work. Thine eye shall behold the redemption of the Land of Zion. Angels shall guard thee, and watch over thee, for thy name is written in Heaven. Thou hast desired to do good and thou shalt have sufficient opportunity and thou shalt have all things that will be for thy good. Thou shalt have an inheritance in this land or the Land of Davies or in the Land of Jackson as thou shalt desire in the heart, and thou shalt live to behold the cleansing of the Land. Listen to the voice of truth and of revelation and thy days shall be crowned with rejoicing. This is what was put into my heart to say unto thee and I seal it upon thee and I seal thee up in the name of the Son. Amen.

This blessing reflects the sorrow Elizabeth experienced over other family members' rejection of the gospel. It must have been very comforting for her to read the promises from this blessing, given under the hands of the Church Patriarch and father of the Prophet Joseph.

The Milam family and other Saints in Missouri scattered to various nearby areas. Some went to Iowa Territory while others went to St. Louis, but most headed to the Mississippi River ferry at Quincy, Illinois. Throughout the winter of 1838-39, companies of wagons and carts, with others on foot, traveled the 150-mile trek to the eastern Missouri border, to Quincy.

Hoping to find another gathering place for the scattered Saints, the Prophet Joseph was favorably drawn to an offer to buy land near Commerce, Illinois. One tract of 20,000 acres was offered at two dollars an acre. After learning of the land offer, the Prophet Joseph wrote from Liberty Jail to encourage closing the land purchase agreement. The settlement around Commerce later became the city, Nauvoo, the city beautiful; however, the Saints' new settlements were not concentrated just in Nauvoo and nearby Montrose. Latter-day Saints settled in at least nineteen different town sites in the surrounding area.

The Milam family relocated to Nauvoo, Illinois. Nauvoo Church records indicate that William held the office of Seventy at that time, but was later ordained a High Priest while they were in Nauvoo.

The 1840 census lists William Milam in Hancock County, Illinois. The Nauvoo Seventies Book records the Milams as members of the Nauvoo ninth Ward.

On 31 August 1840, in a message from the Church First Presidency, a statement was made about the building of the Nauvoo Temple. The cornerstone of the temple was laid on 6 April 1841. Reports of the ceremony indicate that between 7,000 and 12,000 people were present. Construction on the temple proceeded at a fairly rapid pace, with sections dedicated as they were completed. There

seemed to be a sense of urgency to complete the temple construction, and most members contributed time and materials to the construction.

During the late 1830s and early 1840s, the United States was experiencing an economic depression. Both public and private credit was limited, but visitors to the growing city of Nauvoo were surprised to see a greater degree of economic growth and vitality. In the early days of building Nauvoo there was much illness in the city. Some of this illness has been attributed to the land near the river that was quite swampy and unhealthy. The people became very ill, and there was an epidemic of malaria and related illnesses. During the summer of 1841, the epidemic became so bad that Sidney Rigdon gave a "general funeral sermon" for the dead rather than give individual sermons at each funeral. It was during one funeral in August 1840 that the Prophet Joseph publicly introduced the doctrine of baptism for the dead. The following month the Church members began baptisms for the dead in the Mississippi River. Living proxies were baptized for their dead ancestors, having faith that their loved ones would hear and accept the gospel in the spirit world. Joseph Smith later taught that this ordinance was a temple ordinance that would be performed in the temple when it was completed. When a baptismal font was dedicated in November 1841, baptisms for the dead in the Mississippi River were discontinued.

Both William and Elizabeth were very excited with the newly revealed doctrine, as they were both anxious to provide these ordinances for their loved ones who had died previously. When this ordinance work was done in the Mississippi River, the Saints had not yet received a clear understanding of the ordinance procedures. Later revelations clarified proper procedures. Early Church records indicate that men and women were baptized for deceased relatives and friends, regardless of the sex of the deceased. At times, men were proxies for deceased women and women acted as proxies for deceased men; however, these records are a wonderful indication of the faith of these early members and the love they had for their ancestors in providing saving ordinances for them.

In 1841, William Milam was baptized in the Mississippi River for his grandfathers William Milam and Anthony Crafton and his Grandmother Crafton, Mary, (whose maiden name is unknown), Polly Steel (his sister), Armon Milam (his brother), John Milam (his brother), Mary Milam (his grandmother), William Milam (his grandfather), Thompson Milam (his brother), and Anthony Crafton (his grandfather). Also in 1841, Elizabeth Case Milam was proxy for baptisms for the dead for the following relatives: John Case (her uncle), Elizabeth Case (her aunt), Margaret Case (her cousin), Abraham Case (her father), Polly Hogue (her grandmother), and Zebulon Hogue (her grandfather).

William Milam is mentioned in the Temple Committee Ledger A, page 39; B, page 8 and D, page 240, and in the Carpenter Time book C, and in Joseph Smith's Mason Law of the Lord, CHO 2355 page 78, 26 Feb 1842. These records show that William worked to help build the Nauvoo Temple.

The Nauvoo ledger A page 80 and C page 484 and the Workmen's Book page 6 shows that William worked on the Nauvoo House and was paid by being able to purchase supplies at a provision store. The Provision Store book page 8 tells what he purchased with his salary.

In 1842, William Milam paid taxes on three lots: Kimball lot 52 north ½ acre, lot 72, and Nauvoo lot 41.

In February 1842, the Milams are listed in ward 3 block 4 p. 43 on an LDS census, with William as head of household, Elizabeth his spouse, and Sarah J. age 8, Joseph A., Mary E., and William J.

On 1 August 1842, William Milam was paid \$1 for plastering for Arthur Milliken, record in the Joseph Smith Daybook C, p. 47.

Enoch L. Milam was born 2 September 1842 in Nauvoo and died 2 October 1843 in Nauvoo. When Enoch passed away, the sexton was called, who tried to determine Enoch's cause of death and report the death. The sexton would have been the one who listed Enoch's death in the local newspaper, called the Nauvoo Neighbor, and announced Enoch's death in their 4 October 1843 edition.

During 1842-1845 there were many political and legal battles for Church leaders. In order to have some political influence and fair representation, many Latter-day Saints sought and won political office in local and state offices. Joseph Smith became mayor of Nauvoo and two years later announced his candidacy for the United States Presidency. Joseph Smith again became a target of legal challenges, and later the Nauvoo city charter became the target of legal battles in the courts. It was also during this time that Joseph considered the Rocky Mountains as a new place of refuge for the Saints.

Another daughter was born to William and Elizabeth about 1844. She was given the name of Elizabeth. In June 1844, the Prophet Joseph and his brother Hyrum Smith left Nauvoo for the last time in mortality as they prepared to go to Carthage. Joseph knew he was going to his death, and announced that he was "going like a lamb to the slaughter." When they went to the temple grounds as they left the city, they looked at the temple and then at the city for one last time. Joseph commented, "This is the loveliest place and the best people under the heavens. Little do they know the trials that await them." The Prophet and his brother went on to Carthage, where they were brutally murdered while supposedly in the protection of the governor of the state while they were in Carthage jail.

The bodies of the martyred leaders were returned to Nauvoo on 28 June 1844 to a waiting crowd of people lining the streets and along the road towards Carthage. Thousands filed past the bodies as they lay in state at the Nauvoo Mansion House. William and Elizabeth likely joined the mourning Saints as they paid tribute to their fallen leaders. Fearing that the bodies might be desecrated after burial, Emma Smith had the bodies secretly transferred to an unmarked spot. Descendants of Francis C. Case, Elizabeth's brother, indicate that Francis held the prophet's horse before Joseph mounted it for his fatal trip to Carthage and that he, accompanied by others, helped in transferring the bodies of Joseph and Hyrum to the unmarked grave.

Following the death of the prophet, the question of who would lead the Church was the subject of much discussion. There were several who promoted various views on who should lead the Church. Sidney Rigdon suggested that he should lead the Church as he was a Counselor to Joseph. Brigham Young, President of the Twelve Apostles, presented a different view of authority and leadership based upon his office as Presiding Authority over the Quorum of the Twelve. After some discussion with Church members, the matter was put to a vote of the members. Following remarks by various speakers on the matter, the majority of the membership sustained the Twelve as the governing body of the Church.

Brigham Young's Daybook records that on 2 October 1844, William Milam used cash to buy something for Willard Richards.

William Milam was ordained the President of the 13th Quorum of the Seventies on 24 November 1844. He was ordained a High Priest in Nauvoo on 1 December 1844.

The completion of the temple became a rallying point for all who sustained the apostolic leadership. Relief Society sisters contributed a penny a week per member for glass and nails for the construction. Limestone blocks for the second story of the temple were laid in 1844. The temple capstones were laid in place on 24 May 1845. Formal dedication was planned for April 1846. Early in 1845, an appeal was made for people to work on the temple through the summer to speed the construction so that worthy members could receive sacred temple ordinances before they left the city to go west.

On 24 January 1845, the state legislature voted to repeal the city charter for Nauvoo. This act created concerns among the citizens for their own protection, as this also required the disbanding of the Nauvoo Legion. The Saints retained some protection from the mobs by reorganizing the disbanded Nauvoo Legion members into a "quasi" police force using the organization of priesthood quorums.

On 10 December 1845, the full ordinance of the temple endowment was administered for the first time in the temple. Previous to that time, the ordinances had been administered in places outside the temple. The administration of these temple endowments continued with sessions of small groups of twelve on into the night and on Saturdays. On 6 February 1846, Elizabeth and William received their temple endowments and William is listed in these early Church records as a High Priest. By the following day, a total of 5,600 ordinances had been administered in the Nauvoo Temple.

Many Saints had already left the city. Those who stayed behind worked on the temple while they continued efforts to sell their property. Many had already crossed the river over to Montrose for temporary refuge. During the winter months of 1845-46, blacksmiths, carpenters and cabinetmakers were accelerating their efforts to make wagons and related equipment for the exodus from the city. By mid-May 1846, nearly twelve thousand Saints had crossed the river and more than six hundred remained in Illinois. Some were detained because of poverty or illness, and some had sided with those who seceded from the main Church body.

During 1846-47 the Saints were scattered all along the trail across Iowa and on past the Missouri River to what became known as Winter Quarters. Conditions for these people were deplorable, and it is estimated that over one thousand died during this period. Another tragedy struck the Milam family when their oldest daughter, Sarah Jane, died on 9 February 1847 in Iowa. Later that year, on 2 September 1847, they welcomed another son, George Bennett Milam, who was born in Montrose, Lee County, Iowa.

In 1846-1849, the Milams are listed as members of the Church of Jesus Christ of Latter-day Saints in the Blockhouse Branch, Iowa. William, born in 1799, is listed as a High Priest; Elizabeth Milam is listed as his wife, born in 1815. Children included Francis A., George, George B., Joseph S, and Mary Emma.⁹

⁹ Iowa Branch Index 1839-1859 p. 120.

On 20 January 1848, William and several others signed the "Petition for a post office on the Pottawattamie lands" which follows:

TO THE HONORABLE POSTMASTER GENERAL OF THE UNITED STATES.

Sir:

There are many thousand inhabitants in this vicinity of the Log Tabernacle, which is situated on the Government Purchase of Pottawattamie land in the State of Iowa, whose interest is materially injured, and whose journey, business and improvements are retarded or destroyed by non intercourse; there being no Post Office within forty or fifty miles of said Tabernacle, and the public good requires a convenient office: Therefore, We your Petitioners, Citizens of the United States and residents of said vicinage, pray your Honor to cause, such an office to be located at or near said Tabernacle without delay, to be called the Tabernacle Post Office; to appoint Evan W. Greene, postmaster; and to cause the semi-weekly Mail of Austin and Linden, to be continued to said office and your petitioners, etc.

Very Respectfully,

Brigham Young, Willard Richards, Heber C Kimball, Wilford Woodruff, George Albert Smith, William Milam, Francis A. Milam, Joseph S. Milam, George B. Milam, . . .

While the first group of Saints went on to the Salt Lake Valley, others stayed behind because of poverty, illness, or lack of necessary resources. William and Elizabeth buried their son William J. during this tragic period in their lives. However, another daughter, Martha was born 26 January 1850 at Kanesville, Pottowattamie, Iowa. In 1851, the Milam family was still in Pottowattamie County, Iowa. In 1852, they buried another daughter, Elizabeth.

Early in 1852, William began to suffer with Tuberculosis while they were still in Iowa.

The Milams traveled from Iowa to Utah with the eleventh company as part of the emigration of 1852. William and Elizabeth Milam were part of the third ten.

Report of the Eleventh Company of the Camp of Israel journeying to the Great Salt Lake City Utah. In this 11th company there were 75 men, 68 women, 96 children, 54 wagons, 2481 oxen, 90 cows, 19 horses and 4 mules. Also 62 arms and 275 ammunitions, 24,435 pounds of provisions and 40 spades. David Candland was clerk of this fifty.

They traveled with three children as recorded in the trail report. The family consisted of William (53), Elizabeth (37), Mary Emma (14), George Bennett (4) and Martha Ellen (2).

Francis (Frank) A. Milam, who would have been 19, did not go with his family to Salt Lake City. Francis A. Milam married Lorinda Morton on 4 October 1854, in Pottowattamie County, Iowa. The marriage was recorded in the Council Bluffs Court House.¹⁰

The following note accompanied the trail report:¹¹

June 23. 1852 This day we proceeded to the river and occupied all day in crossing. the weather was highly favorable. about 7 oclock the entire fifty had crossed the Missouri River. Crandall Dunn of the 3rd ten got his teams over and lent no assisting hand to any other than his own kin and then broke off from the organization entire. The rest of the teams drove one mile from River and camped.

Omaha lands, 24 June 1852. 1 mile west of the ferry.

Elder Ezra T. Benson,

Sir:

I am instructed by Captain [James] McGaw to embody in this report a brief synopsis of the course pursued by Elder Crandall Dunn (Captain of the 3rd Ten). In consequence of his company not being filled, I was instructed to place W. Milam in said Ten. I did so and reported such to Crandall Dunn on Sunday last, which he acknowledged at the time. Yesterday, at the river, he disclaimed Brother Milam and sought to crowd in 2 wagons which Capt. McGaw had refused, and inasmuch as Crandall Dunn never reported them, and they were refused, an objection was again raised by the Capt. to their crossing in the fifty. Dunn then got his teams over and has left the organization and started West independent of all authorities and rules of the camps of Israel. This however is but the fulfillment of a refractory spirit manifested by some of the family while in camp and the result of disappointed ambition.

I am respectfully Yours &c

List of names accompanying Crandall Dunn

C Dunn & Family, James Dunn & family, Claude Rogers, Thomas Ross [or Ruff], Samuel Barnett & family, William Foster, William Yates [or Gates] & Family, Charles Llewelling & family, [Daniel] Philip Olmstead & family

I am respectfully Yours

David Candland

Clerk of 17th Fifty¹²

¹⁰ From *Pottowattamie County, Iowa Early Marriages - 1848 - 1869*, by Catherine A Snapp, *Botha Valley Genealogical Society*, p. 24.

¹¹ Source of Trail Excerpt: Candland, David, Report, in Perpetual Emigrating Fund Company, General files 1849-1898, reel 1, box 1, fd. 4. (Maybe the Milams were traveling with the help of the Perpetual Emigrating Fund.)

¹² See also, Henry Emery Journal [ca. 1845-1879], pp. 18-21 for a description of the trail.

Friday July 23. In consequence of the sickness of Sister Winsor it is determined to leave Capt. Windsor's ten behind till Sunday. The Camp will move on and we had heavy pulling at times. Camped for the night a little west of small Spring Creek. It should be called Horse fly Creek for the flies were most alarmingly thick. Bro [William] Milam withdrew into Russell's company in consequence of the sickness of his son. note: Bro Milam came back.

This was written/recorded the day after Mary Wheeler and her daughter died of cholera, so young George B. Milam (age 4) may have had the same sickness.

They arrived in the Salt Lake Valley on 20 September 1852. When this group left Kanesville, Iowa, it had become a staging area for those embarking on their journey to Salt Lake. It reached its peak population in 1852 with about five thousand people.

The physical trials of past years and the trek westward likely took a severe toll on William. Early in 1853 he became quite ill. This faithful couple, having faced and endured tremendous hardships and tragedies, was now facing perhaps the greatest challenge of their adult life - the separation from each other by death. At 8:00 a.m. on 27 January 1853, William and Elizabeth were sealed together for time and all eternity by Orson Hyde while they were at the home of William Wilson. Less than one month later, on 24 February 1853, William died of consumption.

The Deseret News, 14 May 1853, reported:

DIED. In this City, February 24th, after a years' s infliction with consumption WILLIAM MILAM.

Bro. Milam was born March 18th, 1799, in Shelby County, Kentucky; was baptized March 1832, was ordained a High Priest in Nauvoo, and kept the faith to the end of his pilgrimage, leaving a wife and five children to mourn his loss. By request of Elizabeth Milam.

Although she had comfort in knowing that she would be united with William again in the next life, his death must have been a terrible blow to Elizabeth. This new loneliness certainly gave her time for reflection on both the joys and heartaches that she shared with William. They had stood together over the graves of their children. Now, Elizabeth stood over the grave of her lifelong friend and companion.

What thoughts might Elizabeth have had regarding temple blessings as the cornerstone for the Salt Lake Temple was laid on 6 April 1853? Memories of both her personal sacrifices and the blessings of the Nauvoo Temple likely came back to her, as well as the promises regarding her eternal marriage to William Milam.

In 1854, Elizabeth received another Patriarchal Blessing, this time under the hands of John Smith. It reads:

A Blessing by John Smith Patriarch upon the head of Elizabeth Milam, Daughter of Abraham & Sarah Case born Davis Co., Indiana Feb 20th, 1815. Beloved of the Lord, in the name of Jesus Christ I place my hands upon your head and seal upon you the blessing of a father even all the Blessings of Abraham, Isaac & Jacob. You shall have power to heal the sick in your house, have wisdom to conduct your affairs in the best possible manner. Your children shall be many upon the

mountains of Israel and be mighty in the Priesthood, shall never be confounded worlds without end. You shall have health in your habitation. All things shall be according to your word. The work of the Lord shall roll on to your satisfaction. You shall live to see Zion established in peace on the earth, see and converse with your Redeemer face to face. Inherit all the blessings and glories of his Kingdom with all your father's house even so, Amen.

What a tremendous strength and comfort this must have been for Elizabeth during this most difficult time in her life. What wonderful blessings were promised to her for her continued faithfulness!

On 10 June 1855 Elizabeth married William Wheeler in plural marriage. It is interesting to note that she was 16 years junior in age to William Milam, but only seven days younger than William Wheeler. William Wheeler had immigrated from England, where he was born in Himbleton, Inkberrow, Worcester, England. He had been baptized into the Church in 1841 by Thomas Smith. Before leaving his native England, William served as a missionary to preach the gospel to his friends and neighbors.

William Wheeler and Elizabeth had more in common than the month and year of their birth. They both shared rejection by their family members for the gospel's sake and the personal tragedy of the death of loved ones. When William was baptized in 1841, he was disowned by his father. Elizabeth likely faced similar rejection from her mother, Sarah, based upon the reasons for Sarah's divorce from Elisha H. Groves.

William's first wife, Mary Coombs, died while crossing the plains in 1852.

From the Trail Report:¹³

Thursday July 22 [1852]. Weather fine. Sister [Mary] Wheeler and daughter are laying quite low of the Cholera. . . . at 7½ Sister Wheeler departed this life. At 2 p.m. Mary Wheeler the daughter of Sister Wheeler who died this Morning departed this life and is now buried by side of her Mother between the road and river. Thus Death walks in and takes one after another.

William's daughter, Mary, also died while they were crossing the plains. One daughter, Elizabeth, survived the journey to the Salt Lake Valley. Elizabeth and William Wheeler had crossed the Plains in the same company of James McGaw in 1852, so they were acquainted from that experience.

William Wheeler was a gardener by trade and made his home in Salt Lake City on Seventh South between Fifth and Sixth east. He later played a significant role in the creation of Liberty Park in Salt Lake City. His first home in Salt Lake was a plot of land about one and one quarter acres in size. He dug a well and used the clay from the well excavation to fashion adobe bricks to build his home. He had only been in Salt Lake City two years when part of his Patriarchal blessing of 1852 was fulfilled when he was ordained a High Priest by Lorenzo Snow. In becoming his wife, Elizabeth

¹³ Source of Trail Excerpt: Candland, David, Report, in Perpetual Emigrating Fund Company, General files 1849-1898, reel 1, box 1, fd. 4.

fulfilled another promised blessing that he would one day receive another companion to comfort him and that he would recover from his sorrows.

On 10 April 1856, a daughter, Olivia Merreta Wheeler, was born to William and Elizabeth Wheeler in Salt Lake City. What a joy this must have been for William and Elizabeth, given the heartaches they both suffered in the previous years with the losses of other children. The population of Utah was also growing with the continued arrival of more Saints. By 1856, almost forty thousand people had arrived in Utah. On 16 November 1857, Elizabeth received her third Patriarchal Blessing. Although there are additional blessings mentioned, this is the first to reveal that Elizabeth is of the loins of Ephraim. It reads: *A Patriarchal blessing by Isaac Morley Senior on the head of Elisabeth Wheeler daughter of Abraham & Sarah Case born Feb 20th 1815 in Davis Co Indiana:*

Sister Elisabeth in the name of thy Redeemer I place my hands upon thy head and I say unto thee thou shalt be blest in his name and enjoy all the blessings of the daughters of Abraham. Thus far thou has preserved thy covenants and vows inviolate. Thou hast passed a school of experience for thy good which has left an impress upon thy memory never to be forgotten. Thou hast learned by experience the fading nature of earthly objects. Thou wilt be blest like Mary of old for thou hast chosen the better part that will never be taken from thee. Thy name and memory will be preserved in honor by thy posterity. Thou hast been blest of the Lord in rearing sons who will be heirs to the Priesthood. They will be clothed upon with keys of knowledge, keys of Priesthood in avenging the blood of the Prophets and in redeeming Zion. The Lord has endowed thy mind with the attributes of his own bosom. Let thy heart be comforted. The Lord is thy friend. He is thy benefactor. He will bless thee in the domestic circle. Thy habitation will be peace. Thou wilt see the blessing of the Lord in redeeming Zion and return to the land of thy inheritance in peace. Thou hast the blood of Ephraim. Thou art a legal heiress to seals of Priesthood that will produce in thy crown wreathes of honor. The blessings of the earth will crown thy labors. Endless lives will be thy crown of Glory. I ratify the seal in the name of Jesus even so Amen and Amen.

During 1857 and 1858, the Saints in Salt Lake City were again called upon to endure hardships with the arrival of Johnston's army. This army was sent to Salt Lake to put down a supposed Mormon insurrection. These rumors were spread by unscrupulous federal agents who sent false reports to the U.S. President. Having suffered so much from the hands of the government, the Saints took defensive action to protect themselves. They did not wish to leave anything for the invading army, and were prepared to burn down every home in the Salt Lake Valley if the army took offensive action. The Salt Lake Temple foundation had already been started; however, at the direction of President Brigham Young, the temple foundation was covered up and all evidence of construction was removed and the ground plowed over. The residents packed up what belongings they could and moved south to avoid the invading army. About 50 men were left behind with orders to set fire to the homes if the army attacked. Fortunately, a battle was avoided and the army made camp about 40 miles outside Salt Lake City.

The removal of the Salt Lake City residents to the south because of Johnston's Army, forced William and Elizabeth to move temporarily to Utah County. This must have been another extreme hardship for Elizabeth, considering she gave birth on 8 May 1858, to William Case Wheeler in Payson,

Utah. Once the crisis was settled, the Saints returned to their homes in Salt Lake about July 1858. Church records of 1860 indicate that Elizabeth's son, George, from her first marriage was living with Wilford Woodruff in the 14th Ward; however, there is no explanation why he might have been living away from the rest of the family.

On 22 April 1864, William was called on a mission to England along with 22 others. He was one of only four High Priests to be called to this mission. What mixed feelings William must have had with the thoughts of leaving his young family and returning to his native land to preach the gospel. While William served the Lord, Elizabeth sustained him in his new calling and cared for their young family during his absence. Among William's traveling companions en route to England were Brigham Young Jr., Anson Call and Daniel Wells. At the time of his call, Daniel Wells was serving in the First Presidency of the Church. William was set apart as a missionary by John Taylor, who would later become the third President of the Church. Associating with such brilliant gospel scholars during his travels to England was certainly a tremendous blessing for William and helped to prepare him for his missionary labors.

One can only imagine William's thoughts as their traveling group passed the area where a few years earlier he buried his wife and daughter. William's return to England to preach the gospel gave him more opportunities to visit family and friends left behind years earlier, and records reflect great success in his baptisms there.

While William was on his mission, Olivia Case Wheeler was baptized in 1865.

The next few years brought joy and tragedy to the family of William Wheeler. Olivia Meretta Wheeler was married on 28 August 1873 to Willard Richard Starmer. In 1875, there was a terrible fire in the home of one of William Wheeler's other wives, Ann Houseman, in which some of her children died. Temple ordinances continued to play an important part in the lives of Elizabeth's family. In 1876, both Olivia and William Case Wheeler received their temple endowments. Olivia was endowed on 17 April 1876, and William Case Wheeler was endowed on 3 July 1876. That same year, William Wheeler had the temple work done for his first wife, Mary Coombs. After the death of President Brigham Young in 1877, church members went through more difficult times. This was especially true for those who had been practicing plural marriage. Although many federal laws were passed regarding polygamy, there were many legal battles fought about the legality of enforcing laws "ex post facto" to punish people who entered into plural marriages before the laws were even passed. Many men were cast into prison or went into hiding for their beliefs.

William Wheeler, Elizabeth and his other wives were not immune to the hardships caused by these legal battles. In October 1878, two hundred non-Mormon women gathered in Salt Lake City and drafted an appeal to "the Christian Women of the United States," asking that the U.S. Congress take stronger action against the Saints. A week later, two thousand Latter-day Saint women held a counter-demonstration and passed a resolution endorsing plural marriage. These legal battles continued until laws were passed that would effectively disenfranchise the Church. Finally, in 1890, President Woodruff issued the Manifesto declaring the end of the practice of plural marriage.

In 1890, records indicate that Elizabeth was living in Salt Lake City at 145 South and Fourth West and she died on 1 July 1891 in Salt Lake City. Her husband, William Wheeler died two years later, on 4 February 1893. Elizabeth's obituary in the Deseret Weekly Newspaper reads:

Another Pioneer Departed. Sister Elizabeth Milam Wheeler, mother of Conductor [William Case] Wheeler of the Utah & Nevada railroad, died this morning at 1 o'clock, of general debility, aged 76 years, five months and ten days. Deceased has been a member of the Church since 1832 and would have arrived in this city with the first pioneers but for the fact that she had to stop behind and nurse her sick and bury her dead children on the plains. The funeral, to which friends are respectfully invited, will take place from the residence of the son-in-law, W. K. Starner, Thursday, July 2, at 3 o'clock p.m.

Milam Children:

1. **Sarah Jane MILAM**, was born on 22 April 1831 in Greene County, Indiana. She died 9 February 1847 in Iowa.

2. **Francis (Frank) A. MILAM**, was born on 5 March 1833 in Greene County Indiana. He was a farmer in Westminster, California in 1900.

Francis Milam is listed in Nauvoo records in the Temple Committee Carpenter Time Book C, showing that he lived in Nauvoo and worked to help build the Nauvoo Temple.

On 4 October 1854, Francis A. Milam married Lorinda Morton in Pottawattamie County Iowa. Recorded in the Council Bluffs Court House. From *Pottawattamie Conty, Iowa Early Marriages - 1848 - 1869* by Catherine A Snapp Botha Valley Genealogical Society, page 24.

In 1860, he is found living with his maternal Grandmother, Sarah Hogue Case Groves Stewart, in Monona County, Iowa.

Orange County Marriage Records created 1897 # 360, list Francis A. MILAM, age 64 native of Indiana parents born Kentucky and Ohio (his mother was born in Indiana) and Ruth CLAPP age 57, native of Iowa, parents born in Ohio and New Jersey, were married 27 September 1897. Both answered YES to the question: Were you married before?

Frank A. Milam was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints on 1 October 1899 by T. W. Chatburn. He attended the Newport California Branch. Source RLDS Deceased Files; Early Reorganization Minutes, 1872-1905, Book J; Newport California RLDS Branch Records" RLDS page 413 (in Newport Beach, Orange, CA)

In the 1900 census, 16 June 1900, Frank was a farmer in Westminster, Orange County, California with his wife Ruth, age 60, born 1839 in Ohio, and his stepdaughter Dora Clapp, age 15, who was born in California.

3. **Joseph S. MILAM**, was born in 1835 at Far West, Caldwell, Missouri. He married Cecilia and had a son, James. He is listed as under 8 in the 1842 Nauvoo census.

Joseph colonized Las Vegas Fort in 1855. His date of crossing the plains is unknown.

At the general conference of the Church of Jesus Christ of Latter-day Saints held in Salt Lake City, missionaries were called to go into different parts of the world, preaching the Gospel and

baptizing those converted. Soon after settlement in the Valley of the Great Salt Lake, a large number were called to colonize in different parts of the territory of Utah. In planning a new settlement, President Young and his associates selected men according to their various capabilities, the pursuits in which they could be leaders. On April 6, 1855, the following men were appointed to settle Las Vegas: James T. Sanford Allred, George W. Bean, James A. Bean, William Bringham, William Burston, Sidney Carter, Joseph C. Clowes, Benjamin Cluff, William Spencer Covert, Edward Cuthbert, William A. Follett, William Foster, Aroet L. Hale, Benjamin R. Hulse, Richard James, William P. Jones, Jr., Albert Knapp, Joseph S. Milam, Amasa E. Merriam, Ira S. Miles, William C. Mitchell, Jr., Stephen C. Perry, Thomas E. Ricks, William C. A. Smoot, George G. Snyder, John Steele, John Turner and William Vance.¹⁴

In 1855 President Brigham Young appointed a company of men under the leadership of William Bringham to establish a union at Las Vegas. The company left Salt Lake May 10th and arrived at Las Vegas June 14, 1855. William Bringham was appointed president; Wm. S. Covert and Ira S. Miles, counselors. Sunday, June 17th, they built a bowery and held their first religious services. The next day they began to build the fort which was 150 feet square with walls 14 feet high, 2 feet wide at base and 1 foot at top. When they were all assembled, there were thirty missionaries and their families, forty wagons, fifteen cows, and several riding horses. William Bringham was appointed president, Wm. S. Covert, first counselor and Ira S. Miles, second counselor. Other members of the group were: Aroet Hale, James Dickenson, William Bruston, Albert Miles, George G. Snyder, William A. Follet, John W. Turner, Judge Shaver, Amasa Meriam, Sylvester Hulet, Artemus Millet, George W. Bean, William Vance, John Steele, Thomas E. Ricks, Brother Knapp, C. A. Smoot, Brother Foster, James T. S. Allred, Edward Cuthbert, J. S. Milam, Stephen C. Perry, Benjamin R. Hulse, James A. Bean, John Bleazard, Aaron Farr and Lemuel Redd.¹⁵

11 Sep 1855 (Deseret News 5:246) "ELDER'S CORRESPONDENCE from Las Vegas [From Elder Geo. W. Bean to Elder Thomas Bullock.] September 11, 1855. We are all in the enjoyment of health, reasonable strength, and the Good Spirit which comforts us in all of our privations and laborious duties; everything that we lay our hand to seems to prosper.

Our crops in general look well, and bid fair to come to maturity before frost. We have some fine melon patches and melons are just beginning to get ripe.

Our fort 130 feet square, is now progressing rapidly; the walls are of adobes and are to be 14 feet high, 2 feet thick at the bottom, and one at top. Houses are going up and we will soon begin to live quite comfortably.

Our explorations have assured of plenty of desert and Indians. The monotony of our life is occasionally enlivened by a straggling party of gentiles and apostate "Mormons" passing by in search of golden salvation!!! Jerome M Benson of Jordan bridge notoriety, and a man named Tidero, from Provo, are here at present on their way to the land of pleasant dreams.

The weather is now quite comfortable. We had a slight shower last night, and have a prospect for more.

¹⁴ Deseret News Our Pioneer Heritage, Vol. 18, p.99

¹⁵ Our Pioneer Heritage, Vol. 9, p.164

The following are a list of names of the brethren of this mission, by which you will see there have been some exchanges made, also some additions to the number, since we left G.S.L. City: William Bringham, President,George W. Bean, clerk. James A. Bean, James T.S. Allred, Joseph S. Milam,Edward Cuthbert.....

4. **William J. MILAM**, was born in 1836 in Missouri. William J. is listed as a child under William and Elizabeth. The Milams are listed in the Nauvoo third ward (which is a municipal, not an ecclesiastical designation) block #4. William died about 1847.
5. **Mary Emma MILAM**, was born on 28 December 1837 in Far West, Caldwell, Missouri. She was baptized in April 1846, endowed on 7 February 1854, and married Archibald Newel Hill on 25 December 1855. Their children were Emma and William. They were pioneers of 1852.
6. **Enoch L. MILAM**, was born on 14 December 1842 in Nauvoo, Hancock County, Illinois. He died on 2 October 1843 in Nauvoo, Hancock, Illinois. Enoch's death was recorded in the *Nauvoo Neighbor* on 4 October 1843
7. **Elizabeth MILAM**, was born about 1844 in Nauvoo. She died in 1852 in Iowa
8. **George Bennett MILAM**, was born on 2 September 1847 in Montrose, Lee County, Iowa and was baptized in Salt Lake City, Utah on 7 March 1857 by T. Callister. He married Caroline Priscinda Tippetts on 4 October 1867 in the Endowment House in SLC, Utah. They had one child, Harvey A MILAM. George's second wife was Elenor S., born in 1861 in England. Their children include George W. born in 1872, Francis J. born in 1874, Oscar B. born in 1876, Elenor born in 1878 and Sarah born in 1880. George was a pioneer of 1852.
9. **Martha Ellen MILAM**, was born on 26 January 1850 in Kanesville, Pottowattamie County, Iowa. She was baptized on 31 August 1859 by T. Callister in Salt Lake City. She was a pioneer of 1852.

Elizabeth Case Milam married second William Wheeler, who was born 13 February 1815 in Worcestershire, England. Elizabeth Case Milam and William Wheeler were the parents of two children:

1. **Olivia Maretta Wheeler**, was born 10 April 1856. She married William Richard Starmer, Sr., who was born 6 January 1851 in Birmingham, Warwick, England. They were the parents of the following children:
 - a. **Francis Milam Starmer**, was born 3 October 1874.

- b. **Lillian May Starmer**, was born 8 September 1876. She married Herbert William Cargill who was born 29 July 1875 in Brampton, Derbys, England.
 - c. **Mary Ella Starmer**, was born 19 September 1878.
 - d. **Willard Richard Starmer**, was born 13 June 1880.
 - e. **Henry Ernest Starmer**, was born 28 September 1881. He married Alice Littleform, who was born about 1881.
 - f. **Arthur Willard Starmer**, was born 26 January 1884.
 - g. **Maybelle Lila Starmer**, was born 27 March 1886. She married Nilsdore Sivren (Ted) Rosvall who was born about 1875 in Halmstad, Malmhs, Sweden. The children of Maybell Starmer and Ted Rosvall were:
 - i) **Willard Sivren Rosvall**, was born 16 December 1904.
 - ii) **Harry Raymond Rosvall**, was born 17 August 1907.
 - iii) **Lawrence Francis Rosvall**
 - iv) **Oran Howard Rosvall**
 - v) **Joseph Ted Rosvall**
 - vi) **Ruth Lila Rosvall**, was born 9 August 1921.
 - vii) **Richard Reed Rosvall**, was born 8 April 1926.
 - h. **Dorothea Starmer**, was born 7 July 1889. She married Warren L. Potter who was born about 1889.
 - i. **Ada Beatrice Starmer**, was born 23 October 1890.
 - j. **Nina Starmer**, was born 20 March 1893. She married William Rean Dalton, who was born 7 February 1891 in Ogden, Weber County, Utah. The children of Nina Starmer and William Dalton were:
 - a) **Norman William Dalton**, was born 20 September 1913.
 - b) **Olive Rean Dalton**
 - c) **George Willard Dalton**
2. **William Case Wheeler**, was born 8 May 1858. He married Marion Olive Sperry, who was born 4 April 1861, in Nephi, Juab County, Utah.

Sources

1. Jack Baber, *Early History Greene County Indiana*
2. Jack Baber, *Greene and Sullivan County Indiana History*
3. Mike Milam, milam@earthlink.net
4. Terry Rosvall, TKRosvall@aol.com

HISTORY
OF
THOMAS SIMMONS (Or Seamans)
(About 1658 - ?)
G-G-G-Grandfather of Lucy Simmons

And his wife
SUSANNAH SALISBURY
(27 April 1662 — ?)

And Family

By

Murland R. Packer

NOTE

The Old Style (O.S.) calendar was in use at the time of the birth of Benjamin Hurd. The year began on 25 March and ended on 24 March of the succeeding year. March was the first month, December was the tenth month, February was the twelfth month, and so on. Because some parts of Europe, not England, had adopted the Gregorian calendar, still in use today, the New England colonists increasingly used a double year dating system between 1 January and 24 March. Though this practice adequately defines the year, it does not take into consideration the fact that the Julian calendar (Old Style) was ten days behind the Gregorian calendar during the 1600s (until 1 March 1699/1700 Old Style (O.S.), when it became necessary to add eleven days). Thus, to translate early dates to the new calendar, it is necessary to add ten days. For example, Benjamin Hurd was born on 16 February 1666 (O.S.) which is 26 February 1667 (N.S.). I could also be recorded as 16 February 1666/67.

Little is known of Thomas Simmons. His name also appears as Seamans in some records. He was born about 1658. The first we know of him, he was living in Swansea, Bristol County, Massachusetts. His parents are not known.

In 1687, he married Susannah Salisbury in Swansea. She was the daughter of William and Susannah Salisbury of Swansea. Susannah was born 27 April 1662 in Swansea. Her father and brother were the first casualties of King Philip's War with the Indians, in 1675. She would have been 13 years old and may have even witnessed this horrible incident with the Indians. Her mother was also scalped, but survived. Susanna was the fourth of ten children. Her mother died in 1684 when Susanna was 22. As one of the older children, much of the responsibility of raising the younger children would have fallen to her.

The book, *Seamans in America* states that Thomas was a school teacher and carpenter and that they lived in Swansea, Massachusetts, which was the birthplace of all of their children. It states that the descendants of Thomas and Susannah owned about all of Scituate and Foster, R.I.

The children of Thomas (1658) and Susannah, all born in Swansea, Massachusetts, were:

1. **Susannah**, was born on 23 April 1692. She married Elisha Bowen on 16 September 1714.
2. **Thomas**, (our ancestor), was born on 25 November 1693.
3. **John**, was born on 17 January 1695/1696. He married Priscilla Wood on 22 August 1718 in Swansea.
4. **Mary**, was born on 7 January 1697/1698. She married John Round on 14 July 1721.
5. **James**, was born on 28 January 1699. He married Tabitha Wood on 16 January 1723/1724 at Swansea. He died on 7 June 1757 at Scituate, Rhode Island.
6. **Charles**, was born in September 1700. He married Hannah Mason Bowen on 14 February 1730 at Swansea, and died on 4 August 1771 at Sackville, Nova Scotia, Canada.

7. **Gilbert**, was born on 29 November 1706. He married Mary Bowen on 13 July 1730 at Swansea.
8. **Rosamond**, was born on 18 December 1709. She married Ephraim Salisbury in 1731.
9. **Nathan**, was born about 1710.
10. **Hannah**, was born on 16 January 1711/1712.
11. **Josiah**, was born about 1714.

They were all industrious, earnest people, and affiliated with the Baptist Church. Their three sons, Thomas (our ancestor, born on 25 November 1693), John and James moved to Scituate, R.I. between 1740 and 1746. John had a family of ten children and James had a family of eleven children.

Thomas (1693) married Mary Peirce on 12 January 1716 in Swansea. They had one daughter, Mary, born on 13 April 1717 in Swansea. His wife, Mary, must have died in childbirth. Thomas (1693) then married Martha Wood on 28 November 1718 in Swansea, and they had ten children.

The children of Thomas (1693) and Martha, all born at Swansea except the last one, at Rehoboth, Bristol, Massachusetts, were:

1. **Martha**, was born in 1719.
2. **Thomas** (our ancestor), was born on 27 May 1722. He married Sarah Millerd on 17 November 1745 at Swansea and died in December 1826 at the age of 104.
3. **Josiah**, was born about 1732.
4. **Elizabeth**, was born on 31 January 1724. She married Moses Millerd on 25 April 1746 in Rehoboth, Massachusetts. She died before 1783.
5. **John**, was born on 13 December 1725. He married Ann Brown on 20 January 1750 at Swansea.
6. **James**, was born on 30 September 1727.
7. **Sarah**, was born on 2 July 1729. She married Arthur Thrasher on 16 November 1748 at Rehoboth.
8. **Noah** (Rev.), was born on 9 June 1731.
9. **Aaron**, was born on 20 February 1733. He died 14 October 1815.
10. **Libis** (female), was born on 21 February 1739.

The second child of Thomas (1693) and Martha, was Thomas (1722), our ancestor. He was born on 27 May 1722. Thomas (1722), preached in the old Baptist Church near Rehoboth, Massachusetts after he was 100 years old. He died in December 1826 at the age of 104 years. His wife, Sarah, lived to be 97 years old. That old church was built in 1662 and was still standing in 1961. Martha was mentioned in the will of her father, John Wood, as "Martha Seamons." It is interesting that Martha's sister, Mary Wood Peirce is also mentioned in his will.

Thomas (1722) and Sarah had six children. The third child was Thomas (1751). He married Meriam Lee and they had ten children. Their third child was Samuel Simmons who married Leah

Lewis. They only had one known child, Lucy (who married Elisha Hurd Groves), before he died. The history of Leah Lewis is also in this book.

There is a legend in the book, "Seamans Family in America," page xi, which is interesting and may refer to the father or grandfather of this Thomas (1658) Simmons. This article refers to a letter from Miss. Elizabeth M. Seamans, 11 November 1905, when she was visiting in Factoryville, Pennsylvania:¹

I wonder if you have heard of the Legend, of the ancestry of our Seamans. I found it among my relatives, who came here in 1817 from Conn.

King James VI, of Scotland, became James I, of England, the family name being Stuart and were ardent Catholics, but one [child] renounced the faith and was banished to Virginia, but was allowed to take money, treasures and silver. The King gave him a grant of land in the new country, in part of which Charleston now stands. The man had a wife and three sons. He died and in the course of time the mother again married. She soon died and her husband became guardian of the three boys. The man married again and had a family, the mother of which was anxious to get rid of the Stuart boys. The stepfather took them to the sea and bribed a Captain to take them to the Plymouth Rock country under the name of Seamans, and get them a home and they would be provided for. The oldest boy knew why they had been sent away and when he had become of age, he told his brothers of their property in Virginia. He was going to claim it. He went in a vessel that was never heard from and that was supposed to have sunk. Two years later the second boy made the attempt, but the vessel was wrecked and only two were saved to tell the tale of disaster. The third boy decided that as both of his brothers had lost their lives in the attempt to claim their property, he would remain in the Plymouth Rock country and retain the name of Seamans.

Swansea, Mass. is only a little way from Plymouth Rock. Now do you suppose there is a shadow of truth in this tradition?

James I, became the first Stuart King of England in 1603. He died in 1625. Although James I was raised Presbyterian, his wife, Anne of Denmark, was a Roman Catholic. There was the suspicion that he was pro-Catholic because he had established peace with Spain in 1604.

SOURCES

1. *Seamans Family in America, as descended from Thomas Seamans, of Swansea, Mass., 1687*, compiled by John J. Lawton, Syracuse, New York, 1933. 929.273 Se16L, P. 1

¹ This same reference indicates that there is a tradition in Swansea that the Simmons were descendants of Moses Symonides, who came in the ship Fortune in 1621 and settled in Plymouth, Mass.

HISTORY
OF
WILLIAM SALISBURY (Immigrant)

(12 May 1622 - 24 June 1675)
(Killed by Indians)

G-G-G-G- Grandfather of Lucy Simmons

And his wife,
SUSANNAH

(About 1637 — About 11 November 1684)
(Scalped by Indians, but lived)

BY

Murland R. Packer

William Salisbury was born 12 May 1622 in Denbighshire, Wales. It is said that William was the 14th generation from Henry Guelph, Duke of Bavaria. William's father was John Salisbury, who was born about 1581 in Llanrhaidr, Wales. William immigrated to America as a young man or child, but no facts are known about his early life. He was a shipbuilder and herdsman. By 1648 he was in Dorchester, Massachusetts.

He married Susannah _____ about 1656. She was born in Swansea, Bristol, Massachusetts about 1637. They had ten children:¹

1. **John Salisbury**, was born about 1657, in Boston, Suffolk, Massachusetts. He died on 24 June 1675 in Swansea when he was killed by Indians. He, with his father, were the first casualties of King Philip's War.
2. **William Salisbury**, was born on 14 August 1659, in Boston, Suffolk, Massachusetts. He died on 3 April 1726.
3. **Abigail Salisbury**, was born in 1660, in Boston, Suffolk, Massachusetts.
4. **Susannah Salisbury** (our ancestor), was born on 27 April 1662 in Swansea, Bristol, Massachusetts. She married Thomas Simmons (or Seamans) in 1687 in Swansea, Bristol, Massachusetts.
5. **Hannah Salisbury**, was born on 18 May 1665, in Milton, Norfolk, Massachusetts. She died the following month, on 29 June 1665.
6. **Samuel Salisbury**, was born on 17 May 1666, in Milton, Norfolk, Massachusetts. He died on 26 August 1757.
7. **Cornelius Salisbury**, was born on 7 October 1668, in Milton, Suffolk, Massachusetts.
8. **Hannah Salisbury**, was born on 20 April 1671, in Milton, Suffolk, Massachusetts.
9. **Elizabeth Salisbury**, was born about 1673, in Milton, Suffolk, Massachusetts.
10. **Joseph Salisbury**, was born on 5 May 1675, in Milton, Norfolk, Massachusetts. He died on 22 June 1714 in Little Compton, Rhode Island.

In 1664, William was in Milton, Massachusetts, where he signed an agreement of the inhabitants regarding the parsonage land. In or about 1671, he moved to Swansea, Massachusetts, where he was the first of that name in town. A list of eight soldiers of Swansea includes William and his son, John.

William Salisbury and his oldest son, John, were the first casualties in King Philip's Indian War.² King Philip became an Indian Chief after the death of his father, Chief Massasoit, who had been friends with the white people since the arrival of the Mayflower. Swansea was the nearest English settlement to Philip, just across the Kickemuit River from Mt. Hope. The people there had been on friendly terms with the Wampanoag Indian tribe, but signs of war were so ominous that, in June 1675, several settlers left their homes and took refuge on the island of Aquidneck. A party of Indians burned two houses at Swansea while the townspeople were at church. William Salisbury and his son, John,

¹ From GS Archives family group sheet.

² *The American Genealogist*, Vol. 60, p. 241.

then returned to look after their property. They saw three Indians running out of their house, and young John (about 18 years of age) shot one of them dead. That proved to be the first shot of King Philip's War.

On the next day, 24 June 1675, the Indians returned in force, killed William and John, and mutilated their bodies.³ Susannah heard the shots and ran outside. The Indians first defiled her and then scalped her and left her for dead. Somehow Susannah survived.⁴ Only William and John are listed as being slain on 24 June 1675.⁵

The trauma of this experience cannot even be imagined. Susannah, who probably had nine living children, was now a widow. The youngest child was only a few weeks old. Oh, that we could more fully appreciate the sacrifices of these ancestors who settled on the frontier and put down roots in a land which was choice above all other lands.

Susannah survived, as the property inventory records show: *William Salisbery of Milton, lately deceased, estimated 25 Aug 1675 was sworn 7-7-1675⁶ by his widow Suzana Salsberry* (Suffolk Co., Massachusetts Old Series 5:270). Susannah was granted administration of William's estate on 25 August 1675.

Susannah was admitted to the Dorchester, Massachusetts Church on 7 May 1677, and dismissed to Milton Church on 18 September 1684. She died about 11 November 1684.⁷ She had survived William only nine years. She was about 47 years old and her youngest child, Joseph, was only 9.

³ *The Story of the "Old Colony" of New Plymouth*, by Samuel Eliot Morison, p. 251.

⁴ *Early Rehoboth*, 3:10-11.

⁵ PCR 8:61.

⁶ Susannah probably testified in court that she was his widow, before she could obtain title to his estate.

⁷ *The Pioneers of Massachusetts*, by Charles H. Pope, Boston 1900, rpt. Baltimore, Md. 1965, p. 392a.

HISTORY
OF
SAMPSON MASON, (Shoemaker)
(10 March 1625 - 15 September 1676)
G-G-G-G-Grandfather of Lucy Simmons

And his wife,
MARY BUTTERWORTH
(29 August 1629 — 29 August 1704)

By
Murland R. Packer

NOTE

The Old Style calendar was in use prior to 1700. The year began on 25 March and ended on 24 March of the succeeding year. March was the first month, December was the tenth month, February was the twelfth month, and so on. Because some parts of Europe, not England, had adopted the Gregorian calendar, still in use today, the New England colonists increasingly used a double year dating system between 1 January and 24 March. Though this practice adequately defines the year, it does not take into consideration the fact that the Julian calendar (Old Style) was ten days behind the Gregorian calendar during the 1600s (until 1 March 1699/1700 Old Style (O.S.), when it became necessary to add eleven days). Thus, to translate Plymouth Colony dates to the new calendar, it is necessary to add ten days. For example, the Mayflower Compact was signed on 11 November 1620 O.S., which is 21 November 1620 New Style. Mayflower passenger John Howland died on 23 February 1672, which could also be recorded as 23 February 1672/73, and in New Style becomes 4 March 1673.

Sampson Mason was born on 10 March 1625, in England. Sampson was a shoemaker. The earliest known record of Sampson in New England was the will of Edward Bullock of Dorchester in the Colony of Massachusetts Bay, written 5 July 1649, as he was preparing for departure for England. In his will was the item: *To Sampson Mason for wife's shoes.*¹

On 9 March 1651, Sampson Mason, designated shoemaker, purchased from William Betts, his house and home lot in Dorchester, containing six acres.²

He married Mary Butterworth on 9 March 1650, just before he purchased the house and lot.³ She was probably a daughter of John Butterworth of Weymouth, Massachusetts. In February 1656, Samson Mason sold this home lot and 2 divisions in the commons of Dorchester and removed to Rehoboth, Massachusetts, southwest of Dorchester and very near the present border of Rhode Island. The town records of Rehoboth have the following entry on 9 December 1657:

It was voted that Sampson Mason should have free liberty to sojourn with us and to buy houses, lands and meadows, if he see cause for his settlement, provided he lives peaceably and quietly.

The form of this vote was much the same as employed in most towns of Plymouth Colony. It merely expressed the town's reservation of its right to expel unruly or obnoxious inhabitants.

At this time the family of Sampson Mason consisted of his wife and three children, but upon his move to Rehoboth, John, the third child, was left in Dorchester to be brought up by John Gurnell, a

¹ Suffolk Co. Mass. Wills. Vol. 1, p. 288.

² Suffolk Co. Mass. Deeds. Vol. 1, p. 127.

³ *Seamans Family in America* 929.273 Se16L

tanner. The births of the ten younger children are recorded in Rehoboth. The eleventh child, Pelatiah, is recorded in Rehoboth with the note that he was born near Providence Ferry, now East Providence, Rhode Island.

The children of Samson and Mary were:

1. **Noah Mason**, was born in 1651/1652 and died on 2 March 1700 at Rehoboth, Massachusetts.
2. **Sampson Mason**, was born in 1654.
3. **John Mason**, was born on 12 May 1656. He was a tanner and shoemaker, and died on 19 March 1683 at Dorchester, Massachusetts.
4. **Samuel Mason**, a shoemaker, was born on 12 February 1657, and died on 25 January 1743.
5. **Sarah Mason**, was born on 15 February 1657/1658.
6. **Mary Mason**, was born on 7 February 1659/1660 and Married Elder Ephraim Wheaton. She died on 15 November 1727,
7. **James Mason** was born on 30 October 1661.
8. **Joseph Mason**, a shoemaker, was born on 6 March 1663 and died on 19 May 1748.
9. **Bethia Mason** (our ancestor), was born on 15 October 1665. She Married John Wood on 23 May 1688 in Swansea. She died before 1712 when John married Charity Thurber. John was born about 1666 and died before October 1757, in Swansea.
10. **Isaac Mason**, was born on 15 July 1667 and died on 25 January 1741/1742.
11. **Pelatiah Mason**, was born on 1 April 1669. It is not know when he died.
12. **Benjamin Mason**, was born on 20 October 1670 and died in September 1740.
13. **Thankful Mason**, was born on 27 October 1672. It is not known when she died.

From the records it is evident that Sampson had acquired considerable property and entered extensively into land speculation, which was common at that time. He bought rights to considerable property in the new town of Swansea very near Rehoboth, and seemed to have a great affinity for the town, though he probably never lived there.

The history of the town of Swansea is in some aspects the most interesting of any of the old New England towns, and an account of its origin is necessary for a proper understanding of the history of the Sampson Mason family.

In the early days of the colonies, the public energy, now devoted to industrial undertakings, was expended in land speculation as well as the settlement and development of new towns. A group of men banded together under some form of agreement, obtained by purchase or grant from the Colonial authorities, a tract of land. They would survey and divide the land among themselves and proceed to settle upon it either in person or by representatives. The undivided land was held in common.

The fundamental purpose underlying the settlement of a new town was often a common purpose or agreement in matters of religion, and such seems to have been the moving cause in the incorporation of Swansea.

Elder John Myles, who had been pastor of a church in Swansea in Wales, having been deprived of his parish, came to America in 1663 and settled in Rehoboth, where he organized a Baptist church.

Scarcely a decade had passed since the persecution of the Baptists had been at its height in the Bay Colony, and the establishment of an organized Baptist Society in a community of the Orthodox faith of New England proved exceedingly displeasing. A prosecution was brought against Elder Myles and members of the church and in July 1667, the Court at Plymouth delivered a judgement as follows:

Mr. Myles for his breach of order in setting up a public meeting to the disturbance of the peace is fined 5 pounds. And we judge that his continuance at Rehoboth being very prejudicial to the peace of the town may not be allowed and we order that all persons concerned therein wholly desist from the said meeting, yet in case they shall remove their meeting to some other place where they shall not prejudice any other Church, we know not but they may be granted by this Court liberty so to do.⁴

In accordance with this very plain intimation by the Court that there would be no objection to the establishment of a Baptist Church outside the jurisdiction of any other church, the town of Swansea was organized. Throughout the Colonies of Plymouth and Massachusetts Bay, taxation for the support of the churches was general and no citizen was exempt, but it became the custom of the Swansea pastors to waive their right in this respect and to claim support only from those who sat under their teaching. Expressing also the right of liberty of conscience, the town records show a consistent adherence to this tenet, and various prosecutions were dismissed because the spirit of the original agreement allowed to every man freedom of belief in matters of religion.

Sampson Mason was one of the original Proprietors and a subscriber to the agreement which took effect when the town was incorporated on 5 March 1668.

It is probable that Sampson Mason became a member of the First Baptist Church about this time. The family tradition was that he was converted to the Baptist faith by Elder John Myles. In 1672, Sampson Mason was allotted twelve acres of land in Swansea, and it is probable that upon this lot the house alluded to in his will was to be erected. There is no evidence that he removed to Swansea, and his burial is recorded in Rehoboth on 15 September 1676. His personal estate was large for his time. The bequests of land to his sons amounted to many hundreds of acres.

During King Philip's War, which broke out shortly before his death, his widow contributed thirteen pounds, five shillings and ten pence, the ninth largest in the list of contributions from Rehoboth.

She spent the latter part of her life with her daughter, Mary, who married Elder Ephraim Wheaton, pastor of the First Baptist Church of Swansea.

Sampson and Mary had thirteen children, nine sons and four daughters. We descend from the 9th child, Bethia, who was born on 15 October 1665, in Rehoboth. She was married on 23 May 1688, to John Wood, son of Thomas and Rebecca Wood.

⁴ Plymouth Colony Records. Vol. 1, part 1, p. 163.

Bethia and John Wood had ten children:

1. **Mary Wood**, was born on 24 September 1688, married David Pierce, died on 1 January 1770.
2. **John Wood**, was born on 21 November 1689, married Charity Millerd, died on 10 July 1775.
3. **JoAnna Wood**, was born in February 1692, married Thomas Estabrooks, died on 3 July 1746.
4. **Bethia Wood**, was born about 1693 (probably died young).
5. **Bethia Wood**, was born about 1694, married Henry Sweeting.
6. **Sarah Wood**, was born on 13 September 1695.
7. **Martha Wood** (our ancestor), was born on 10 August 1697, married Thomas Simmons (or Seamans) on 17 November 1745 at Swansea. They had ten children.
8. **Hope Wood**, was born 28 February 1698/1699, married John Dagget on 15 June 1721.
9. **Noah Wood**, was born on 6 February 1702/1703, married Elizabeth Hale (or Mason) on 4 January 1732/1733, died 12 August 1787 in Swansea, Massachusetts.
10. **Mehitable Wood**, she was born in 1703.

Bethia must have died before 1712 because on 31 January 1712, John Wood married Charity Thurber, widow of Robert Miller, and daughter of John and Priscilla Thurber. John Wood's will was probated on 7 October 1757.

THE OATH OF A FREE-MAN

I, being by Gods providence, an Inhabitant, and Freeman, within the Jurisdiction of this Commonwealth; do freely acknowledge myself to be subject to the Government thereof.

And therefore do here swear by the great and dreadful Name of the Ever-living God, that I will be true and faithful to the same, and will accordingly yield assistance and support thereunto, with my person and my estate, as in equity I am bound; and will also truly endeavour to maintain and preserve all the liberties and privileges thereof, submitting myself to the wholesome Laws and Orders made and established by the same.

And further, that I will not plot or practice any evil against it, or consent to any that shall so do; but will timely discover and reveal the same to lawful Authority now here established, for the speedy preventing thereof.

Moreover, I do solemnly bind myself in the sight of God, that when I shall be called to give my voice touching any such matter of this State, in which Freeman are to deal, I will give my vote and suffrage as I shall judge in mine own conscience may best conduce and tend to the public weal of the body, without respect to persons, or favor of any man.

So help me God in the Lord Jesus Christ.⁵

Note: This Oath of a Free-Man was the first printed piece produced in Colonial America, by Stephen Daye.

⁵ Taken from the book *Genealogy of the Sampson Mason Family* by Alverado Hayward Mason, pp 1-12.

HISTORY

OF

SAMUEL GARDNER

(About 1652 --- 8 December 1696)

(G-G-G-Grandfather of Lucy Simmons)

And his wife,

ELIZABETH CARR

(1651 — 8 December 1697)

By
Murland Packer

Samuel Gardner was born about 1652. The location is not known.

About 1683 he married Elizabeth (Carr) Brown of Newport, R.I. She was the widow of James Brown and the mother of three children. Elizabeth was the daughter of Robert Carr, who was a tailor in Newport. She was born in Newport in 1651 and died there on 8 December 1697.

Samuel and Elizabeth had five children:

1. **Elizabeth Gardner**, was born in 1684, probably in Newport.¹ She married Edward Thurston on 16 January 1699, and died on 24 September 1754.
2. **Samuel Gardner**, was born on 28 October 1685 in Newport. He married Hannah Smith on 6 December 1707, and died on 10 February 1773.
3. **Martha Gardner**, was born on 16 November 1686 in Newport. She married Hezekiah Luther on 23 March 1704, and died 27 October 1763.
4. **Patience Gardner**, was born on 31 October 1687 in Newport. She married Thomas Cranston.
5. **Sarah Gardner**, (our ancestor), was born on 1 November 1692 in Swansea, Massachusetts. She married Samuel Lee on 3 March 1713 in Swansea. They had seven known children between 1717 and 1733.

Samuel purchased a 400 acre farm on 1 October 1687 in Freetown, Plymouth Colony. He paid £250 in silver to George Lawton.² In 1688, Samuel was a Selectman of Freetown and served in that capacity for 3 years. He was also town assessor for two years, town clerk for 3 years and town treasurer for one year. Samuel was a Deputy to the Colonial Legislature of Plymouth and Massachusetts for one year each, Plymouth having become a part of Massachusetts in 1691.

The Freetown farm was sold on 14 November 1693.³

On 30 December 1693, Samuel bought into what was long known as Gardner's Neck in Swansea, Massachusetts and the family presumably moved there at that time.

Samuel was a Selectman of Swansea from 1695 to 1696.

A will of Samuel Gardner was made in 1696 which was never proven legally. In the will, he named all of his children, and an additional son Esek Brown. He also named a brother, Robert Gardner, and another brother, Robert Carr as executors.⁴

Samuel Gardner died at Swansea on 8 December 1696. His daughter Sarah would have been just four years old, and son Samuel, was about 11 years old.

Elizabeth died exactly one year later, on 8 December 1697, in Newport, R.I. She was probably with her family when she died. The oldest Gardner child, Elizabeth, was only 13 when the mother died. This must have been a terrible shock to these young children to be left orphans at such a young age. We do not know who took care of them or what happened to them.

¹ Carr Book and History of Swansea

² Anc. Lines Revisited, 929.2 B695a

³ Anc. Lines Revisited, 929.2 B695a

⁴ History of Swansea

HISTORY
OF
MARY LEAH GROVES
(30 October 1836 - 18 July 1908)

And

Her first husband
JOHN D. LEE
(6 September 1812 - 23 March 1877)

And

Her second husband
DANIEL WILLIS MATTHEWS
(24 June 1820 — 15 April 1903)

by

Murland R. Packer

Mary Leah GROVES was born on 30 October 1836 in Far West, Caldwell County, Missouri, the daughter of Elisha Hurd Groves and Lucy Simmons. She was named after the half sister of her mother, Mary Leah Thompson. It was a time of great trials and challenges for her family. They were settling new land in what was then, the western frontier, and at the same time they were suffering persecution from their neighbors, because of their religion.

Mary Leah Groves was the eldest of six children in the family of Elisha Hurd Groves and Lucy



Mary Leah Groves

Simmons. Her early life is tied to that of her family and the details are reported separately in the history of her parents. Her family was driven out of Far West, Missouri on 16 November 1838. They eventually settled in Nauvoo, Illinois where they had some happy times. Then in February of 1846 they were driven west from Nauvoo, across the Mississippi River, on a journey of over two years before they settled in Salt Lake City for a short time.

As they crossed the plains from Winter Quarters (now Florence Nebraska) to Salt Lake City in 1848, her mother was run over by the wagon, on 5 June 1848, breaking her leg and ribs. The pain was excruciating and recovery was slow. Mary Leah was only eleven years old, yet being the oldest, she became responsible as the mother of her three younger siblings and two cousins. Samuel was seven, Patience Sibyl was six and Lucy Maria was only a month old. Her cousins were the children of Lucy's half brother, Samuel Thompson, who was with the Mormon Battalion.¹ Almond Worthy Thompson was nine and Sarah Marinda Thompson was almost seven, the same age as Patience Sibyl.

Mary Leah rose to the task and grew up very quickly. Her childhood was over. Oh, what a challenge and responsibility she had. They did not reach Salt Lake City until more than three months later, on 23 September

1848. Rations were scarce and all the cooking had to be done over a campfire. And what about diapers for a newborn?

¹ Separate histories of the Thompson family are included in this book.

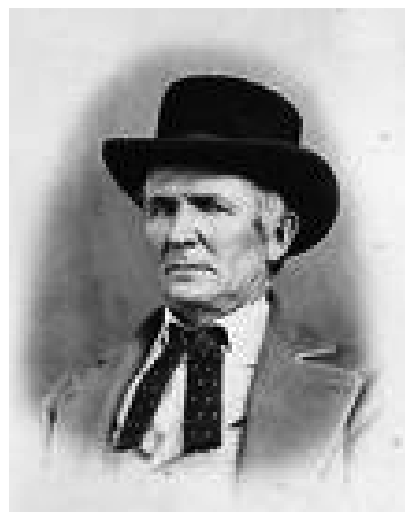
Ralph Frost, great grandson of Elisha and Lucy, adds some interesting details to Lucy's accident (found in the BYU library special collections).² He states:

On the 9th day after breaking her leg, Lucy had high hopes of setting up soon as she was feeling so well. Everything seemed so sunny and bright. The bones in her leg seemed to be knitting well. On this particular day they had traveled a little farther than usual and Mary Leah (almost 12 years old and the oldest daughter) was rushing around trying to get supper over and the small children to bed. In her haste to get into the wagon, she stumbled over her mother's leg and broke it a second time. The pain was so severe. It seemed to get worse over the next few days. Lucy could hardly keep from crying out in agony with each step the oxen took. At length she could stand it no longer and told Elisha that he would have to pull the wagon out of the train and stop.

After Brigham Young came to check on the situation and had refused to leave her, Ralph Frost continues: *Brigham Young sawed the legs off the bed so there was nothing left but the frame around the mattress and the springs which were laced across. This was fastened to the wagon bows so it would swing in all directions but would not bump or jerk.*

The Groves family settled in Salt Lake City until 1851 when they moved south to Parowan. They then moved to Cedar City in time for the spring planting in 1852. Elisha helped build a fort on Ash Creek at Harmony in the fall of 1852. The family moved there in February 1853.

Apostle George A. Smith visited all of the southern settlements in the fall of 1852. Mary Leah Groves married John D. Lee on 2 December 1852 in Cedar City.³ They may have been married by George A. Smith when he was there. She was 16 and became the fifteenth wife of John who was 40. They were later sealed, on 10 March 1857, in the Endowment House. From 1854 to 1867 the couple had seven children, all born in southern Utah.



John D. Lee

The seven Lee children were:

1. **Erastus Franklin Lee**, was born on 1 March 1854 in Cedar City, Utah, and died on 4 November 1914 in Hurricane, Utah.
2. **Mariam Leah Lee**, was born on 13 April 1856 in Fort Harmony, Utah and died on 6 January 1942 in Virgin, Utah.
3. **Lucy Olive Lee**, was born on 14 April 1858 in Fort Harmony and died on 30 January 1922 in Virgin, Utah.

² See also, *Teachings of Presidents of the Church, Brigham Young*, manual, p. 217.

³ Some sources state that they were married in Harmony.

4. **John Hurd Lee**, was born on 27 March 1860 in Fort Harmony and died on 18 September 1938. He was buried in Virgin, Utah.
5. **Elisha Squire Lee**, was born on 20 July 1862 in Kanarra, and died on 15 March 1937 in Sparks, Nevada and was buried in Virgin, Utah.
6. **Mary Sarepta Lee**, was born on 23 July 1865 in New Harmony and died on 23 November 1897 in Virgin, Utah.
7. **Jacob Lee**, was born on 28 October 1867 in Toquerville and died on 1 February 1947 in Virgin, Utah.

By 1855 there were 32 families living inside Fort Harmony and it was completed. One of those families was that of Mary Leah Groves who was now the wife of John D. Lee. She had one child, Erastus Franklin Lee, who had been born March 1, 1854 in Cedar City when the residents of Fort Harmony had withdrawn to Cedar City because of the Indian uprising. They moved back to Fort Harmony in the spring of 1854. John had six other wives with their families living in the fort at that time.

Mary Leah would have undoubtedly spent as much time at her parent's residence in Fort Harmony as she did in her own home. She would have assisted her mother who was partially crippled from the wagon accident. The assistance would have been welcomed and the family closeness would have grown. Elisha and Lucy would have enjoyed their first grandchild. The walls of Mary Leah's rooms in Fort Harmony were not plastered until three years later, but the adobes forming the walls were more the norm in those frontier times than a smoothly finished plastered interior.

Mary Leah's next three children, Mariam Leah, Lucy Olive, and John Hurd, were born within the walls of Fort Harmony. Her parents were also in the fort during that time.

By 1860, it was determined that there was not enough irrigation water to continue the settlement at Fort Harmony. It would have to be abandoned. About a third of the people followed John D. Lee to the head of Ash Creek and made a new settlement called New Harmony. Others followed Elisha Groves to the head of Kanarra Creek and made a new settlement called Kanarra. Mary Leah moved to Kanarra to be with her parents at least until a house could be prepared for her at New Harmony.

The August 1987 issue of the "Lee Quarterly," a Lee family newsletter, gives several interesting details of the Groves family related to Mary Leah. Most of the facts and details come from the journals of John D. Lee. One of the interesting stories is how Mary Leah came to live with her parents in Toquerville. Mary Leah had apparently spent much time living with her parents in Kanarra. In fact her fifth child, Elisha Squire Lee, was born at Kanarra on 20 July 1862. Mary Leah was only 25. Her sixth child, Mary Serepta, was born in New Harmony, on July 23, 1865. This was probably shortly after her parents had moved to Toquerville.

John later took Mary Leah to live with her parents in Toquerville. His journal entry reveals much about Mary Leah's relationship with her husband at that time. His perception was that she had been, *raised a pett*, and her going to Toquerville then is not just another short-term visit; but that she

was so attached to her parents, that he finally acquiesced to her repeated requests to stay with them. It appears that they spent a lot of time discussing this matter and that John finally agreed to propose to her parents that they allow her and the children to live with them. He says that, *she would be much better satisfied*. He states that he would provide for Mary Leah and the children there, and that the children, especially the older ones, could be of great help around the house.⁴

The day after this discussion with his wife, Monday 1 April 1867, John took the family to Toquerville. That evening John discussed with Elisha and Lucy the conversation he had with Mary Leah the day before. He stated that Mary Leah wanted to live with them since they were alone and that the children could be of significant help. Lucy seemed overjoyed at the proposal, saying that it would add ten years to her life. She had often wished for such an arrangement. Elisha was then 69 years old and probably in poor health. He died before the end of the year. Lucy was 60 years old and hampered in her ability to do things she would like, because of her bad leg. John cautioned the Groves that he was doing this only at the insistence of Mary Leah. He made it clear that she was still his wife and that he would provide for her while she was there. With that matter settled, John bargained with Elisha for the purchase of a hive of bees. The next morning he went on to the town of Washington with his bees, leaving Mary Leah and the children.

John then hired Samuel Pollock from Kanab, to build an adobe house (later covered with stucco) for his family, just east of the small black lava rock home built previously by Elisha for himself and his wife Lucy.⁵ This new house is where Mary Leah lived for many years, and it is still standing.

In subsequent visits, John wrote that Mary Leah became very cool towards him as though angry about something. Unfortunately, we do not know the full story, particularly her version, but from that time on, the relationship between the two declined.

Elisha had purchased Lot #3 of Block 9 in Toquerville, which was used for a garden plot. There were no homes built on it and it was purchased through the Probate Judge, John Nebeker, with no previous owners listed. Lot #4, on the northeast corner of Block 9, had been purchased from O. M. Allen. There were two homes built on it. The first was the small lava rock home built by Elisha and Lucy, and the second was the adobe home built for Mary Leah. It was located at the street intersection, on the west side of Ash Creek Drive and the south side of Pecan Avenue. Both homes faced east. The lava rock home was later modified, by subsequent owners, by taking out the north end and making the little house into a garage. I have been told that the larger home has recently (2009) been converted into a “bed and breakfast.”

⁴ See “A Mormon Chronicle” Vol. II, pp. 62-63.

⁵ *Henry Cornelius & Emma Bradshaw*, by Corinne Cornelius Hansen Woodbury, 2005.



Rock house of Elisha and Lucy behind the newer house of Mary Leah (about 2009), as it was later modified to be a garage.

Jacob Lee, the last child of Mary Leah and John, was born in Toquerville on 28 October 1867. Elisha died two months later. It was a great blessing for Lucy to have Mary Leah and her family living nearby.

Elisha Hurd Groves died in Toquerville, Utah, on 29 December 1867 at age 70 and was buried there. This is the date on his headstone and also the date given in a legal document filed with his will by Lucy shortly after his death. According to that document, their home at the time of Elisha's death was located on lot 4, Block 9 in Toquerville and they also had the adjoining lot 3.

The original headstone for Elisha deteriorated over the years and was becoming difficult to read. A new headstone was recently placed in back of the old one by Corinne Cornelius Hansen Woodbury and her brother, Horace Cornelius.

Before Elisha's death, he had requested that when he passed away, his good wife, Lucy, would be cared for the rest of her days by their oldest daughter, Mary Leah. Lucy did spend the rest of her life with or near Mary Leah. John visited the family shortly after Elisha died, noting in his journal, that Mary Leah was, *in the dark and under a heavy trial*. That statement was in reference to her attitude toward him, rather than grief for the passing of her father.

Stake President Snow, at St. George, became aware of the serious rift between the two and asked Bishop Willis of Toquerville Ward to try to help them resolve their differences. After meeting with them, the Bishop advised Mary Leah to return with her children to her husband. She pointed out

that she could not go back to New Harmony, leaving her mother alone, and that she refused to do so as long as her mother needed help. We cannot blame Mary Leah for that decision. If she left at that time, the crippled mother would be alone and would have to rely almost completely on the benevolence of her neighbors and members of the Toquerville Ward for her daily needs.

On the other hand, John felt strongly about Mary Leah and wanted to keep her in his family. He went back to New Harmony and started construction on a *dwelling house...designed for Mary Leah...provided she feels disposed to occupy it....* During another visit to Toquerville, he told her about the house, assuring her that he could care for her needs. Finally, in an effort to force the issue, he told her that if she insisted on staying in Toquerville, he would consider it an intolerable situation and would no longer support her. Mary Leah's response that she would not leave her mother, indicated that she was firm in her mind as to the direction she would go. The real reasons may have been much more complicated.



Home of Mary Leah in Toquerville in front of the little rock home of her parents

Later in his journal, John expressed little hope of Mary's returning, particularly while her mother remained alive. Mary Leah's name appeared nowhere in his journal thereafter. It is not known whether he ever saw her again, but he made no record of such a meeting. John wrote of his excommunication from the Church the following year. According to Church procedure at that time, Mary Leah was free to choose whether or not the marital arrangement with him would continue. She chose to be divorced. She had her sealing canceled on 16 February 1869. Mary Leah continued to live in Toquerville near her mother.

The 1870 census for Toquerville was taken on 14 July 1870. It showed Lucy living alone in her little house, and Mary Leah living next door in her house with her seven Lee children and two Indian girls, who were Eveline Lee 16, and Mary Lee 10 years old. The fact that they were using the Lee name indicates that they were considered to be part of the family. They were both shown as being born in Utah. No additional information has been found about the Indian girl, Mary. However, much has been found about the history of Eveline (or Evelyn). She was shown as a Lee because she was in the Lee household. The 1880 census shows three of Mary Leah's Lee boys living with their grandmother, Lucy Groves, in Virgin and they are shown as Groves. The story of how Evelyn came to be in the Groves home is in the history of Elisha and Lucy Groves. It is a fascinating Thanksgiving story. Mary Leah and Lucy were living next door to each other in 1870, even though Evelyn was shown in the home of Mary Leah. In the 1880 census, Evelyn is shown as a Groves living with Lucy in Virgin.

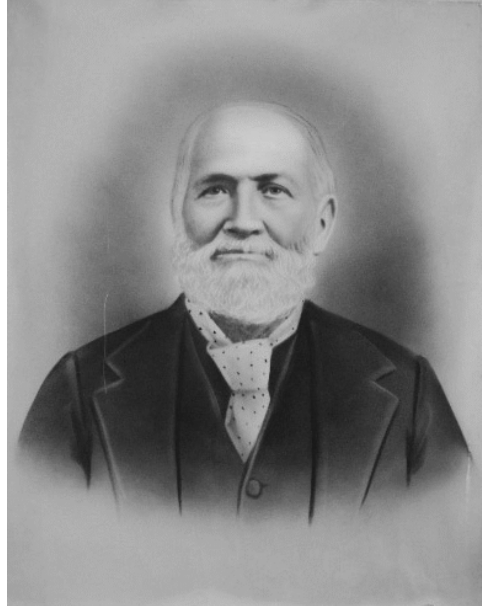
The 1870 census indicated that Mary (Mary Leah) was 34, Erastus Lee was 16, Marina (Mariam) Lee was 14, Lucy (Lucy Olive) Lee was 12, John H. (John Hurd) Lee was 10, Elisha (Elisha Squire) Lee was 7, Mary (Mary Sarepta) Lee was 4, and Jacob Lee was 2.

Mary Leah married Daniel Willis Matthews on 28 August 1871 in the endowment house. Daniel had lived in Virgin since 1861. He had married Sarah Garner in England on 20 November 1842. They had four children before they emigrated to Utah in 1853. Two of their children died along the way. In October 1853, when they were within sight of the Valley, Sarah died. She was buried in Salt Lake City. Daniel, being a farmer, was called to southern Utah in 1861 and settled in Virgin. He was a joint owner, with John Parker, in a threshing machine, called a "chaff piler." They probably used it to hire out to thresh the grain of neighbors.

Mary Leah probably moved to Virgin in 1871 when she married Daniel Matthews. She had seven Lee children at that time, ranging in age from three to 17. Her three Matthews children were born in Virgin between 1872 and 1876. Lucy purchased two lots in Virgin, lot 5 of Block 7 on the west side of West Street and lot 3 of Block 8 which was across the street. Mary Leah and Daniel lived nearby on lot 1 of Block 6. Their street became known as Matthews Lane.



Mary Leah Groves



Daniel Willis Matthews

Mary Leah and Daniel Willis Matthews had the following three children, who were all born at Virgin:

1. **Daniel Willis Matthews Jr.**, was born on 24 November 1872 in Virgin, Utah. He married Bertha Gifford on 17 May 1910 in St. George, Utah. He died on 21 May 1944.
2. **Eleanor Matthews**, was born on 6 March 1874 at Goulds Ranch near Virgin, where her father was working at the time. She married Matthew Gray McMurtrie on 20 June 1894. She died on 20 December 1900 at the age of 26, leaving three small children.
3. **Charlotte (Lottie) Matthews**, was born on 29 August 1876 in Virgin. She died on 9 February 1957 in Hurricane, Utah. She married Franklin Thomas Ashton.

Mary Leah remained in Virgin. Her mother, Lucy, lived with (or near) her in Virgin until Lucy died on 20 July 1883. Mary Leah lived another 25 years, raising her seven Lee children as well as the three Matthews children by her second husband. Mary Leah helped her daughter, Mary Sarepta Lee, raise her two children when she divorced about 1887 and then continued to raise them after Mary Sarepta died on 23 November 1897 at the age of 32. Mary Leah also raised three other grandchildren for several years, when he daughter Eleanor died on 20 December 1900.

Mary Sarepta Lee had a short life.⁶ She married Wilford Norman Bliss about 1882. She would have been about 17 and he was about 28. He was born on 10 December 1854 in Salt Lake City, Utah, the son of Norman Ingles Bliss and Sariah Lewis. Wilford had moved to Toquerville with his parents and siblings in October 1861.

Mary Sarepta and Wilford had two children:

1. **Ella May Bliss**, (later changed to Nellie May Bliss), born on 18 May 1883 in Toquerville, Utah.
2. **Wilford H. Bliss**, (Later changed to Jesse William Bliss), born on 13 April 1885 in Toquerville, Utah.

Wilford and Mary and the children moved to Virgin in August 1885. Wilford spent a fair amount of time in the nearby mining town of Silver Reef, probably for employment. He took up drinking and met a woman there of his liking. Wilford and Mary were divorced, probably in 1887. He moved to Silver Reef and there married Elizabeth Ann Bannister, on 25 December 1887. She was born in England on 13 July 1869.

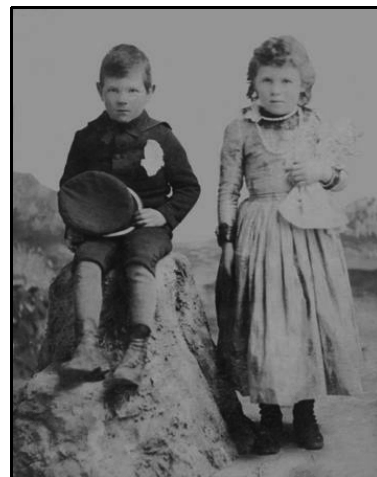
Mary became very distraught over the divorce. She changed the names of her two children to Nellie May Bliss and Jesse William Bliss. Wilford probably had chosen the children's original names.

Mary Sarepta needed some way of supporting herself and her children. So as soon as her children were old enough to leave with Mary's mother, Mary Leah, she went to Salt Lake City where she trained at the hospital for a nursing degree, and received further training before leaving the hospital. In the meantime, she had moved her children there where she could be with them when she was off duty. Her brother, John, made occasional trips to Salt Lake City. On one occasion, he went to visit her and the children. When he returned home he took the children home with him to live again with their grandmother, Mary Leah, in Virgin.

When Mary completed her training, she returned to Virgin to care for the sick and deliver the babies up and down the river, from Virgin to Springdale. There was not another doctor for miles around. The strenuous schedule proved too much for her strength and she had to discontinue her practice for two years. Sometime after she had resumed her practice, as she was climbing into her buggy to go see a patient, she slipped and fell, hitting her head. She lay in bed for two weeks drifting in and out of a coma. Her children pleaded with



Mary Sarepta Lee, about 1892



Jesse and Nellie Bliss, about 1892

⁶ Information on the life of Mary Sarepta Lee was provided by her great grandson, Darryl Morse.

her not to die. Mary Sarepta died in Virgin on 23 November 1897 at the age of 32. Nellie was 14 and Jesse was 12. Her children continued to live with their grandmother, Mary Leah, for a while. For some reason they then went to live with the Thomas Reeve family, also in the town of Virgin. Maybe they went there in 1900 when Mary Leah's other daughter, Eleanor, died and left three small children. Mary Leah raised Eleanor's children for several years. By 1900, Nellie was 17 and Jesse was 15. The Reeve family was very poor and there was almost nothing to eat. This leaves us with so many questions.

The 1900 census in Virgin (taken on June 18th) shows Nellie living with the Reeve family. Thomas Reeve worked on the Hurricane Canal with Jesse in the early 1900s. He may have become acquainted with Mary Leah and her family through his earlier work on the canal. Jesse married Ellen May Gibson on 18 December 1907. They moved to Hurricane and raised nine children, one of which was Elmeda Bliss. Nellie stayed in Virgin until Mary Leah died. She then went to California. She married Fred G. Morse in December 1910 and had one child, Carl Morse. Carl later married Elmeda Bliss.

The following obituary was found in the Deseret News:

MARY S. LEE BLISS

Virgin City, Utah, Nov. 28, 1897. — Dr. Mary S. Lee Bliss died in Virgin City, November 23, 1897. She gained her medical education in Salt Lake City, under Dr. Pratt, afterwards working in the Deseret hospital and in the Orphans' Home. She was well versed in obstetrics, and was also a good nurse. She was well known in Utah for her good works. She leaves two orphan children, a mother and step-father, five brothers, four sisters. Also many other relatives and friends to mourn her loss.

Charlotte Matthews was called Lottie. She married Franklin Thomas Ashton in a civil ceremony on 22 November 1900 in St. George, Utah.⁷ Her wedding dress is currently (2009) displayed in the Hurricane Heritage Museum in Hurricane, Utah. Lottie was baptized and confirmed on 10 August 1884, on her 8th birthday. Frank was baptized 10 August 1879. Frank and Lottie were cousins as his mother, Elizabeth Matthews was related to Lottie's father.

After their marriage, Frank and Lottie lived in Lehi, Utah for at least two years where he had been a farmer before they were married. They then moved to Virgin where they lived for a few years while he worked on the Hurricane Canal. When the canal was completed in 1906, they moved to Hurricane where they lived in a tent until a house could be completed. Frank went to the settlement of Dell above Virgin and took apart an old blacksmith shop, and hauled the pieces to Hurricane to build his home. He stuffed the cracks with mud and straw. They apparently built their home on a lot which he received as partial payment for working on the Hurricane Canal.

⁷ Washington County marriage records.

Frank and Lottie had the following seven children:

1. **Frank Daniel Ashton** (reported to have a mental handicap), was born about January 1902, probably in Lehi, Utah.
2. **Mary Elizabeth Ashton**, was born on 3 July 1904 in virgin, Utah. She married Kenneth Brice Searles and died on 15 June 1981 in Salt Lake City, Utah.
3. **Lester Ashton**, was born on 27 July 1908 in Hurricane, Utah. He married Rachel Connell and died on 3 October 1980 in Hurricane, Utah.
4. **Mabel Ashton**, was born about 1911 in Utah.
5. **Agnes Ellen Ashton**, was born on 6 November 1912 in Hurricane, Utah and married Daniel Wiley Connell. She died on 20 February 1996 in Evans, Weld County, Colorado.
6. **Wilford Ashton**, was born on 13 June 1916 and died on 16 August 2008 in Hurricane, Utah. He married Leila (born on 16 August 1891 and died in May 1972 in Roy, Utah). They had three children: Larry, Shauna and Wendy.
7. **Woodruff Ashton**, was born on 20 June 1918 in Utah and died on 25 July 1993 in Hurricane, Utah. He married Edith Larson.

Frank was a carpenter. He built many of the first homes in Hurricane.⁸ One of these homes was the Ira Bradshaw, Sr. home which still stands, and the old Imlay home. They were two masterpieces of pioneer workmanship. Frank and Lottie built a house on the corner of Main St. and 100 North, where Metcalf and Campbell Mortuary now stands. Several of their children were still born and were buried on the northeast corner of the lot. Frank and Lottie owned property where the Hurricane City Park is now located.

Franklin Ashton died on 6 December 1950 in Hurricane, Utah. Charlotte died on 9 February 1957 in Hurricane, Utah. They were both buried in Hurricane.



Charlotte (Lottie)
Matthews



Franklin Ashton

⁸ Ancestry.com

Eleanor Matthews married Matthew Gray McMurtrie on 20 June 1894. They had the following four children:

1. **Matthew McMurtrie**, was born on 4 March 1895 in Virgin, Utah, and died on 9 March 1895 in Virgin.
2. **Daniel Matthew McMurtrie**, was born on 11 May 1896 in Virgin, Utah.
3. **Claudius (Claude) McMurtrie**, was born on 26 September 1898 in Virgin, Utah.
4. **Eleanor McMurtrie**, was born on 6 December 1900. She married a man whose last name was Farrell.

The mother, Eleanor Matthews, died on 20 December 1900, just two weeks after the birth of little Eleanor McMurtrie. She left three children who were 3 ½, 2, and 14 days old. They were too young for Matthew to care for while working, so they were left with their grandmother, Mary Leah, who was 64 at the time. How long she cared for them is not known. It may have been until their father remarried in 1905.

Matthew McMurtrie left Virgin in 1903 and lived in Idaho and Salt Lake City. He married Nane L. M. Kelsey in 1905 and had two daughters. They moved to Mesa, Arizona. Nane died in 1916. Matthew then married Margaret Viola Burgess in Gilbert, Arizona in 1921.



Children of Matthew McMurtrie and Eleanor Mathews: Claude, Eleanor and Daniel. Mary Leah (died in 1908) and may have had this photo taken when the children were still living with her.



Daniel Willis Matthews & wife Mary Leah Groves, with Daniel Willis Matthews Jr, Charlotte Matthews & husband Franklin Ashton in front of Mary Leah's home on Matthews Lane in Virgin, Utah.

The above photo is of the house of Daniel and Mary Leah. It was taken on the south end of Matthews Lane in Virgin. The photo is taken looking southwest. This house burned down on 20 June 1899. Lenny Brinkerhoff provided this information and several photos shown above. She found reference to the fire in the journal of Charles Adelbert Workman, shown below:

June 21 [1899] - Wed. (Clear, fair) Matthew's house caught fire last night about 11 o'clock and burned down. They saved nothing but a sewing machine, and a few trinkets of little value.

There are several letters in the Lottie and Frank Ashton collection, at the Hurricane Heritage Museum, which add to the general information of the family about the turn of the century. They will be summarized and quoted here. The spelling and punctuation have been brought to current standards.

Lottie received a letter from Sarah Larsen⁹ in Manti, dated, 1 September 1899. It was addressed to “Aunt Lottie.” It was part of a continuing correspondence. Sarah mentioned the house fire that Lottie had described in her previous letter. It is too bad that we do not have that letter from Lottie. Sarah continued to invite Lottie to come visit in Manti.

Sarah wrote again to Lottie acknowledging that a previous letter from Lottie had stated that she was going to Manti to visit them this spring and that she (Lottie) might get married.

Lottie wrote a letter, dated 19 April 1900, to her cousin,¹⁰ Frank Ashton, who was a farmer in Lehi. She states in part:

Father is getting kind [of] feeble and not able to work very much. Brother Daniel and myself are going to start for Manti on the 19 of this month. We will be there about the first of May. We would be pleased to have you come to Manti. We will be at C. P.[?] Larson and if you will make up your mind to come and are well, have a good [time] with the relatives.

Frank accepted the invitation and went to Manti. Mary Leah wrote a letter, dated 18 May 1900, to her children, Lottie and Daniel, who were still visiting in Manti. She refers to her son, Daniel Jr., as Danny. Lottie had written to her mother and discussed marrying Frank. Lottie wants to get married in the Temple and apparently asked her mother to check on getting a recommend. Mary Leah states:

Father is very anxious for Danny to come home as everything is getting behind. I went to see the Bishop about a recommend to go to the Temple. He said you could have it. . . If you are going to get married, it is best to go to the Temple. . . The Temple is a sacred place so be very careful.

An active correspondence then began between Lottie and Frank after he had returned to Lehi. Lottie wrote a letter to Frank in Lehi, dated 20 May 1900, before she left Manti. They each wrote a



Daniel Willis Matthews Jr.

⁹ Sarah was probably the granddaughter of Daniel Matthews from his first wife.

¹⁰ Frank's mother was a Matthews.

couple letters a week until the first part of November 1900. It is a very touching record of their plans to be married on 20 November 1900. Lottie never gave up on being married in the Temple. The last letter I have seen was dated 3 November 1900. Frank had finally told her that he would probably not be able to be married in the Temple because he has not been able to meet with the Bishop, and asked her if she is satisfied. She responds, *I have been feeling down hearted because I think we ought to go to the temple to be married.* Lottie then pleads with him to go to the Bishop's counselors and get a recommend. She says, *Please do get your counselors to recommend [you] to this place and, loved one, I know that you will be more satisfied if you will, so please do that for your love. . . O say love, you will go to the temple before the winter is out, won't you my loved one? Please tell me in your next letter. Well, I am happy and I want you, my loved one, to be happy too and, love, I feel like the blessings was [are] resting upon you and me. Well, love, when you come I will tell you all the reasons why I wanted to go to the Temple to be married, and then you can suit yourself. I am satisfied.* She then adds, *You will have a good wife when you get me. Well, loved one, I am not trying to brag on myself, but, love, you can see for yourself when you come.* Lottie then brings up the subject they must not have talked about, that of where they would live. *I am glad you are a fixing your house up but, love, when you come down to Dixey, I think you will like this place down here. . . You could get you and me a nice home. . . John H. [Lee] said he will go to Lunds [the closest railroad station] for you. . . Father and Mother want you and me to stay here for a while.*

So it sounds like Frank is going to travel on the railroad.

Lottie married Franklin Ashton in a civil ceremony on 22 November 1900 in St. George, Utah.¹¹ They were married by David H. Cannon who was described as an Elder in the Church. Lewis Cannon and Daniel Matthews were witnesses. Frank was listed as 29 years old, from Lehi and Lottie was 24 years old from Virgin. It is of interest to note that Frank and Lottie were both endowed and sealed to each other in the St. George Temple on 27 December 1923.¹²

There are several letters from Mary Leah to Lottie after she married Frank and they moved back to his farm in Lehi. The letters indicate that Daniel and Mary Leah rebuilt their home after it burned down, and that construction took about a year. It would have been completed in the summer of 1900, before the marriage of Lottie. Eleanor died 20 December 1900, a month after the marriage of Lottie. Mary Leah was then left with Eleanor's three children and a husband who was "frail" and not able to work. She refers to the three small children in her letters. Her trials are so touching.

A letter from Mary Leah to Lottie on 15 March 1901 is written from Virgin. Lottie and Frank were living in Lehi. Frank had apparently returned to his farm there. Mary Leah talks about the children of Eleanor:

¹¹ Washington County marriage records.

¹² Church data base.

I get along all right with the baby and my work. . . I get along pretty well with the children and do not have any help. The children are well and the baby is so good and sweet and pretty. I have got stockings and boots on her now and will shorten her clothes soon. Little Danny often talks about Aunt Lottie and Uncle Frank. Well, I am glad that you are satisfied with your new home and friends. You must be careful and not go to thin clothes as it is colder up there than it is down here.

By 10 August 1901, Mary Leah is still writing to Lottie in Lehi. She says:

I haven't got any hired girl now so I have to do my own work. It is hard on me to be on my feet so much, but I do not neglect the baby for anyone. She is dainty. I think she is starting to cut her teeth. . . Father comes in and rocks her. So I get along anyway. She is so good and pretty.

Mary Leah writes to Lottie, in Lehi, on 18 November 1901 and talks about Daniel needing a market for the molasses he has made. She asks them to find out what it is selling for in Lehi. She then reports on the children:

The baby is so good. She has just got 2 teeth now. She plays and busies herself with play things. The little boys are growing fast. Claudius wears pants now.

On 6 December 1901 Mary Leah writes again to Lottie in Lehi. She states that:

Mat [father of the three children] got back last night, sick of railroad work. He did not make much so he will work down on the [Hurricane] canal this winter. Frank later went to Virgin and worked on the Hurricane Canal.

Mary Leah talks more about the work on the canal in her letter to Lottie in Lehi, on 3 March 1902:

The men are working on the canal and there is plenty of work down there to do if any one wants to work. If any man work, 4 dollars, he can draw one dollar in cash and the rest in land.¹³

The letter of 9 April 1902 from Mary Leah to Lottie in Lehi, mentions that Lottie has a new baby, then she talks about children:

Yesterday I was trying to write you a few lines and Olive [Mary Leah's daughter] came over here with Dewey [George Dewey Maloney, born on 3 May 1899] and he was so mischievous and he annoyed me and made me so nervous I had to stop writing and I dropped the ink bottle and broke it, . . . Little Danny and Claudius and baby Eleanor are all well at present. They can eat like little pigs and play in the dirt and broke up my setting hens and [they] got licked for their mischievousness. So you can see I have lots of bother with children. I cannot stand much noise with children and it bothers father a good deal.

¹³ Since Frank came later and worked on the Hurricane canal, this is probably how they got the land in Hurricane where they lived in a tent, then later built a house.

Mary Leah's letter of 8 July 1902 to Lottie in Lehi, mentions their upcoming visit to Virgin. Mary Leah talks about how busy they are with the fruit and the farm needing harvest etc:

Father is not very well. I cannot do very much. The baby is not feeling very well as she is getting her _____ teeth. She wants me to sit by the cradle.

Mary Leah's letter of 21 July 1902 to Lottie seems to be more desperate for help:

You said that you had a good time on the 4th [of July]. Well I had a good time and stayed at home waiting on the children. Claudius and the baby are not very well and father has not been well all summer, but tries to do a little.¹⁴ He is anxious for you and Frank to come so Frank could fix up the things so Daniel [Lottie's brother] can go out a peddling fruit. Daniel is hauling wheat and his hay is ready now, but will be got up this week if nothing is in the way. Do not let anyone persuade you to stay up there until the fruit gets to ripe to take out, for I cannot dry much. If Mat does not write, he will not hear from us. Well, I have all I can do to see to the children and get something to eat. Olive said she has so much bother with her children she can't get time to write. Well, I have to rock the cradle while I write these few lines. . . . Hoping to hear from you soon. Now we want you to answer this letter and tell us if you got the one wrote on the 8th.

One has to feel for Mary Leah. It is the peak of the harvest season and they can't get any help. She is busy with the three children, and the household items. Mat¹⁵ and Olive¹⁶ are not any help and her husband, Daniel, is sick and not able to do much work. If the peaches are not sold soon, they will be wasted. She is pleading with Lottie and Frank to come give them a hand.

It seems that Lottie and Frank told them that they were not able to go to Virgin from Lehi at that time. Frank was probably busy with his own farm. Another letter from Mary Leah to Lottie, is dated 20 August 1902:

Am not very well and work is quite a burden. We are not drying much fruit and father is not able to do much, so work has to go undone and Danny has been so tied up. He could not go out hunting anything for us and now he has to go to the mountain to work up estimate on pasture land or have it sold on 25th. He would not have been so behind if he could have got out and hunt up some money to pay expenses. The water ditch has been broke and he had to stop and work to get the water or dry up. Well, we did not expect you to come here to dry fruit. If you take care of your self and baby and do your own house work, it is enough without waiting on any body else. It was Frank's work [that] father wanted as you talked of coming now. It will be so long before Danny can go for lumber that we do not [know] if he will go at all. It has been paid for but could not go after it without more help. But, we do not want anyone to work for us without pay. I could not get anyone to cook for me a week without paying 2 dollars a week if I need them ever so bad. When Danny comes from the mountains he will have to go out somewhere and hunt up tax money or be bothered and we do not know where he will go yet. Maybe he will go to Beaver or Price. And now the fruit peddling is getting

¹⁴ Daniel died only nine months later.

¹⁵ Mat, Matthew Gray McMurtrie, is the father of the three children.

¹⁶ Mary Leah's third Lee child.

dull. But the grapes are getting ripe but we will not have very many grapes as the chickens are eating them up. Well, the baby Eleanor and Claudy has not been very well this summer and it has taken a good deal of my time to look after them. Little Danny is well and he said he would thank his Pappy for anything that he could get for him. He is watching the gap (?) while his uncle is unloading hay. Well, I have not hardly able to get my _____. I am so tired and want rest. I have been on my feet so much that they have blisters and sore. Well, no need of complaining. It is all right I guess anyway. We have to be wore out before we die. Talk is cheap, but the dearest in the long run, it is best not [to] say much but keep still and not say all you think. . . Little Danny sends a letter to his Pappy if he is there¹⁷. . . The baby is crying now so I must quit.

Daniel Willis Matthews died on 15 April 1903 (age 82) in Virgin and was buried in the Virgin Cemetery.

Mary Leah died in Virgin, Utah on 18 July 1908 (age 71) and was buried in the Virgin Cemetery beside Daniel.

The *Washington County News* in St. George reported the Following:
Virgin, July 13, 1908. — Mrs. Mary L. Matthews, one of our pioneers, is very ill and failing rapidly.

Virgin, July 20, 1908. — Mrs. Mary L. Matthews died at her home on July 18th, aged 72 [71] years. Her funeral was held in the meeting house yesterday. The choir sang appropriate hymns, and bishop Samuel Isom of Hurricane spoke of the life and labors of Sister Matthews and gave a good talk on the glories of the Resurrection. Elder James Humphries also spoke of the life and labors of deceased. A large number of relatives and friends followed the remains to the cemetery where she was buried.

SOURCES OF INFORMATION

1. Numerous records and research work by Becky Shields.
2. *Lee Quarterly*, a Lee family newsletter.
3. *A Mormon Chronicle* Vol. II.
4. Family records and various information from Stella Shamo.
5. *History of Henry Cornelius & Emma Bradshaw*, by Corinne Cornelius Hansen Woodbury, 2005.
6. Photos and various records provided by Lenny Brinkerhoff.
7. Hurricane Heritage Museum, Hurricane, Utah, Special Collection of Mary Leah Groves Lee Matthews, donated by the Ashton family.

¹⁷ Mat, father of little Daniel, must be working and living with or near Lottie. Little Daniel is five years old.

HISTORY
OF
SAMUEL ELISHA GROVES
(14 September 1840 — bet. 1885/1900)
Son of Elisha H. Groves and Lucy Simmons

And his wife,
MARY LUCRETIA WILLIS
(8 March 1837 — 11 March 1912)

There are hundreds of thousands of the [people] in the spirit world who long to receive this gospel. They are waiting on you. They know where their records are, and I testify to you that the spirit and influence of your dead will guide those who are interested in finding those records. If there is anywhere on the earth anything concerning them, you will find it. But you must begin to work. You must begin to inquire after your dead.

— Melvin J. Ballard, *Sermons and Missionary Services of Melvin J. Ballard*, p. 230.

By
Murland R. Packer

Samuel Elisha Groves was born on 14 September 1840 in Columbus, Adams County, Illinois.¹ Some sources show his name as Elisha Samuel Groves, however, his patriarchal blessing given by his father, and also other sources, record Samuel as the first name. Some records show him as Elisha Groves, after his father died. He was born to Elisha Hurd Groves and Lucy Simmons at a time when his family suffered great religious persecution. His early life is documented in the history of his parents. They were driven from Far West, Missouri to Nauvoo, Illinois and later to Council Bluffs, Iowa, then finally to Salt Lake City, in 1848 when Samuel was eight years old.

This effort to find out about Samuel and his family, has brought us to a much better understanding of his family and the challenges they faced. But, we have still learned very little about Samuel. Some things can be implied by what we know. He acquired a large amount of land which was a measure of his wealth, and a measure of his ability as well as his industriousness. But who he was still evades us.

Samuel's father, Elisha, was called as Bishop of the Salt Lake City 2nd Ward in the spring of 1850. This ward was in the area of 3rd to 6th East and 6th to 8th South. Elisha was called to go to southern Utah with the first settlement group. He left Salt Lake City with that group on 8 December 1850. The Groves family joined Elisha in Parowan in the spring of 1851. They were in Cedar City in 1852 and by 1853 they were settling at Harmony, where a pole fort was built on Ash Creek.

In 1854 Brigham Young visited the first site of Harmony, the wooden fort on Ash Creek, (Elisha referred to it as "Harmony the first" and it was later referred to as Old Harmony or Kelsey's Ranch), and feared that it would be flooded easily. It was relocated the next summer to a point, about five miles north where they built an adobe fort. This site (Fort Harmony) was washed away by the storms of 1861-62. The people were in the process of dividing and settling two different locations at the time of the storms. A portion of them moved four miles west, to the base of Pine Mountain, New Harmony, and the others settled Kanarra. These two towns, New Harmony and Kanarra, still exist today, as does the stone foundation of Fort Harmony.

Rachel Woolsey recorded the following at Fort Harmony:

Now a little more on the "reformation" names of those baptized and rebaptized.

*Names of those baptized Friday Oct. 30th 1856:*²

<u>Age:</u>	<u>Name:</u>	<u>Baptized by:</u>	<u>Confirmed by:</u>
29	John Rees Davis	Bishop [W.R. Davies]	Bishop
53	Rachel Davis	Bishop "	H. Barney
49	Lucy Groves	Bishop "	R. C. Allen
16	Samuel Groves	Bishop "	R. C. Allen
14	Patience S. Groves	Bishop "	Bishop
8	Lucy Maria Groves	Bishop "	Bishop

¹ His birthplace is shown in his patriarchal blessing.

² This is also recorded in the Kanarra Ward records.

Samuel Groves is listed on the Utah Territorial Militia: 10th Regiment Battalion and Company Muster Rolls, on 10 October 1857, as a Sgt. in the Fourth Platoon, of Company H, Fort Harmony.³

In the spring of 1858, William H. Dame lead the Southern Expedition Company of about 80 men to unexplored areas, which were generally west of Iron County. This was also called the White Mountain Mission (or the Desert Mission, 1858). They were looking for new locations where settlements could be made. One location they found was what became Panaca, Nevada. They left men there to start farming. The list of men seems to be incomplete, but Samuel E. Groves and Elisha Groves are both on the list.⁴ The expedition lasted about two months.

By 1860 the people of Fort Harmony decided to move the town site. Samuel turned 20 by that September. It was felt by the group that there was not enough water to support Fort Harmony as they were losing too much water in bringing the two creeks, Ash Creek and Kanarra Creek, so far by the new ditches. The fort wall was heavily damaged in the earthquake of January 15, 1860.⁵ This may have also been a contributing factor in moving the town site. The wall was therefore, probably not repaired.

A group followed John D. Lee to establish New Harmony on the site which had formerly been farmed by the Indian Mission (abandoned with the coming of Johnston's Army in 1857). Others followed Elisha H. Groves to establish the town of Kanarra. The name was changed to Kanarraville in 1934 when the town was incorporated. Some people also moved to Pine Valley. Kanarra is right on the rim of the Great Basin. Kanarra Creek rises in the mountains to the east. It could be directed northward into the Great Basin or south into the Rio Virgin.

The company which settled Kanarra numbered about one hundred and eight souls. The heads of families included Elisha H. Groves, William R. Davies (first convert from South Wales), John R. Davies, James G. Davies, Joel R. Roundy, Waldo Littlefield, Josiah Reeves, Richard Palmer, William S. Riggs, Rufus C. Allen, Sidney Littlefield, William George Petty and Samuel Pollock. Mary Leah Groves (daughter of Elisha and wife of John D. Lee) also moved to Kanarra to be with her parents, at least until a house could be prepared for her in New Harmony.

According to Andrew Jenson, (*Encyclopedic History of the Church*, p. 388-389):

Elisha H. Groves was president of the settlement from the beginning and held meetings in private houses until a school house was built in 1862.⁶ From its incipency the settlement belonged to

³ *A Trial Furnace*, by Shirts and Shirts, p. 497.

⁴ See the Juanita Brooks papers, at the Utah State Historical Archives, box 7, folder 2, which contains letters between Juanita Brooks and Todd Berens. Berens states that he found Martineau's report in "the Kelly Collection at the Society."

⁵ *A Mormon Chronicle, The Diaries of John D. Lee 1848-1876*, vol. I, page 234.

⁶ In *The History of Iron County Mission and Parowan*, Elisha is listed as the first Bishop of Kanarra, probably because he was a previously-ordained bishop. No formal ward was organized in Kanarra until 1866.

Cedar City Ward. Elisha H. Groves presided in Kanarra until 1866, when the place was organized as a regular bishop's ward with Lorenzo W. Roundy as Bishop.

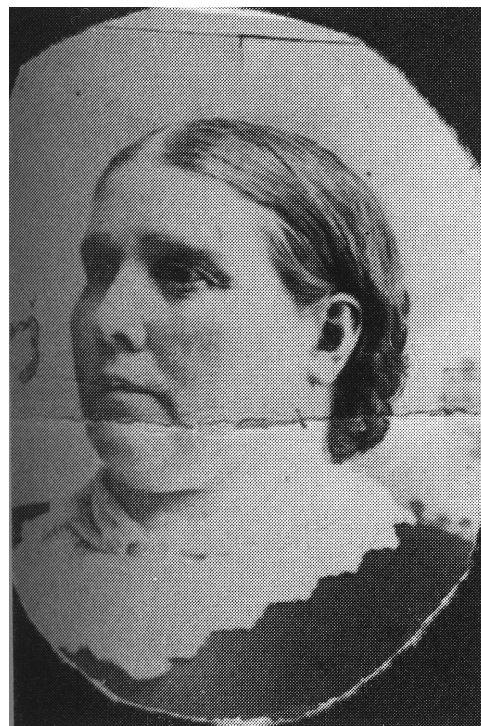
Construction of the settlement of Kanarra was started in June of 1860. Elisha moved his family to Kanarra when a house was prepared, in February of 1861. Other families moved about the same time, as their houses were ready. Samuel settled with his parents in Kanarra. He would have been 20 years old.

New Harmony was settled in the fall of 1860 and spring of 1861, as their homes were completed. On 7 February 1862, because of continuous rain for about 44 days, the walls of Fort Harmony fell in, killing two of John D. Lee's children. They were the only family left living inside the fort at the time. After only seven years, the walls of Fort Harmony literally melted away under the lashing of wind, rain and snow of that severe winter.

Samuel married Mary Lucretia (sometimes called Lucretia) Willis in Cedar City. She had previously been married to Thomas D. Brown and had two young boys. She moved from Salt Lake City to Cedar City about 1861. She moved from Cedar City to Kanarra with her two young Brown sons when she married Samuel. The marriage date is reported to have been on 10 October 1863, however that record has not been found. It seems that this date is in error.

The Kanarra Ward records⁷ show that Mary's first son, John William Brown, was born on 2 November 1858 in Kaysville, Davis County, Utah and that he was baptized in Kanarra by A. B. Griffin and confirmed by R. C. Allan. No date is given. The same records show that her second son, Francis Elonzo [Alonzo] Brown, was born on 17 October 1860 in Salt Lake City. They also show that Francis was blessed on 18 July 1862 in Kanarra by William R. Davies. This date is significant because it indicates that Samuel and Mary Lucretia were married and living in Kanarra before 18 July 1862. Since Samuel Elisha Groves Jr. was born on 20 November 1862, it would indicate that Samuel and Mary Lucretia were actually married about, or before, February 1862. It is possible that Samuel and Mary were married on 10 October 1861.

The Kanarra Ward records also show that Francis was baptized by A. B. Griffin and confirmed by L. W. Roundy, but no date is given.



Mary Lucretia Willis Brown Groves



Thomas Dunlop Brown

⁷ FHL # 0026049.

Samuel and Mary were later sealed in the Endowment House in Salt Lake City on 10 October 1865 (possibly on their 4th anniversary).

Mary Lucretia had been married to Thomas Dunlop Brown and had three children before their divorce, which was about 1861. A short history of her life and family before marriage to Samuel will be included in this history.

Mary Lucretia Willis was born 15 March 1837 in McLeansboro, Hamilton County, Illinois. Her father was William Wesley Willis and her mother was Margaret Jane Willis.⁸ She was the third of nine children.

William Wesley Willis was born in Hamilton County, Illinois on 16 August 1811. The father of William was Merrill E. Willis who came from Nashville Tennessee. The father of Merrill E. Willis was Stephen Willis.

Stephen Willis had five brothers. They were all born in England. Stephen, Joshua, and Thomas came to America with the Puritans. Their father was the Earl of Echelstone. The three brothers that came to America were lawful heirs to a portion of the Echelstone Estate, but they never set up any claim for it.

Stephen married a rich Irish lady, who had just come over from Ireland, by the name of Jane Kirkpatrick, by whom he had two sons, Merrill E. Willis and John Willis. Merrill E. Willis married Margaret Cherry of English descent. Soon after they were married they moved from Nashville, Tennessee, to Hamilton County, Illinois. They were among the very first settlers in Illinois. They had two sons and two daughters. Their names were William Wesley, Thomas Joshua, Patsy and Dasha. Patsy married John Wheeler. Dasha married William MacLane.

Mary Jane Willis, daughter of John Willis and Jane Kirkpatrick, was born 17 August 1812 in Gallatin County, Illinois. William Wesley and Margaret Jane were second cousins. As they grew older, they fell in love, and with the consent of their parents, were married on 29 March 1833 by the Justice of the Peace, John R. Wilson. The young couple built a cabin near their families and began to farm their land. William said of Margaret: "I couldn't have chosen a more beautiful, healthy, or intelligent girl anywhere."

It was at this time that they heard more and more about the Mormons and their religious beliefs, and of how they had been driven out of the states of Ohio and Missouri for various reasons, finally settling in Illinois. William's father often told his family that what was happening to the Saints was wrong. He felt that in America people should be able to worship as they choose.

Missionaries representing The Church of Jesus Christ of Latter-day Saints were sent throughout the territory. One day they visited the home of William and Margaret Willis. Both were converted to the Church doctrine and were baptized by Elder William Holmes on 12 June 1835. After his conversion, William was able to convert his parents, brother Joshua, and his sisters Patsy and Dasha as well as his cousin, William T. Willis and his wife Betsy who were living in Wisconsin.

⁸ The sister of Margaret Jane Willis, Matilda Delila Willis, married James Lewis Thompson, who was the half brother of Lucy Groves.

William and his extended family visited Nauvoo. William was so inspired by Joseph Smith that he made the remark that he, “would gladly give his life to have saved the Prophet from all the vile treatment he received at the hands of his enemies.” After a visit to Nauvoo, William and Margaret expected to sell their home in Hamilton County, Illinois and move to Nauvoo. But, soon after their return home from the visit to Nauvoo, Merrill died and was buried near his home. After the father’s death, his mother and brother, Thomas Joshua, sold the homestead and moved to Lee County, Iowa where William Wesley was living.

The Willis families found that by joining the Church, they too, became the persecuted, until they were finally forced to sell their homes and property for very little. William and Margaret did receive their endowments in the Nauvoo Temple before they were driven from Nauvoo. They were driven from their home. Margaret gave birth to her seventh child, a boy whom they named William Wesley after his father. He was born 14 May 1846 in Lee County, Iowa.

The family arrived in Council Bluffs, Iowa and began preparing for the journey west. The Saints soon found that they had to place their plans on hold when Brigham Young requested that young men volunteer to join the Army of the West to fight in the war with Mexico. General Stephen W. Kearny sent Captain James Allen to recruit 500 men. The men were first known as the Iowa Volunteers, but later became known as the Mormon Battalion.

William had his wife and seven children to consider. President Young promised him that if he went, his family would be taken care of, and that they would be able to go west with a group of Saints in the spring.

William enlisted and became a 1st Sergeant and later 3rd Lieutenant in Company “A” under the command of Captain Jefferson Hunt. Lt. William Willis marched just beyond Santa Fe, New Mexico with the Battalion. At that point there were so many sick soldiers, that on 17 November 1846, the officers decided to send the sick men to Pueblo, Colorado to join with two other sick detachments which had been sent previously. The men voted for Lt. Willis to lead them. Sophia Tubbs was the only woman to go with this detachment.

The Willis Sick Detachment arrived at Pueblo about 20 December 1846. They suffered from cold and stormy weather, and it became difficult for the men to cross the rugged terrain through the mountains. As a result, some of the men died and were buried along the way. On 18 May 1847, Captains Nelson Higgins, James Brown and others had returned from Santa Fe with some of the soldiers’ army pay. They also carried orders for the detachments to march to California with Captain James Brown as the leader of the company.

On 24 May 1847, the James Brown Company left Pueblo, Colorado and crossed the Arkansas River. They headed for Fort Laramie on the Platte River, intending to intercept the pioneers with Brigham Young at that point. They just missed them, but did reach the Salt Lake Valley on 29 July 1847, just five days after the Brigham Young Company had entered the Valley. After arriving in Salt Lake, the company learned that the war was over and they were mustered out of the army at Salt Lake.

Margaret Jane and her seven children had started west in the spring of 1847 with two yoke of oxen, two wagons, and two cows. They were in the company referred to as the Abraham O. Smoot/George B. Wallace Company, arriving in Salt Lake on 26 September 1847. It was organized into companies of 100 and of 50 and of 10's. They were in the Abraham O. Smoot 100, the George B. Wallace 50 and John Nebeker’s 10.

John Henry, the oldest son was not quite 13 years of age, but he knew he was in charge of caring for the family. One day while he was driving one yoke of oxen, he noticed a large swelling on his leg. It became so painful he could not stand on that foot. Margaret knew they could not stop or they would be left behind. She knelt down and prayed about the matter. After praying, she felt inspired to call Elder Ashael Smith, a relative of the Prophet Joseph Smith, to administer to the boy. John Henry was healed instantly and continued on with his family.

After a brief stay in the Valley, William started back across the plains in the Brigham Young Company, to meet his family. He found Margaret and the children near Fort Bridger and returned to Salt Lake with them. Mary Lucretia was ten years old. William found the family tired and weary, but they had remained in good health.

William, Margaret and the children spent the winter in the fort at Salt Lake, sleeping in their wagon boxes at night. While they were there, William was sent with a group of men to scout out the area.

In the spring of 1848, the Willis family moved out of the Old Fort to Big Cottonwood Creek to establish a lumber mill. Samuel Thompson (half brother of Lucy Groves) became William's partner. They had been in the Mormon Battalion together. William built a cabin and planted a garden. Soon after, Margaret gave birth to their eighth child whom they named George Albert.

The lumber mill flourished and the family found more contentment and peace in their lives than they had experienced for many years. Margaret gave birth to another daughter on 19 July 1850. She was named Margaret Jane, after her mother. After the birth of this child, Margaret's health failed and she died less than a month later, on 13 August 1850 at the age of 38. Family records show that she was buried at Big Cottonwood, Salt Lake County, Utah. The baby girl, Margaret Jane, died five years later.

In the spring of 1851, William married Francis Reeves Sweat. Later he married Mary Penkelly, widow of William Harper. She bore him four children. They then moved to Spanish Fork, where he took charge of the Indian Farm. In 1853 he was called to Cedar City to make iron.

Thomas Dunlop Brown came to Salt Lake in 1852 with his wife, Sarah Godwin, a son, James Brown (born in 1841 in Liverpool, England), and a daughter, Sarah Godwin Brown (born in 1843 in Liverpool, England). The life of Thomas D. Brown is best chronicled in the book, *Thomas Dunlop Brown, Auspicious Bright Day*, by Robert G. Larsen. Thomas was called to an Indian Mission in southern Utah at the October, 1853 Conference in Salt Lake. He was set apart for that mission on 10 April 1854. He was assigned as the mission clerk and recorder. His record of that mission was exceptional and was published by Juanita Brooks in 1972. Of the 21 missionaries in the original group, some dropped out, one died, and two more later joined the group. The missionaries arrived in Parowan on 29 April 1854 with their ten wagons. They then proceeded on to Harmony where they made their headquarters. Brigham Young visited the mission at Harmony, on 17 May 1854. He directed the moving of the settlement to a new location, a few miles away, where a proper fort should be built and

irrigation water could be brought from both Kanarra Creek and Ash Creek. He provided plans for the size and construction of the new adobe fort. This new location was called, Fort Harmony.⁹

In May 1855, Brigham Young again visited southern Utah. Thomas asked him about his family. Thomas recorded in his journal that, “Brigham said, I might either bring my family or take some additionally. He had confidence that I would do right, and blessed me in the name of the Lord.” Later in the year Thomas went to Salt Lake to visit his family, returning in November. He married Mary Lucretia Willis, on 22 December 1855 in Cedar City.¹⁰ Thomas was then teaching school in Cedar City. Mary Lucretia was 18 years old and Thomas was 48. Thomas continued to teach school in Cedar City through the winter.

In April 1856, Thomas returned to Salt Lake City to attend conference and visit his family there. He had expected to return to his family in Cedar City, but he was unexpectedly released from his mission by Brigham Young. He was then assigned to a series of projects which took his full time. He was surveyor, Territorial Road Commissioner,¹¹ and secretary to Brigham Young. He was unable to return to Mary Lucretia. Thomas finally made arrangements for her to come to him. Mary’s baby, Emily, had been born on 18 October 1856 and had died on 20 October 1857, according to a family group sheet prepared by Esther Brown Farr.¹² Emily was buried in Cedar City. Thomas had never seen this daughter. Mary was settled in a home in Kaysville. This was probably between November 1857 and February 1858. Her oldest son, John William, was born there 2 November 1858, and the second son, Francis Alonzo, was born 17 October 1860 in Salt Lake City. The Southern Indian Mission at Fort Harmony only lasted for another year after the departure of Thomas. The missionaries were called home in 1857 with the threat from Johnston’s Army.

Thomas D. Brown was excommunicated on 23 December 1859. There have been many family stories presented on the cause. Robert Larsen has found and documented in his book (page 85), the record of the excommunication proceedings. In summary it states that Thomas had prepared an article for publication which accused Brigham of “embezzling the tithing and property of the Church and taxes of the Territory, etc.” Thomas was brought to trial before the High Council. He gave a small confession by stating that there were some things in the article which he did not endorse since they had been explained to him. He was excommunicated by unanimous vote.

Thomas was a merchant and the excommunication, combined with the efforts of Brigham Young at the same time, to encourage members of the Church to avoid buying goods from the “gentiles,” hurt his business. In a letter to Brigham Young in 1859, before his excommunication, Thomas mentions that before he left England, he had paid \$1,200 in tithing. This indicates that he was quite wealthy. This was an extraordinary amount for that day. Six months after his excommunication, the 1860 census, on 11 June 1860, shows that he owned real property worth \$2,000 and personal

⁹ Early Iron County deeds show that Thomas D. Brown recorded two lots in Harmony, ten acres each. The first was filed 16 February 1855.

¹⁰ Endowment House sealing records: Thomas Dunlap Brown and Mary Lucretia Willis sealed at Cedar City, Iron County, Utah, 22 Dec 1855, 8 ½ AM by Erastus Snow.

¹¹ Elected in January 1857 by the State Legislature in Fillmore.

¹² Juanita Brooks stated that Emily died at the age of six weeks, as reported by Robert G. Larsen.

property valued at \$500. The time of the census seemed to be a turning point in his life. It is interesting to note that Mary Lucretia and her first child, John, were living in Salt Lake City with Thomas' first family. The family consisted of Thomas (52); Sarah, the first wife was (60); James, his oldest son was (18); Sarah G., his daughter was (17); Mary Lucretia, his 2nd wife was (23); John W., Mary's son was (1); and an Indian girl, Abadia, who was 11.

From the makeup of this family, it appears that Thomas may have had some financial setbacks and been forced to combine his families into one house. It would not be difficult to imagine that there would have been some conflicts within the household. Mary was almost 30 years younger than Thomas, and she was about 37 years younger than Sarah. Mary stayed in Salt Lake City until after Frank was born in October 1860. We know that she went to Cedar City, which was probably in the spring of 1861, when her father came to move her and the two boys. Family tradition states that she left Thomas because Brigham Young said that she would be excommunicated if she stayed with him. However, no primary records have been found, near that time, which document that, nor has any record been found of similar happenings. Existing records which state that Brigham required Mary to leave, have come from Thomas' grandchildren through Mary's two boys, John and Frank, some 50 years or so, later. It is also remembered that these sons, John and Frank, had almost no contact with their father and he died when John was about 15 years old. It seems just as likely that Mary Lucretia became disenchanted with the family situation, when she had to move in with the first family. And, how could they accept her when she was crowded into their home? Also, no documented case had been found in the records of that time period where a wife was threatened with excommunication if she did not leave her excommunicated husband. According to common Church procedure at that time, Mary Lucretia was free to choose whether or not the marital arrangement with him would continue. She chose to be divorced. Mary Leah Groves faced the same situation and she also chose to be divorced.

Mary's second son, Frank, was born four months after the 1860 census.

Thomas was apparently rebaptized . Juanita Brooks reports it as being on 9 January 1862. He later became alienated from the Church and was excommunicated again in 1866. This time there could be no reconciliation. Thomas D. Brown died on 20 March 1874 and was buried in Salt Lake City. His obituary made no mention of his Church membership or service. His wife, Sarah, and his two children with her, James and Sarah, were all eventually excommunicated.

Mary Lucretia then married Samuel Groves. As stated earlier, this was probably about or prior to February 1862. Mary was apparently moved to Cedar City by her father and then moved to Kanarra with her two young boys, after they were married. Samuel had served in the Indian Mission¹³ with her first husband, Thomas D. Brown, and her father, William W. Willis.

¹³ Thomas Brown was part of the Indian Mission at Fort Harmony. He was the Mission Recorder from 14 April 1854 to 20 May 1855.

William W. Willis is listed on the Utah Territorial Militia: 10th Regiment Battalion and Company Muster Rolls, 10 October 1857, as a 2nd Lt. in the Fifth Platoon, of Company G, Cedar City.¹⁴

Samuel and Mary had nine children. All were born in Kanarra, except Wesley and Lillie (the spelling of Lillie is from Mary Lucretia's will and from her own letters) who were born in Hamilton Fort, Iron County, Utah, between 1873 and 1875, as shown in the Kanarra Ward records. Hamilton Fort was located a few miles south of Cedar City. Samuel and Mary were apparently living in Hamilton Fort for a few years. No other information related to their ties to Hamilton Fort have been found.

In 1852 Peter Shirts located a ranch on Sidon Creek, later known as Shirts Creek, about seven miles south of Cedar City. He offered John Hamilton half the water if he would come and settle there with him. Hamilton came with his family and Peter Fife. The three families built an adobe fort, called Shirts Fort, enclosing one-fourth acre, 95 feet square. The walls were three feet thick and houses formed part of the wall. Soon Jonathan Pugmire, Samuel White and others came.

When the Walker Indian War broke out in 1853, they all moved to Cedar City but returned in 1855. After the Indian War, Peter Shirts sold his share to John Hamilton. In 1869 a new location for the fort was selected. It was one-half mile north of the old fort, and it was named Hamilton Fort.

The children of Samuel and Mary were:

1. **Samuel Elisha Groves Jr.**, was born on 20 November 1862 in Kanarra. He died on 5 August 1888, probably in Kanarra
2. **Lemuel Warren Groves**, was born on 20 March 1864 in Kanarra. He died on 15 September 1864 in Kanarra.
3. **Lucretia Ann (Annie) Groves** (handicapped), was born on 9 July 1866 in Kanarra. She died on 22 February 1936 in Provo, Utah.
4. **Heber Alvin Groves** (handicapped), was born on 27 May 1867 in Kanarra. He died on 20 December 1949 in Cedar City, Utah.
5. **Margaret Lucy Groves**, was born on 29 March 1870 in Kanarra. She died on 4 January 1932 in Los Angeles, California.
6. **Wesley Tillman Groves** (handicapped), was born on 25 March 1873 in Hamilton Fort. He died on 21 May 1932 in Provo, Utah.
7. **Lillie Josephine Groves**, was born on 3 January 1875 in Hamilton Fort. She died on 23 March 1922 in Twin Falls, Idaho.
8. **Eliza Valerie (Dollie) Groves** (handicapped), was born on 12 June 1877 in Kanarra. She died on 6 March 1929 in Provo, Utah.
9. **Lewis Merrill Groves** (handicapped), was born on 24 April 1880¹⁵ in Kanarra. He died on 26 June 1951 in Cedar City, Utah.

¹⁴ *A Trial Furnace*, by Shirts and Shirts, p. 497.

¹⁵ From 1880 Kanarra, Utah Census.

All the children except Margaret and Lillie were buried in Kanarra.

Very little has been found on the life of the father, Samuel. He apparently lived in Kanarra all his adult life, with the possible exception of living in Hamilton Fort. His last child was born in Kanarra in 1880.

So, we wonder what Samuel was doing all those years. Eight of his children received many Church ordinances as they were growing up. There is no record of Samuel receiving or performing any ordinance after he was sealed in the Salt Lake Endowment House, on 10 October 1865. However, it was not uncommon at that time to have others, especially Church leaders, perform ordinances for children. For example the children of John Johnson Davies, who was an active member of the Church in Kanarra at that time, had Church ordinances performed for his children by many of the same men who are shown on the records for the Groves children.

In the 1870 census, Samuel was listed as a farmer with a real estate value of \$200. He would have been 29 years old.

In 1880 Samuel was listed in the census as a charcoal burner, which was hard work and technical work. He must have been a hard worker. One might wonder if he even owned a charcoal oven. Charcoal was used as fuel in the iron works. It was created by burning smoldering wood in a reduced oxygen environment. Workers would stack piles of juniper and pinon inside the beehive shaped kilns and light a fire underneath. Holes in the far wall could be plugged or opened as needed to increase or decrease air circulation. It took approximately 12 days for a kiln to produce 50 bushels of charcoal, enough fuel to process one ton of iron ore. Iron City, near Cedar City, had two kilns, which ceased operating in 1858. However, iron ore was still being processed in Beaver in 1880.

The last known official document related to Samuel is the recorded brand in December 1885. He recorded the brand, "EG." It was the same brand his father, Elisha Hurd Groves, had recorded in 1850. It was recorded as follows:

Brand: EG

Place: left hip

Date recorded: 1 December 1885

Owner: S. E. Groves

Residence: Kanarra, Iron County, Utah

There is no recorded death certificate for Samuel. Utah death certificates were first required in 1900. We know that he had died before the 1900 census when Mary Lucretia was shown as a widow. And, we know that he died after the brand recording listed above as 1 December 1885. The Utah State Hospital records state that Samuel Elisha Groves was killed by an accidental gunshot. A transcript of family memories of Martin Francis Jacobsen, son of Samuel's daughter, Margaret, sheds a little more light on this subject. Martin states that:

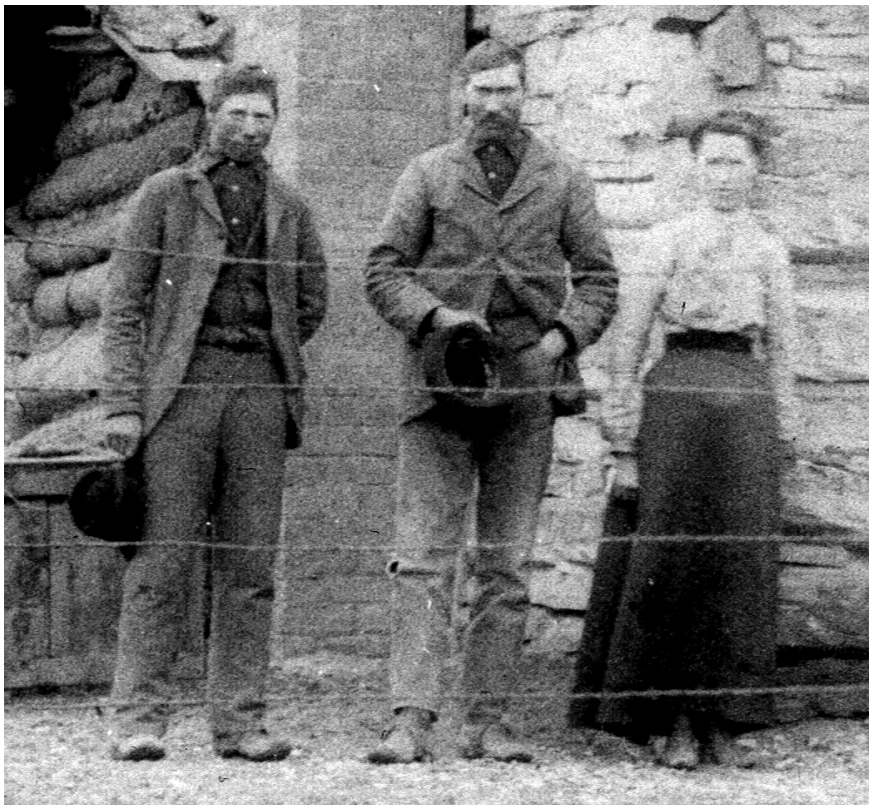
They were going to have a Fourth of July or 24th of July celebration and there was this old muzzle-loading gun, had too many loads in it so that it was jammed. He was going to unload it and while he was fooling around with it, it exploded and killed him.

We still do not know the date that Samuel died or the place. Margaret's grandson, Jeff Jacobsen, remembers that Samuel may have died in Snowflake, Arizona while visiting family, but no documentation has been found there.

This photo of a log house was provided by Jeff Jacobsen. It was handed down in Margaret's family. It was labeled L to R as Wesley, Lewis and ?. This, then, is probably the house of Samuel and Mary Lucretia in Kanarra. The man on the left looks like he could be Wesley. However, the man in the middle could not be Lewis as he was four inches shorter and seven years younger than Wesley. The man in the middle does not look like any of the photos of his brothers, and he looks a little older.



So, we wonder, is it possible that this man standing in the middle could be the oldest brother, Samuel Jr., who died in 1888? And since this was handed down in Margaret's family, could the lady be Margaret? If the photo was taken in, or about, 1888, the year Samuel Jr. died, Wesley would have been about 15, Samuel Jr. would have been about 25, and Margaret would have been about 18 years old. This photo actually looks like the other photo of Margaret.



In 1897, the new State of Utah¹⁶ held a huge celebration to celebrate, "The Year of Jubilee." It had been 50 years since the first pioneer wagons had rolled into the valley. They made a special effort to locate and honor all who had entered the valley in 1847.

¹⁶ Utah became a State on 4 January 1896.

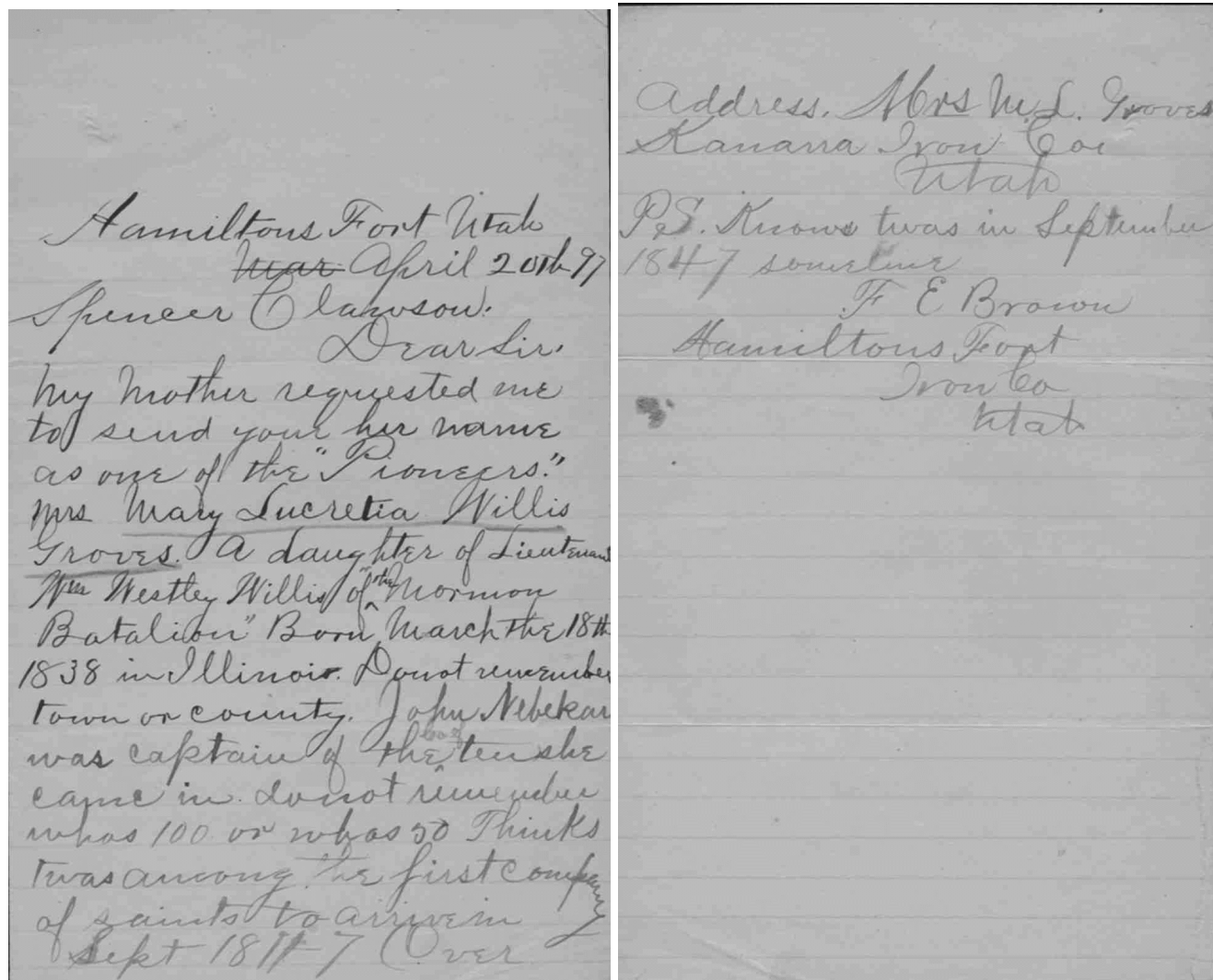
A book was prepared¹⁷ with the names, ages, autographs and places of residence of all known survivors, on 24 July 1897. A total of 727 signatures of pioneer survivors were obtained. Mary Lucretia was one of those survivors. Each pioneer was given a special ribbon with their name printed on the back. Her ribbon has not been located. One page in the book was dedicated to each pioneer. Mary filled out her page and signed it. She stated that she arrived in the valley on September 14 or 15, 1847 and that John Nebaker was the Captain of 10. Each pioneer was asked to donate a “relic of the pioneer journey” for display. Mary Lucretia donated a bake skillet. These relics were displayed in a building, Hall of Relics, on Main Street, SW corner of Main and South Temple, in Salt Lake City, for two years. The current location of the bake skillet has not been found. The book also contains a photograph of the 1847 survivors, who traveled to Salt Lake, in front of the tabernacle. It is not known if Mary was in the photo, as most of the people have not been identified.

The items in the Hall of Relics were only intended to be displayed for a couple months. However, there was so much interest that they were displayed for about two years. The building was constructed in one month and was intended as a temporary building. At that time there was no plan to keep the relics. Out of the discussion of what to do with the relics when the hall was closed, came the idea of creating the Daughters of the Utah Pioneers (DUP) as an organization to house the relics and do other things to preserve the pioneer heritage. So the items that were left by the time this decision was made, were taken over by the new DUP.

Salt Lake City has perhaps never before been so packed with enthusiastic sightseers. The streets cease to be streets about the time when parade begins – they are rivers of humanity in which the people surge to and fro, here moving rapidly for a stretch in ripples of anticipation toward some happening a block or two away, there forming a whirlpool which moves round and round some striking object of interest ... “it is not a time to call up the sagebrush waste, the slinking coyote, the ox team, the dug out and log cabin filled with weather-beaten, sun-burned immigrants dressed in nameless costumes. The eye and the ear are full of the present. It is a pageant that people have come to witness, a pageant that bridges the past and the present and is a prophecy of the future. — Deseret Evening News (July 21, 1897)

Spencer Clawson was in charge of contacting all the living pioneers of 1847. He encouraged them to come to Salt Lake for the celebration, fill out and sign a sheet with their information, and donate a pioneer relic. He provided railroad tickets to all 1847 pioneers who could come to Salt Lake. The following letter was part of the correspondence from Mary. It was written by her son Francis (Frank) Brown. It is noted that he signed his letter as F. E. Brown. I have seen his middle name spelled as Elonzo and also as Alonzo. It appears that Frank was living in Hamilton Fort and Lucretia was living in Kanarra at that time.

¹⁷ The original book is now preserved in a vault, by the Utah State Archives.



Letter of Mary Lucretia to Spencer Clawson

Hamiltons Fort, Utah

April 20, 1897

Spencer Clawson

Dear Sir

My mother requested me to send you her name as one of the "Pioneers." Mrs. Mary Lucretia Willis Groves, a daughter of Lieutenant William Wesley Willis of the Mormon Battalion, born March the 18th 1838 in Illinois. Do not remember town or county. John Nebekar was captain of the ten she came in. Do not remember whose 100 or whose 50. Thinks twas among the first company of saints to arrive Sept. 1847 (over) Address Mrs. M.L. Groves, Kanarra Iron Co. Utah

P.S. Knows twas in September 1847 sometime

F.E. Brown

Hamilton's Fort, Iron Co. Utah

Tracking down the children of Samuel Elisha and Mary Lucretia Groves has been a challenge. Out of nine children, only two of them had children, Margaret and Lillie. The five handicapped children stayed together in the family home and none of them ever married

The five handicapped children were Annie, Alvin, Wesley, Dollie, and Lewis. They were mentally handicapped. They were not insane, but were termed feeble-minded, or low mentality. They had been that way from birth as their brains did not seem to grow and develop normally.

Their father, Samuel Elisha Groves, was killed from an accidental gunshot before 1900. Samuel Elisha Jr. died at the age of 25, in 1888, of typhoid fever.¹⁸ The two sisters, Margaret and Lillie, married and left home before 1900. Margaret's son, Martin, said that he thought Samuel had died before his mother, Margaret, was married, in 1896.

In 1902 Mary Lucretia wrote to a lawyer, John Wharton Clark, in Washington, D.C., concerning a claim for horses stolen by the Indians. We do not have a copy of her letter, the circumstances, or the outcome but, the initial reply she received follows:

17th September 1902

Mrs. Mary Graves or Groves,
Kanarraville, Utah

My Dear Madam:

I have your favor [letter] of the 11th, inst. concerning the claim of your deceased husband for four blooded horses taken you say in Utah or Arizona, but you do not give the place where they were, or do you give the time of the taking or the Indians that took them.

I wish you would go to a Notary Public and have him make out affidavit for you and you swear to it, setting up all the circumstances of the loss, the value of the horses and the kind of horses they were, and also whether or not your husband was a citizen of the United States, if so where was he born.

If your claim was only filed in the Court of Claims, then we will have to wait for a change of the law, but send me in this sworn statement, and I will then take care of the matter.

Very Respectfully,
John Wharton Clark

¹⁸ The Kanarra Ward records report that Samuel Jr. died of consumption.

In 1904, Mary Lucretia was apparently applying for a pension or something related to her husband's service in the Indian Wars. Wesley wrote a letter, dated April 6, 1904, to his uncle (maybe W. W. Willis Jr.) in Snowflake, Arizona seeking someone to be a witness to that event. A part of the reply is below:

As soon as I received your letter I wrote to Bro. Llewellyn Harris who lives in the little town called Shumway about nine miles south of here. I received a postal card from him yesterday. I will enclose it to you, then you can see the reason why I have not written to you before I wrote to him and ask him to go to the Justice of the Peace and ask him to make an affidavit for you about your father's service in the Indian Wars.

Your Uncle George [Willis] does not remember of ever hearing your father say anything about his services in the Utah Indian War, but Llewellyn Harris stayed over night with us last night and says he can remember all about your father standing guard with him, and herding stock and chasing Indians while living at Old Fort Harmony. Your father was a very young man, somewhere between fifteen and eighteen years of age. He says that James Davis [Davies] of Kanarra and also Rufus Allen of St. George and William Riggs will also remember the same circumstances. He also states that he will be pleased at any time to serve your mother as a witness. Tell your mother that my advice to her – that she should write to all three to these men and get their affidavits as they are all getting to be quite old men.

Frank Brown was murdered on 9 April 1906 at Deer Lodge, Lincoln County, Nevada, which is near Pioche. This must have been a real shock to the family. It seems that it was more difficult because the first report from the Sheriff, stated that he committed suicide. It seems that Pioche was a lawless town, and the Sheriff may rather say it was a suicide than call it murder, because he would then be required to round up the killers. The following letter to Margaret, is from Lillie in Kanarra, who attended the funeral:

Kanarra, Utah, April 14, 1906

*Mrs. E. Jacobsen,
Dear Sister,*

Your welcome letter was received. I cannot say that any of us are well. Ma has quite a cold. We was up to Cedar City. Bro. Frank was buried in Cedar day before yesterday. I do wish that you could of been there to see him. I never seen a corpse look so nice. He looked as though he had just retired for the night. He looked so happy, and had the sweetest smile, and so natural that you couldn't believe that he was dead. He looked like he was asleep.

He was buried in temple clothes. His coffin was covered with white flowered plush and mounted in silver. It was also covered with flowers.

Dr. Midelson and others extracted the bullet. It had barely entered the skin. Dr. Midelson says that it was impossible for Frank to kill himself and that there was evidence of a terrible blow behind his ear or close at the back of his head and that blow alone would of killed Frank. It had been done with an iron or something else. It was in the shape of a triangle and bad cut way into his head and

shot afterwards. The bullet went in just above the rim of his right ear. If he had done it his self, there would of also been the powder smoke on his face and head and around the wound. If it had been close to his head it would of went clear through or took the top of his head off, but there wasn't even a hair of his head that was scorched nor powder burn. Everybody that saw the bullet hole in Cedar say that he was shot at a distance of no less than 10 or 20 feet away. The bullet wound looked like a smooth board does when a sharp nail is drove in it.

Don't believe, Maggie, that poor Frank killed himself. Dr. Middelton says that it was fowl play and that he was murdered for robbery. When Wesley left him, he had \$7.00 in money and still had a good portion of his load to dispose of. Wesley helped him a good ways over the road towards Pioche the other side of Fay [Nevada], and Frank told him that he was going to buy a load of raw hides to come back with. Wesley wanted Frank to let him bring his money back with him but he wanted it to buy the hides with. He told Wesley that he never dreaded a trip in his life like he dreaded that one. He was robbed of money, pocket knife, butcher knife and some of his other things are missing. [other page of letter is missing]

Martin, the son of Margaret, stated that his father, Emanuel, went over to the area when they heard of the death of Frank. Martin heard his parents talking about it after his father returned. He said that when they found Frank dead, he was rolled up in a blanket and the gun was inside the blanket, apparently with no powder burns, and he had no money or anything on him. He said Frank would often go to those mining camps to peddle fruits and vegetables. They figured that Frank had a lot of money on him from the sales, and he liked to play cards and drink a little bit. It seems that someone had shot him and robbed him.

Lillie was living in Rupert, Idaho in 1907. The following letter is written to Maggie, and Dollie who was living with Maggie, at that time:

Rupert, November 22, 1907 Thanksgiving

Dear Sisters Maggie and Dollie,

Your welcome letters were received some time ago. I sent the letter to Will Leamaster by the same mail it was received here. He should have gotten it the same day. Hope you have heard from them long ago. Addie [Agnes Lillian Rice, 9] and Georgie [George Groves Rice, 8] are in school as usual. We were quite surprised at there being school today [Thanksgiving], but their teachers did not tell them not to come.

Dear little Eva [Eva Lucretia Rice, 5] is sick. She was taken sick on the tenth of this month with infantile paralysis of the nerves [polio].¹⁹ It came on her without warning. She was apparently as

¹⁹ Agnes reported in her autobiography that Eva, "gradually improved and recovered somewhat, but was left with a leaky valve in her heart which she never outgrew."

well as a child could be. She can scarcely feed herself, can hardly walk at all, and does not talk plain, as it has affected the right vocal organ. We are nearly crazed about it and of course are doing all we can. We bathe her in salt water once a day and give her a messuage forty minutes night and morning. She takes three different kinds of medicine. Dr. Kanagry [also spelled Kenagy] of Denver, Colorado is treating her. He is going to locate here, thinks he knows his business and we think Eva is improving a little, but of course with anything like that it takes so long. One of our neighbors was burned out last week and lost everything they had. It is raining today, has been just like April all this month. Well I must tend Eva. She has woke up. It takes all my time and I feel anything but well as you must know. Will be more than thankful when I'm all right again. You must write soon. I feel very discouraged and lonesome.

Addie will write to Annie
Regards to all,
Lillie

The following letter from Valerie to Maggie describes the condition of their mother who was suffering with stomach cancer, and would die six months later. She also sends a copy of the paper signed by Wesley and is later attached to the will of Mary Lucretia. It certified that Wesley had received his inheritance and therefore could make no claim to other property.

Kanarra, Utah, September 12, 1911

Dear Sister Maggie and all. I am sending you this letter and a paper that belongs with the will [of Mary Lucretia]. Keep it in safety for it may come in handy some day for you and your descendants. Ma is quite a bit better. She hasn't any fever now. Her food seems to stay down and don't seem to hurt her stomach. She asks for something to eat and she can laugh. Martin²⁰ is ready, so can't write any more. Love to all and hope you will soon all get well.
Lovingly your sister, Valerie

Valerie wrote a letter to the Post Office Inspector complaining of mail not being delivered which was deposited in the Kanarra Post Office. There seems to be a continuing problem with the family postal delivery at the Kanarra Post Office, as there are other references to it. The family felt that they were being targeted. The following letter is a response to Valerie's letter. This response is dated exactly one month after the death of Mary Lucretia. The lost letters may have been notifying them of her death. She even made the effort to mail the letter from Hamilton Fort, to make sure that it was not intercepted.

²⁰ Martin, 12, is the son of Maggie. He must have been visiting and he will carry the letter back with him.

*Post Office Department, Office of Inspector
Denver Division
Salt Lake City, Utah, April 11, 1912*

*Miss Valerie Groves
Kanarraville, Utah*

Madam,

Your special delivery letter of the 5th instant, mailed at Hamiltons Fort, Utah,²¹ regarding the nondelivery of mail addressed to Mrs. Geo. A. Rice and John Brown, has been received. It is requested that you fill in one of the enclosed forms 1510 for each package or letter lost, giving complete description of same, and if registered, the number. Return the forms to this office.

Very respectfully,

*L. E. Bradshaw
Post Office Inspector*

Mary Lucretia died on 11 March 1912 in Kanarra. Her death certificate shows that she was a widow, age 73 years, 11 months and 24 days. It stated that she died of “cancer of the stomach” and that she had been a resident of Kanarra for 37 years. It had actually been about 48 years if she married Samuel Groves on 10 October 1863. However, Wesley and Lillie were shown as being born in Hamilton Fort, Iron County, Utah, which is a few miles south of Cedar City. The family may have lived there for a few years.

²¹ She did not want to take a chance on this being taken from the Kanarra Post Office.

The following letter was written by Valerie to Margaret:

Kanarra, Utah, August 18, 1912

Dear Sister Maggie,

Your ever welcome letter was received and read with pleasure, but sorry to hear that you were not feeling very well. If you have that old pain in your head, pour some essence of peppermint on the affected parts. Perhaps we can come later on, but we are bailing hay on shares now, and we have to get it moped up before we can go.

The apples are getting ripe now and the wind blew quite a lot off yesterday. I wish you were here now. We have six pigs and about 19 young chickens. There was only one young calf came along this spring and it only lived just an hour on account of a cougar, or something running the cows. We have 23 jars of jelly, preserves, and fresh fruit put up. Our garden is composed of corn nearly large enough to eat, although we didn't get it in till the middle of June, an account of storm, and the boys helped the Bishop get out 130 loads of manure, besides some of our own. This was to pay for pasturing Wes's animals and they got 200 lbs of flour besides. Our beans are large enough to eat, potatoes 30 rows, cabbage, cauliflower, cucumbers, tomatoes, m [melons?] beets, carrots, onions, turnips, radishes. We have some posts up for fencing, some for a barn or shed. A big dam, took three weeks to make it, some fruit already drying, 4 cheese.

No one has bothered that C P if that is what you alluded to. That is another thing we did is to go L. It does seem strange to us to think of Mother being gone, but Wessie will have to answer for death, either in this world or the next. I hate to tell you all, but it is better maybe, for you to know. She was all right Saturday and Sunday and had been walking alone ever since, now two years ago this summer. W [Wesley] went slept with a Mrs. Gibson, campers staying at Will Berrys, and afterwards he told the whole doings, claimed not only once but 2 or 3 times. He told it to Almit Line, Ellest Pace, Aspiby Pace and all the shearers, and later to nearly all the town men at the store one day. The wimmen [women] ask Ma if W [Wesley] had ever been over to Gibsons camp and of course she told he had some times, then they told her what he had been telling on his self, and Mother bounced him about it, and she told him if Gibson got wind of it, he was a gentile and wouldn't hesitate to kill him. At the time that measles or what else was going around, they told us to get a bottle of carbolic acid and pull the cork string up to the ceiling or somewhere and it would prevent any of us from taking it if it was contagious, till the Drs could ascertain what to call it. Of course we did as directed and on the day, Saturday when she was giving W [Wesley] lecturing, W [Wesley] took the carbolic down, unbeknown to us, then while they were spatting, Rachel Roundy came in with some beef soup. Of course we gave her [Mother] some then and knew it to be all right. Then on Sunday evening at 6 ck [o' clock] she wanted a tea kettle warmed for her supper. W [Wesley] was sitting at the stove when we put it on to warm. And in a very few minutes after taking it, she began to be in terrible agony and lasted till a few minutes before her death [on Monday, 11 March 1912]. Joel R. Kate and Bro. Balser stayed with us all night, and Wess hollered out at them the last time they administered to her which [was] about 10 minutes before she was gone. He wanted them to stop that work if she was going to die, for them to leave her alone. He wanted her to go. He was overheard to say something else to his self, a part of which could only be heard and that was, "I fix the rest of the whole push of them." He wasn't even

contented with that but when the young folks was setting up with Mother, next Wess got up and insulted them. Of course he got a good cussing from Lem Willis.

The Elders knew he had the acid, and after you folks were gone, we had been putting the buttermilk in the pitcher for Sister Balser, one day, we heard W [Wesley] fumbling round in there. We took the milk and gave it to the chickens. We lost some of the best chickens by giving it to them and later we found the acid in the kitchen cupboard with a wooden cork in it. I took it and poked it in the out house where he couldn't get it. Of course we didn't say anything about it then, but watched and so the day before they took him [to Provo], the boys Alvin and Louis went to the farm, and as evening or afternoon came and I went for the cows as usual, and found a wounded sheep. We left it at the mouth of the canyon, come home and tied the horse, all saddled, waited till the boys came. A [Alvin] & L [Lewis] took the wagon to get it and when we came back, horse and saddle was gone. We hunted and sat up till ten at night, finally the horse came home riderless at bedtime. We supposed W [Wesley] was working for Jode Williams.

Arnold and Golden Ronaly [Roundy ?] came down the next morning and Golden said he [Wesley] came to their house in the night and was coat, hatless and barefooted. He [Wesley] ranted all that night till after 3. The next morning he struck off to town on a rampage like old Jimmy Hedges, then ranting again all day, and did scare quite a number in town. They said he looked pale and ferocious as a wild cat. We didn't see him the day they took him, but he was held in Cedar for about 4 days or longer, then to Parowan and court was held. He was tested by Middleton and several other Drs. One of the horses was sick after they took him off, what they promised to be the mater with him and they said he was just simply buggy. They could not call it really insanity, for he could answer those questions they asked him as intelligently as anybody, even to all our names and Ma's death. What he confessed to at court is more than what we know. We didn't even know what they done with him for the three days after they took him, and Joel Roundys' folks wouldn't tell us all he's done. I'm satisfied only he wanted a gunplay, and he was considered to dangerous to ever let him get back to any of the rest of the family, as he had it in for Ma and the rest.

I suppose you may of heard of more of his antics than we had. There were other parties overheard last summer putting the clout into Wesley, this may of had something to do with his meanness. I pray to the Lord he will never get out of there for any of them to put the Devil in him any more. It may be the salvation of his soul if he don't go about that drunken click again.

It would take so long to tell you even what we know and he was told by more than Manuel [Jacobsen] to shy that kind of tricks, but he only dared any of them.

Now what kind of stuff do you think would do to sell. Let me know, and it is best Wess and all his doings not get out among to many strangers as he has disgraced his self and us enough. I feel just as the others do – light again so they won't say to much about him.

*Yours sincerely,
Valerie*

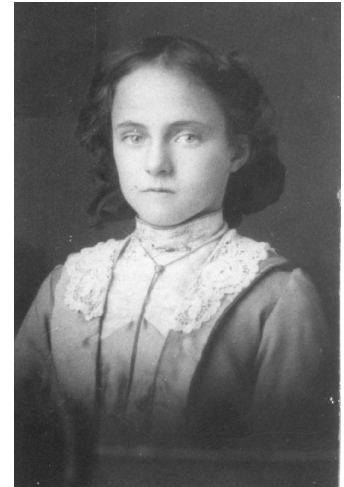
The following letter to Maggie is from Lillie, who lived in Rupert, Idaho:

Rupert, Idaho, March ?, 1914

Dear Sister Maggie,

I am writing to . . . you again but am afraid it will do no good, as several of my letters to you remain unanswered. I just received a letter from Dollie. She tells me that unless the deed to the old house is all right, they will lose it. She thinks you have it. I hope and pray to God you have, and that ain't all, I hope you will keep it. I know the condition of Mother's old doors and how easy it would be for anyone to steal whatever they wanted if they ever see Dollie and the others leave the house. I wish you would write and tell me if you have it. If not, why I suppose we will have to see what can be done about it. I am sending Agnes' picture. This is just like her.

*Love to all,
Lillie*



Agnes Rice

This photo labeled, "Agnes Rice," was handed down in Margaret's family and may be the one mentioned by Lillie in her letter.

The following letter to Maggie is from Lillie, who lived in Rupert, Idaho and is therefore quite removed from the family:

Rupert, Idaho, June 10th 1914

Dear Sister Maggie:

your welcome letter received some time ago. I was so glad to know you had that deed and have felt like a terrible load was lifted from my mind. Mother did just right to give it to you to take care of. Of course it would have been stolen if you had not had it. I think they are trying to scare Dollie into getting it if it is in her power. If it ever landed in the Kanarra Post Office it wouldn't last a moment. I hope you won't tell anyone you have it. It's none of their business. I will write and tell Dollie they can have the town platted tomorrow if they want to, that the deed is safe and sound and will always be, so they don't need to worry about platting the town thinking they can take those lots. I was so surprised at what you told me about how they treated you in Kanarra. I think it was only ignorance. I know Dollie is just stuffed to the limit and they try to make her think that we are trying to take advantage of her. Mother cried the last time I saw her and begged me if she was gone, to try for either you or I to come and live there so they would have someone to over see them. I wish you had just taken the upper hand and told them what was what. You and I will always have them [the other five children] to more

or less see after. Now about those sheep. I wrote and asked you once before if Manual couldn't put them in a herd, and draw the interest on them. I know that there never was a bigger rogue than Rile²² and we will none of us get anything for them. Now, Dollie wrote me that Rile wouldn't sign a contract I sent her for him to sign and said that he said that there wouldn't be much left after a tombstone was bought etc. Who asked him to pay mother's expenses? I want my part of it same as you. I can give my part to them [the other children] as well as Rile, then I'll know what is being done. If Manuel could put them [the sheep] in another herd and know what was done, you could draw up a contract for him. I think I could get Dollie and all to do this if you know of someone near you who could take them [the sheep]. Am sure Rile intends to take them away from them as there is no contract.

Today is Annie's [17th] birthday and suppose she is to be married. We all wish her all the happiness and love possible. I do wish it was possible to see her in her pretty wedding dress. It doesn't seem possible she can be grown. Agnes is just a kidie yet [almost 16]. It don't seem like my children have changed so much as yours must have done as they are so large. I expect Agnes to go to school for three years yet, or until she finishes the college course here, then she expects to teach. Georgie [14 years old] has finished the district school and will enter college next fall. Eva is in the 6th grade. They are three fine children. I am proud of them. Little Irma [3 years old] is very pretty and a great chatter box and [the] baby [Henry, one year old] is just getting cunning now.

Eva says Mamma has two families, her first family and her second family. I am very busy now with my strawberries. We sold 64 quarts yesterday. It is very hard work as you have to get up [and] stoop down so much. I am so sorry we live so far apart and always think maybe sometime . . . then we can be nearer you. I sent Annie a nice lunch cloth or center table cover by parcel post today, also Agnes' photo. If Annie and [her] sweetheart have one taken, would like so much to have one. Am sending you one of Georgie's graduation cards.

*Give my love to all
as ever, Your Sister, Lillie*

In the 1900 census, Mary Lucretia is shown as a widow.

From the will of Mary Lucretia, we learn that Samuel was quite well off financially, and possibly even wealthy. He had given two mountain ranches to Francis Brown and had given money to John Brown to buy a farm. By 1911, when her will was written, Mary Lucretia still had a farm, home and significant animals.

The story of Samuel's family is a very sad one. Seven children never married and five of them spent time in the Utah State Mental Hospital²³ in Provo. Three of them died there and the other two

²² Rile Williams was owner of the Rile Williams Store in Kanarra.

²³ The hospital was opened in 1885 as the Utah Territorial Insane Asylum. The name was changed with Utah statehood in 1896, to the Utah State Insane Asylum. Then, the name was changed in 1903 to the Utah State Mental Hospital. In 1927 the word "Mental" was dropped and it has been know since then as the Utah State Hospital.

were cared for in Kanarra the last few years of their lives. Death certificates for these five children are attached.

Marilyn Lovell tells a touching story of kindness in Kanarra:

There are sad days in the town's history, but the good has a way of trying to make up for it. People like Johnny Coonsler (Kinsley) do it. Johnny was a bachelor who was always looking for that one rich widow, but never quite found her. He traveled practically all of his life and during his travels he found Kanarra and stayed with Bishop Berry.²⁴ He became fond of him and his people, and when he died he left his money in a will to the Kanarra people in the care of their Bishop. He wanted it used for the good of the poor people of the town.²⁵ When Wells Williams was Bishop [1930 – 1934] his father died and he bought his father's farm for the Church with the Coonsler money. The Church farm has since then been used for the Ward budget and welfare.²⁶

Opel Pollock Williams tells the same story with other details, under the title, "How the Kanarra Ward Got it's Church Farm:"

Thelma Berry Lovell relates that as a small child she remembers that from 1912 to about 1916 a small thin man by the name of Johnny Kinsley (or Kunzler in Swiss) came to our place in the spring and fall to clean our yards and chop our winter wood.

He joined the Church in Switzerland and came to Utah to do temple work. He traveled through the state by mail truck and would stop at he Bishops of the ward's places giving his help to each. He always had a sack of mint candy in his trunk and whenever he opened his trunk, several of us children would be standing near. He must have liked us very much because the sack of candy never ran out.

His main job was as a gardener at the Salt Lake Temple grounds and when he died he left his life's savings to the Kanarra Ward to buy a farm and the proceeds were to go to the poor of the Ward. My father wasn't Bishop when the money came and Reese James Williams [Bishop Wells Allison Williams] bought his father's farm that was for sale at the time. He wished to retire from farming and move to St. George to do temple work following the death of his wife.

Johnny had love for the animals as well as people. He would go and talk to the pigs and cows as he would feed them, also the dog. He had compassion for the Groves family who lived across the street; 2 sisters and 2 brothers who never married. His sympathy for them was often expressed. Too, I think this was who he had in mind for the profits of the farm to go to.

He was always looking for a rich widow with a million dollars. My father would kid him but he never found her. When he died we had two old trunks full of old letters from Switzerland which we couldn't read, so with the destruction of the old house, they were destroyed.²⁷

²⁴ John W. Berry was Bishop from 1904 to 1921.

²⁵ It was reported that he was particularly interested in the Groves family and some of these funds went to support the Groves children.

²⁶ Taken from *History of Kanarraville, Utah*, by Marilyn Lovell.

²⁷ *Kanarra is a Pretty Little Place*, by Opel Pollock Williams, 1984, pp. 6-7.

Marilyn Lovell also tells a less than touching story about how the Groves were perceived and treated by some in the town:

The stories of Jones Williams are as numerous as his pranks. He used Halloween and other people's mistakes for his numerous pranks. Halloween is a night of mystery and goblins for most people, but for Jones it was a time to make merry. One such night he made a dummy and put it in a tree over one of the most traveled corners in town. While everyone else went "ghosting," Jones sat in a tree and frightened everyone by letting the dummy down in front of anyone who came by. Another story came about because of the Groves brothers and sisters. They had threatened to rob the Rile Williams Store, but when they failed to do so, Jones, Ervin and Will Williams proceeded to make up for their failure. On the appointed night, they dressed as the Groves and started out to prowl the town and especially around the store until the town was properly excited and stirred up.²⁸

Marilyn Lovell relates the following experience of these Williams boys:

The people believed that the town would grow to the north instead of south as it did. They built the new school in 1918 and 1919 on the north east corner of town and there it still stands, alone. During the building of it, the basement caved in on Ervin and Jones Williams. Jones was buried to the shoulders and Ervin was completely covered over. It took about thirty minutes to get him out. When they did, he was standing up with his hat on. The brim of his hat had left an air pocket, so he could breath, and he still lives in the town today.

After their mother died in 1912, these five handicapped children were then left alone in the family two-room home. Two months after his mother died, Wesley was sent to the Utah State Mental Hospital in Provo. The other four handicapped children would also be sent there eventually. They were all reported to have the mentality of about 10 to 12 years. They seemed to get along OK when their mother was taking care of them. But, they were not capable of totally taking care of themselves. Annie was the oldest. She was 45 years old when her mother died. In the 1920 census, Annie was shown as being the head of household.

The following fragment of a letter has no date nor any indication who wrote it or who it was written to. It seems to be written by Valerie after 1912 when Wesley had been sent to the hospital:

. . . to Bro. Samuel Frank Brown my half bro. A son of T.D. Brown had the ranches rented and turned them over to Wm. Read and James Pace of Harmony for some depts [deposits]. Mother never gave up the papers and took everything else which Frank had rented from him and rented them to others. Mother told Pace and Read she wouldn't give the land up and so they could do nothing to hold them. When Mother made the will she made mention of these two ranches 320 acres of land in order that Frank's family could not come and claim to be heirs to any thing more. Wesley's share was also turned over to hm on account of raiders wanting the property, of which he received and documents signed. The Pink Hills farm was worked out with water rights by us four members at home but here

²⁸ Taken from *History of Kanarraville, Utah*, by Marilyn Lovell.

mother had to fix allowances on account of Maggie making mischief.²⁹ The stock was once divided before and so the others had theirs. The taxes and other things were left for us four at home to settle.

Wesley was sent to the Utah State Mental Hospital on 22 May 1912. The hospital records show that he was sent there because, among other things, he had delusions. He thought he had an electric wireless telephone in his left ear;³⁰ and he claimed that he had been called by God to do a great work, preaching in Palestine and Jerusalem and that he “had been married over the phone.”³¹ He stated that he was also fond of women and wanted to take them in his arms. It was reported that his head was undersized and monkey-shaped. In 1912 Wesley would probably have been lodged in one of the wings of the hospital Administration Building.



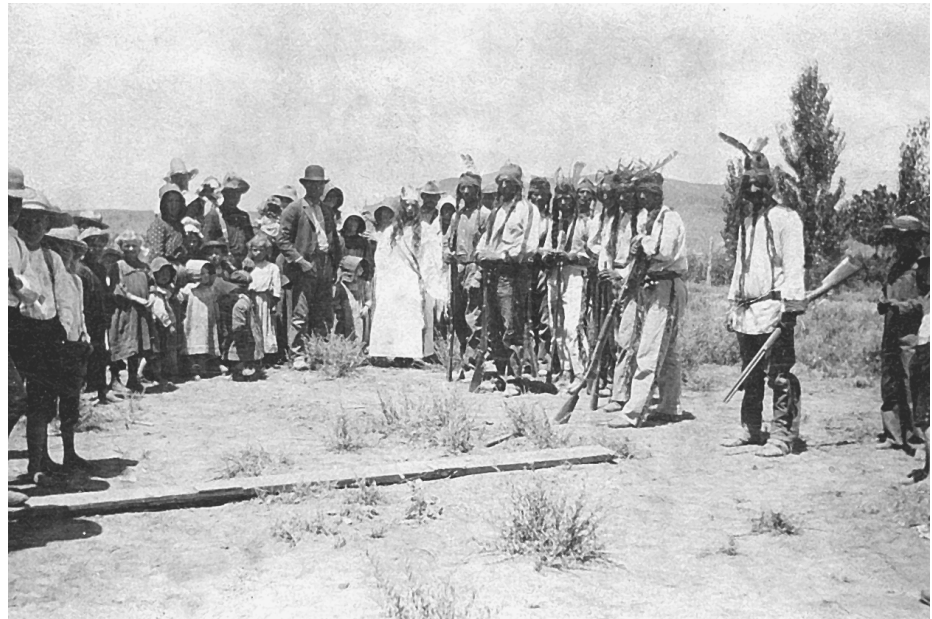
Utah State Hospital, Administration Building about 1900

²⁹ This does not seem to fit with other things about Maggie. Valerie must have been mistaken here.

³⁰ This was way ahead of his time!

³¹ This was possibly a prank by someone.

These photos were owned by Laura Elizabeth Parker (granddaughter of James George Davies) who was born in Kanarra in 1889 and lived there until 1910. They were provided by Laura's granddaughter, Lark Wood Reasor. The date is unknown.



Celebration believed to be in Kanarra.



Celebration believed to be in Kanarra.

After Wesley was gone from the home, the four other children were the only ones living in the home. There seemed to be teasing and taunting of them by some in the community. The Groves did not know how to respond to this taunting and it caused some contention in the town.

By 1917 the County Commissioners had become involved in taking care of the Groves family. These actions are recorded in the minutes of the Iron County Commissioners.³² They made donations to the family in the form of food, clothing, hay and tax relief. Most of the bills paid by the Commissioners were to the Cedar Mercantile and Livestock business in Cedar City, and most were not itemized. Their minutes for August 1917, report: *An allowance of \$10.00 per month from the indigent fund was made for the benefit of the Groves people at Kanarra, to be expended under the direction of J. J. Roundy.* These expenditures continued until 1924, when the last three of the handicapped Groves children were admitted to the Utah State Mental Hospital in Provo. Payments were then made to the hospital.

The County tried for several years to get these children into the State Hospital in Provo. They had learned that the State Hospital would not take the Groves family unless they were insane. So, the County had a hearing before Judge D. H. Morris who heard testimony from three witnesses who were well acquainted with them, and two medical doctors. The judge then declared all four Groves children remaining in the family home to be insane, and he ordered the sheriff to take all four of them to the Utah State Mental Hospital in Provo. The Warrant of Commitment was dated 27 June 1919. The Hospital refused to admit them because the hospital superintendent said they were not insane. He did evaluate each one and was intrigued by the fact that all five children in one family were showing the same mental deficiency and all five had a goiter (or goitre). He took photos of all five at that time. That is probably when the photos were taken of them that are shown following in this history. In a letter to Judge Morris, the hospital superintendent stated that they showed a lack of brain development, therefore they came under the description of mental deficiency and there was no room in the hospital department for the feeble-minded. He said: *As cases of feeble-mindedness never recover, vacancies seldom occur.* So they were returned to their home in Kanarra. The County then agreed to regular payments to the hospital for partially covering their maintenance cost there. Later the County made payments to George Wood to at least partially cover the cost of care for the last two Groves “children,” Alvin and Lewis. These payments presumably continued as long as they lived.

A committee from Iron County (probably from the County Commissioners) contacted Governor Mabey in January 1921, apparently pleading with him to help them get the Groves family admitted to the State Hospital. The Governor wrote a letter, dated 14 January 1921, to Doctor George E. Hyde, superintendent at the hospital, asking for his opinion. The following reply of 15 January 1921 is of interest:

On 11 July 1921, The Clerk of the County Commissioners, *was instructed to write the Governor of the condition of the Groves family at Kanarra, and ask the state to take care of them as soon as possible.*

³² See FHL #1654296.

The County Commissioners finally came up with the right words. They wrote a letter to Governor Mabey dated 4 August 1921 related to the "Groves People," saying that they were a menace to the population as they were carrying fire arms and threatening to destroy people with fire. Well, that did it. Governor Mabey wrote to the Hospital, and Dollie was admitted to the hospital, on 27 September 1921. She was apparently the one who had made the threats. I believe that she was just frustrated with the teasing or taunting that they were receiving. She apparently did threaten them, but never made any attempt to hurt anyone.

On 21 November 1921 the Commission authorized \$15.25 be paid to Riley G. Williams³³ for District Court costs for the Groves case.

Lillie died on 23 March 1922 in Twin Falls, Idaho while undergoing surgery for a goiter. She was 47 years old. She was a widow by then and left two young children.

January 15, 1921.

Hon. Charles R. Mabey, Governor,
State of Utah,
Salt Lake City, Utah.

Dear Sir:

Your letter of yesterday's date, with reference to the brothers and sisters of Wesley Groves, is received.

These unfortunates were committed to this institution by Judge D. H. Morris on June 28, 1919, as ~~an~~ insane persons, although the commitments showed that they had been afflicted since birth and the cause of the trouble was "lack of brain development". They are definitely feeble-minded and as we were unable to find room for them in our department for the feeble-minded, I was unable to receive them. When these people were here I considered them to be good examples of the heredity of feeble-mindedness, therefore, took a picture of them, a copy of which I herewith enclose.

I immediately wrote Judge Morris, as per the enclosed copy, concerning the difficulty in receiving them, explaining our ever-crowded condition.

Of course, unfortunates like these should be cared for because of their inability to perform anti-social acts, but as we are filled to our utmost capacity in this department, we are powerless to relieve the situation at the present time.

During the past year, we have made a census of the feeble-minded of the State and find there are about 600 who must ultimately receive institutional care, but for economic reasons, I am not in favor of making further provision at the present time. However, when our new building is completed, I believe we will be able to so rearrange our population as to be able to take care of 40 to 50 of the most distressing cases of feeble-mindedness whose parents are now clamoring for their admittance.

All applications for admittance to our department for the feeble-minded are regularly brought before the Board for their consideration and I am always guided by their judgment in these matters.

I shall be very pleased to give you any further information you may desire concerning this matter.

Yours, very respectfully,

Letter from the Utah State Mental Hospital

On 10 December 1923, the County Clerk was *authorized to write to State Officials relative to the Groves people and the care of these people by the State.*

There was a continuing effort by the County Commission to find a home for the remaining three Groves children. They contacted the Governor and the Church officials in Kanarra when the State Hospital refused to take them. On 26 December 1923 there was a letter written by Bishop Rees James Williams (Bishop at Kanarra from 1921 to 1925) to the Utah Insanity Board, at the request of the Governor. The letter is interesting in its description of the situation. It reads:

³³ This may be the same Rile Williams who owned the local general store, had the Groves sheep and refused to sign a paper that he had them, and generally caused problems for the Groves family.

Dear Sir: When Gov. Mabey was here a short while back on road matters etc. the case of these unfortunates was called to his attention and according to the statement of our commissioner, the Governor said that under the conditions the state would have to take care of them.

The Governor however directed that I explain conditions once more to you. Conditions are these: Besides the feeble-mindedness of the three persons (Groves) their old house of only two rooms is in a fallen down state. I am really fearful lest some wind storm will bring the whole thing in on them. It is really pathetic and a reflection upon us as a people that they have been over looked so long in their poverty. So if the State can possibly handle them it will save building a house and otherwise providing means of comfort here.

*Respectfully yours,
R. J. Williams Jr.*

In 1924 the County Commissioners agreed to pay \$15 each per month, for four of the Groves family, if the Hospital would take them. On 11 November 1924, the hospital wanted \$100 for the four of them. However, probably with the intervention of Governor Mabey, the hospital sent a letter to the County Commissioners offering to take the remaining three Groves “people” if the County would pay \$15 per month for four of them. No charge was ever required for Wesley. The County quickly replied on 17 November 1924 that they accepted the offer and stated, “You may expect their arrival within a very short time.” A deal was made. Annie, Alvin and Lewis were admitted into the hospital on 5 December 1924.

On 6 December 1924 (the day after the last three Groves children were taken to Provo), J. T. Leigh was approved \$59.00 for the expense of taking the Groves to Provo. On the same day, they approved a payment of \$40.06 to *Cedar Mercantile Co. for care of the Groves indigents*. They were probably allowed to stop on the way to Provo to purchase some new clothes. For example, when Annie was admitted into the hospital she had, “one pair of new lace shoes.” Their clothes had probably been in poor condition.

There seemed to be a high interest in the Groves family by the doctors when they had five members of one family with almost identical mental conditions. They were all reported to be about 10 to 12 years old mentally, and they had had the problem since birth. What was more amazing was that they all were in fairly good physical condition except for one thing — they all had large goiters. Some were as large as an orange. The doctors wondered if a malfunctioning thyroid gland could cause a decrease in mental development.

A goiter is an enlargement of the thyroid gland in the neck. The doctors seemed to think that there was a relationship between the two ailments, but they did not know what it was or how to treat it. As they compared other members of the family, they found that their sister, Lillie, had died in 1922 from surgery on a large goiter. She never regained consciousness after the surgery. Their other sister, Margaret, was alive and well, but she also had a large goiter.

Modern medicine has defined the relationship between goiters and low mentality. Both the growth of goiters and a stunted mental development are symptoms of a lack of iodine in the diet. A number of physical and mental abnormalities, some serious, some mild, result from iodine deficiency. Iodine-deficient women frequently suffer abortions and still-births. Their children may be born

deformed or mentally deficient. All these problems are caused by a simple lack of iodine. The brain is not able to grow and develop normally without an adequate supply of iodine. This may account for the small heads and, in at least two cases, their heads were described as monkey-shaped. Without enough Iodine, a newborn's brain and body can become permanently retarded and stunted. Iodine is vitally needed during pregnancy, early childhood, and puberty. If left untreated, the child's mental and physical condition worsens as he grows older.

The doctors were so intrigued by this family that they quickly sent a letter to their half brother, John W. Brown to get more family background. That letter is attached.

It is interesting to note that on 5 January 1925, a month after the last three Groves children were taken from their home,

Commissioner George Berry Williams, *took up the matter of the personal property of the Groves indigents and recommended that perishable property be sold and the proceeds placed in trust for their keep. It was also ordered that Mr. Williams confer with the lessee of their sheep and obtain a written contract from the lessee, so that their interest might be protected.* The Commission was trying to protect the Groves interests, now that they would be away and completely unable to take care of things for themselves. It is of note that they still had a herd of sheep and that they had leased them to someone.³⁴

December,
Ninth,
1924.

J. W. Brown,
St. Johns, Ariz.

Dear Sir:

The County Commissioners of Iron County, Utah have recently sent three of your half brothers and two of your half sisters to this Institution for care and treatment.

Upon examining them recently we found that they were all afflicted with goitre. Your half sister, Annie Lucretia Groves has a very large goitre and the others have good sized goitres.

We are very interested in the goitre question and it's influence upon the physical and mental development of people who are afflicted with it.

We understand your mother had three children, by your father previous to marrying Mr. Groves.

We would greatly appreciate it if you would let us know as soon as possible if either you or your brother, who was killed accidentally when about forty years of age, have ever had a goitre and if any of your children have ever had goitre. We would also like to know if there have been any nervous, mental or allied disorders in your family as far as you know.

Any information you may give us will be used in a confidential manner in order to help us to determine the cause and aid us in the treatment of conditions that exist at this Hospital.

Inclosed please find a stamped addressed envelope for your reply. Thanking you in advance, we remain

Very truly yours,

Dr. Frederick D. H.,
Superintendent.

³⁴ It is interesting to compare to the letter of Lillie to Maggie in 1914, when she was discussing the fact that Rile Williams had the sheep and would not sign a lease. Lillie was concerned that he was going to steal them.

There are several letters from both Annie and Dolly which have been preserved. They show that both girls had very good handwriting, and that they could both write well. Dollie had very pretty handwriting. A letter from Annie, dated 2 October 1926 pulls at one's heartstrings. She wrote to the Superintendent of the hospital asking for their release. The letter clearly states what she wants, is professional, and is not whining or threatening. She explains why she is asking, — because she feels that they can support themselves, and asks that he contact their sister to come get them. She asks that they all be released, which is a little surprising, because they had been having some trouble with Wesley before he was admitted into the hospital, in 1912.

Oct. 2, 1926
Provo, Utah

Dr. Fredrick Dunn,
State Mental Hospital,

My Dir Sir,

I write this request to you, at the earnest wish of myself and my brothers Wesley, Louis and Alvin and my sister, Valerie to return to our home in Iron County.

We all believe we are now capable of taking care of ourselves, down there. We feel we can earn a living there with our stock and farm products.

Will you kindly give this your kind consideration, and send word to Mrs. M. L. Jacobsen at City [Cedar] City, or ask her to send someone who is reliable to take us home. Her name is Mrs. Margaret L. Jacobsen, Cedar City, Utah.

Respectfully yours,

Annie Groves

Oct 2, 1926
Provo, Utah.

Dr. Fredrick Dunn,
State Mental Hospital.

My Dir Sir,

I write this request to you, at the earnest wish of myself and my brothers Wesley, Louis and Alvin and my sister, Valerie to return to our own home in Iron County.

We all believe we are now capable of taking care of ourselves, down there. We feel we can earn a living there with our stock and farm products.

Will you kindly give this your kind consideration, and send word to Mrs M. L. Jacobsen at take us home. Her name is

Mrs Margaret L Jacobsen,
Add. Cedar City, Utah.

Respectfully yours,
Annie Groves

Margaret's youngest child, Lucretia Marie (born 24 May 1915), remembered that her mother cried because they could not afford to bring the "kids" out of the hospital. Emanuel said, "I can't take them all. I can't support them." At that time he was having difficulty supporting his own family. Margaret and Emanuel moved to California about 1927, presumably to find work. Family tradition says that Emanuel did not want to go to California because he had stopped in San Francisco twice when he was on a ship and remembered it as a wicked city.

Dollie was the first of the handicapped children to die, on 6 March 1929 at the age of 52.

Margaret died in Los Angeles, California on 4 January 1932 at the age of 61.

Wesley died the same year, on 21 May 1932 at the age of 59.

Both Alvin and Lewis were reported as working at the hospital. They swept the halls and helped with the food wagons. The food was prepared in the central kitchen which was in a building behind the Administration Building. Food was taken from there to the dining room in each ward at different buildings. Several wagons would be pulled by patients to each dining room where patients and staff ate together. Alvin and Lewis pulled these wagons. They also worked in the gardens and farms where much of the food was raised.



Food wagons pulled by Alvin and Lewis

For several years there continued to be a conflict between the hospital and the County Commissioners about what to do with the Groves family. The hospital did not want to keep them because they were not insane – the money issue. The hospital stated that they were "harmless as kittens and good workers," and "would be of some value in that respect."

The hospital was pushing for the County to take them back to Kanarra where they could live with a family. The County was reluctant to incur more financial liability and responsibility for their care. A letter from the Hospital to the County on 28 October 1934 added that, "The Groves boys are after me everyday now to know when the folks are coming for them." Then adding in the letter, "We believe that it would be a very fine thing for them to be returned to Kanarra and hope you will make arrangements for them to do so."

A letter to the State Hospital from the County Commissioners, dated December 22, 1934, reported that at their last meeting, *Commissioner Bulloch reported that he talked to Bishop Roundy about the Groves family, and that Bishop Roundy was of the opinion that these people would be better off to remain where they are. This seems to be the popular opinion, and the Commissioners would appreciate it if the Groves family were to remain under the care of your institution.*

The “Groves Boys” wanted to return to their home town. They didn’t know it then, but it would take a miracle for them to be able to return to Kanarra.

On 10 January 1936 the State Hospital got a Court Order stating that Annie, Alvin and Lewis should be sent back to Iron County at the County’s expense unless they got approval from the Hospital Board and provided compensation for their care (presumably more than they had been paying).

The County contacted the Bishop in Kanarra, Horace M. Roundy. The county was willing to pay an individual the small amount they had been paying the hospital, if someone could be found who would take them into their home and take care of their needs.

Annie died the following month, on 22 February 1936 at the age of 69. There were then, only two Groves boys left in the Hospital, Alvin and Lewis. Then George H. Wood (1882 - 1976), Ward Clerk in the Kanarra Ward Bishopric (from 1934 to 1937), and his wife, Iva (1890 - 1964), agreed to take them. The account of how that came about is a heartwarming story. George H. Wood fills in part of that story in his autobiography:

Early in 1936, one of the members of the Groves family, Annie, died and the two remaining members of the family, Alvin and Lewis, who had been sent to the mental institution in Provo, came to Kanarra along with other relatives, for Annie’s funeral. They thought they would get to stay there, but no preparations had been made for anyone to take care of them and they had no place to live. It was really a sad, sorrowful feeling when they had to return to Provo, and they showed great concern about it and hated to go.

Delila Wood, the oldest daughter of George and Iva Wood, was about 21 and married to Dayton Davis at that time. She attended the funeral with her mother and they were so moved by compassion for the two “boys” that they came home in tears because Alvin and Lewis did not want to return to the hospital. George was sick at the time and did not attend the funeral. They told George that they needed to find a way to help those two poor old men come back to Kanarra. They pointed out that maybe they could be a big help to George in taking care of the farm and animals. The Wood family must have all shared that same compassion. The family had a long history of being compassionate to those who were in need. It was common for transients and Indians to come to their door asking for food. Iva would always feed them and take care of any other needs that she could. This was during the depression and everyone was having a difficult time to just survive. However, the Wood family had a small home and several children at home. George Wood continues his story:

So, in talking it over with Bishop Horace Roundy and the County Commissioners, my wife and I decided we would fix a place with the help of the County and take care of them.³⁵

There must have been a lot of discussion in the town over the next few days, concerning the Groves boys. George Wood wrote the following letter to the hospital which summarized the conclusion of those discussions:

³⁵ Iva Williams Wood was the sister of Bishop Horace Roundy’s wife, Harriett Williams. Their parents were George Williams and Hannah Berry.

*Parowan Stake, Kanarra Ward
Feb. 28, 1936*

The State Mental Hospital, Provo, Utah

Dear Sirs; With regard the two men from here, Alvin and Lewis Groves.

The ward has had a meeting to get the sentiment of the people for taking care of and providing for them, and some are doubtful of us being able to handle them for very long, but the boys seem to be so anxious to come back here that the Bishopric and some of the people feel we should try and provide some way to help them.

What would be the condition providing we take them back here and provide a place for them? Could we have a contract with the Hospital that they could go back there, if we find we cannot take care of them?

If we had something of this kind we think it would be easier to find a place [for] them and for us to handle them.

The Bishop asked me to write this letter as he is away today.

Yours Truly,

George H. Wood, ward clerk

The State Hospital wasted no time in responding to the letter from George Wood. He received the following letter from the Hospital:

March second 1936

*Mr. George H. Wood
Ward Clerk
Kanarra Ward
Kanarra, Utah*

Dear Mr. Wood:

We are pleased to receive your letter concerning Alvin and Lewis Groves.

We believe your ward is doing a very fine thing in making arrangements to take care of them. We believe they would get along much better if someone could provide a home and arrange for them to do a little work in the garden rather than for them to try to live alone.

Mr. Bullock, Chairman of the county Commissioners has indicated the County would be willing to pay for them as they are doing at the hospital.

This letter may be used as your authority to return them to the hospital if they do not get along nicely with you. They are so homesick we feel quite confident they will adjust nicely down there.

Very Truly Yours,

Superintendent

The hospital immediately invited county officials to a meeting at the hospital. The following letter was sent from the County to the hospital:

*Iron County, Parowan, Utah
April 13, 1936*

*Dr. Garland H. Pace, Superintendent,
Utah State Hospital,
Provo, Utah*

Dear Dr. Pace:

At their regular meeting held April 11, 1936, the County Commissioners decided to return the two Groves men from the State Hospital to their home town of Kanarra. They have arranged with a Mr. George Wood of Kanarra to take care of these people.

I am unable to tell you exactly when they will be up after these men but Commissioner Leigh was authorized to arrange for transportation.

Let me take this opportunity to tell you that I think the meeting you called for the 9th at the Hospital was a very fine move in acquainting the commissioner and other officials with the problems of the State Hospital.

With kind personal regards, I am,

Respectfully yours,

*W. Clair Rowley,
County Clerk,
Iron County, Utah*

For government, things were moving very quickly. The hospital was especially very anxious to complete this move to Kanarra. They answered the County letter of decision as follows:

April 16th 1936

*Mr. W. Clair Rowley,
County Clerk,
Iron County,
Parowan, Utah*

We have your letter stating that the County Commissioners had decided to bring the two remaining members of the Groves' family to Kanarra to make their home.

We feel certain the action of the Commissioners will work out nicely and will look for Mr. Wood to come for them in the near future.

We are pleased with your expressions over the meeting we held with the Commissioners, Committee of Nine, etc. at the hospital last Thursday. We certainly hope the meeting impressed the other county officials as it did yours.

Very truly yours,

Superintendent

George Wood continued his history:

They lived in a little one-room house which the County furnished [provided], but we furnished their food and clothing for the price that the County would pay to the hospital, which was \$40.00 a month, for both of them.

Alvin and Lewis never ceased to express their gratefulness in our taking them out of the Provo Institution and giving them an opportunity to farm, "them-there lots down there."

It took several months to prepare a place for them to live in Kanarra. The County moved a small one-room cabin onto the lot of the Wood family behind their home and made it available for the boys. It was furnished with a double bed, table, chairs and a wood stove. Iva made colorful quilts for their bed. They were provided a record player and probably a radio. The cabin was remembered as being a pleasant place. Iva made sure it was clean. They had a round tub to take a bath. The water was heated on the stove. The outhouse was in the back.

So, Alvin and Lewis were released to the Wood family on 15 December 1936. George picked them up at the hospital in Provo. He signed the release form as shown below. Alvin was 68 years old and Lewis was 56. They were so happy to return to Kanarra.

George and Iva Wood brought them back to Kanarra to live in the cabin behind their house. George and Iva took care of them, did their laundry etc. I talked to their daughter, Javauna Willis, who now (December 2008) lives in Cedar City. She remembered them as Alv and Lew. She said that they were very friendly and would not hurt anyone. They had a large garden which they worked with great

pride. At fair time, George would always take some of their produce and enter it in the competition. She said that they would always be so happy when they would receive a ribbon.

I also talked to other family members who remembered Alvin and Lewis when they were living in the cabin of George and Iva Wood.

These two boys were remembered as being mildly retarded, or slow. They were friendly and would never hurt anyone. They were liked by all their neighbors. They never married.

George and Iva and their family were very good to the Groves boys. They made such a difference in their lives. Iva did their laundry and cleaned their cabin each week. She also provided their meals. The boys were somewhat independent, but yet they had the love and attention of a family who could see that their needs were met.

UTAH STATE HOSPITAL	
Physician's Report of Condition of Patient at time of Discharge	
DISCHARGE SHEET	
Name of Patient	Alvin Groves
Address	Kanarrville, Utah
Date of Admission	Dec 5 - 1934
Date of Discharge	Dec 15 - 1936
How Discharged	unimpaired
Physical Condition of Patient at Time of Discharge	Poor. Looks and acts older than his years. Cooperative well. Sweeps the halls and helped with the food wagon
Mental Condition of Patient at Time of Discharge	unimpaired
Remarks	to be released if they do not appear. To be cared for by Iron County
Patient Discharged into the Care of	George H. Wood
Address	
Date	
Post Pub. Co. — 1M-6-3-35	Superintendent

The Utah State Mental Hospital sent the following letter to Lewis:

April 27, 1937

Louis Groves
Kanarrville, Utah

Dear Louis:

In going through the personal belongings, we found a purse belonging to you and thought that you might now have use for it so we are sending it to you under separate cover.

I was happy to see how well you and Heber are getting along and you have all our best wishes for continued success and happiness at home.

Very Truly yours,

Garland H. Pace, M.D.
Superintendent

The old Groves home was still standing and vacant, but it was not habitable by then. It was about four blocks south, down the street from their cabin, so the Groves boys planted a large garden there. Faun, the youngest Wood daughter, remembers that they had a huge garden and how good it was. As a young girl she would take a salt shaker and go sit in their garden to eat tomatoes. Faun's twin brother, Fernard Wood, remembers that the boys would carry their garden tools each way as they went to the garden and that they would always walk in single file. Alvin was always in the lead.

LaRae, another Wood daughter, remembers that Lewis always saddled her horse when she wanted to ride and that they were sweet, positive old men who were helpful to everyone and loved by all. They loved to talk to people. When Alvin was asked how old he was, he would always say, "62 past." They liked a hearty breakfast and a light evening meal of bread and milk. For breakfast they would often have cereal, bacon or ham with eggs, and biscuits with gravy. They were obedient, and respectful. She never saw any kind of violence or inappropriate behavior from them in any way. They were never a threat or problem to anyone. Lewis was the harder worker. He would always wash their dishes and other duties to take care of their things. When working in the garden, Alvin worked at a slower pace. However, it must be remembered that Alvin was 13 years older, and 69 years old when they first moved into the cabin in 1936. It was reported that Alvin was the more bossy one. Maybe he thought it was his right as the older brother. LaRae does not remember them ever being sick.

George Wood was a farmer and rancher. He was always helping others in trying to develop the area. He loved the Indians and had a good relationship with them. He often traded them beef or sheep for their handiwork, including rugs which he liked to use for saddle blankets. He had horses, cattle, pigs, chickens etc. The Groves boys had been raised on a farm. They enjoyed feeding the animals and doing other work that was available. They split their own firewood and probably the firewood for the Wood family. They were happy in their work and in their new home.

George Wood wrote a letter to the State Hospital on 21 December 1938 to report on the "boys." That letter reads in part:

The Groves boys have asked me several times to write you and tell you for them that they were getting along alright and very glad to be back to Kanarra. I can say they are getting along good and having fair health for them. They have raised a good garden down on the place they used to live both years they have been back.

I am very glad to tell you that we have never had any very serious trouble with them though Heber (as you call him) gets on the wrong track a little sometimes but he is soon over it.

In February 1942 George slipped on an icy street in Cedar City and broke his hip. He was in a cast for eight weeks. The healing process was slow and probably never complete. He was not able to continue his farming and ranching. His son found him a job in Las Vegas where he could check out tools to workers. He lived there about a year then his family moved to Las Vegas in 1944. But now what about the Groves boys? Delila and her husband, Dayton Davis, moved into the wood home and continued to take care of them. After about a year, Delila and Dayton moved and then Park (Iva's nephew) and Camille Williams moved into the home and assumed the care for the boys for a short

time. Then Iva's nephew, Preston Williams and his wife Lillian, moved into the home and continued to care for them in the little cabin for the rest of their lives.

Alvin and Lewis spent many happy years back in Kanarra and they got along well with all the local people. Delila and the Wood family had provided the miracle for them. In a way Annie was still taking care of them and had been part of that miracle. If it had not been for the boys going to Kanarra for her funeral, this miracle would probably never have happened.

So Alvin and Lewis spent their last days in Kanarra and were very happy there, thanks to the loving care of the Wood family.

THE 9 CHILDREN OF SAMUEL AND MARY LUCRETIA

1. Samuel Elisha Groves Jr.

Samuel Elisha Groves Jr. was born on 20 November 1862 in Kanarra, Iron County, Utah. He was named after his father, being the first child. In the 1870 census he is mistakenly listed as six years of age. His family was in the first group that settled Kanarra only two years earlier. The Kanarra Ward Records, film #0026049, provide some information:

Samuel was blessed on 18 June 1863 by Henry Lunt.

He was baptized on 12 May 1878 by James Stapley.

He was confirmed on 12 May 1878 by W [Wallace] W. Roundy – Bishop

He was ordained a Deacon on 4 January 1880 by W [Wallace] W. Roundy – Bishop

He was ordained a Teacher on 27 December 1885 by W [William] P [Peterson] Willis – who was the Bishop

He was ordained an Elder on 4 August 1888 by ___ Roundy (one day before he died).

Samuel died of consumption,³⁶ or typhoid fever, on 5 August 1888, presumably in Kanarra. There is no record of his burial, but he was probably buried in Kanarra.

Samuel is not known to have married. The St. George Temple index card, #10487, book 1, Page 320, shows that his heir was his uncle, George A. Willis.

Samuels' father, Samuel, recorded a brand on 1 December 1885 as S. E. Groves of Kanarra. Another brand was recorded by the son Samuel, six months later:

³⁶ The Kanarra Ward records state that he died of consumption and the Utah State Hospital records, as related by his brothers and sisters, show that he died of typhoid fever.

Brand: SG
Place: right ribs
Date recorded: 18 June 1886
Owner: Samuel Groves
Residence: Huntsville, Weber, Utah

This 1886 brand recording must have been Samuel Jr. who would have been 23 years old. No other trace of him has been found in Huntsville or Weber County.

In the 1900 census, his mother Mary Lucretia, reported that she had given birth to 12 children and that 9 were still alive at that time. Three of her children had been from a previous marriage to Thomas Dunlop Brown. Of them, Emily had died at the age of one year. Samuel's brother, Lemuel Warren Groves, had died at the age of about six months. The third of her children to die before the 1900 census was her son, Samuel Elisha Jr., as he died 5 August 1888.

If Samuel were living in Huntsville when he became ill, he must have gone home to Kanarra to be taken care of by his mother, and if he knew it or not, to die. It is touching that he was ordained an Elder on the day before he died.

2. Lemuel Warren Groves

Lemuel's birth is recorded in the Kanarra Ward Records as 20 March 1864, in Kanarra, and his death as 15 September 1864, also in Kanarra. He was undoubtedly buried in Kanarra. His mother had a younger brother, Lemuel Merrill Willis, who died in Kanarra in 1878. Lemuel was named after him.

3. **Lucretia Ann Groves** (called Annie)

*Respectfully yours,
Annie Groves*

Lucretia Ann Groves was born on 9 July 1866 in Kanarra. She was named Lucretia after her mother and Ann after her mother's older sister, Ann Cherry Willis. Her mother, Mary Lucretia Willis, had been named after her own mother's sister. She was called Annie and is recorded that way in some records.

The Kanarra Ward Records, film #0026049, provide some information:

Annie was blessed on 21 September ____ by Henry Lunt,

She was baptized on 29 August 1880 by John Stapley, and confirmed on 29 August 1880 by W. S. Berry.



Annie Groves

The Ledger book of Rees Jones Williams also states that she was baptized on 29 August 1880 by John Stapley and confirmed by W. S. Berry.

Annie was the first of five Groves children who were mentally handicapped or regarded as below normal in intelligence. Annie seems to have taken care of the family after their mother died. They could all do some work to help sustain the family. The five handicapped children continued to live in the family home in Kanarra after their mother's death. The boys were shown on the census records as doing farm work. All five could read and write, according to the 1900 census records.

In the 1920 census, eight years after the death of their mother, Annie was shown as the head of household. In that census they are found in Kanarra, but mistakenly under the name of Grover. The others in the home were Alvin, Dollie and Lewis. Their ages are greatly understated. The information was probably given by Annie and she may not have been completely clear on these things. However, she was holding the family together and may not have had much outside help. By 1920 Annie was 54, Alvin was 52, Dollie was 43 and Lewis was 40.

At the time of the 1920 census, Wesley was in the Utah State Mental Hospital in Provo. He had been there since 1912, three months after the death of his mother. Margaret was married and living

in Lund, Iron County, Utah with five children. Lillie was married, with four children, and living in Delta, Millard county, Utah.

Annie was admitted into the Utah State Mental Hospital in Provo on 5 December 1924, along with Alvin and Lewis. Her admission report shows that she had very little education, was a housekeeper, no drug habits, was quiet and passive on admission, and was poorly developed. She was 5' 11/2" tall and weighed 81 pounds. It was reported that she had a higher grade of mental makeup than her brothers and sisters at the hospital. She was noted as being clean. Annie was reported to have mental deficiency without psychosis, with a mental age of 10 to 12 years.

An examination report, dated 1 July 1932, stated that Annie was not in good physical condition, however she was assisting with the activities of the ward and hospital, clean and tidy in habits, not destructive and cooperating well with the ward attendants.

Annie became ill in February 1936. A report by Dr. V. M. Sevy was made on 21 February 1936 as follows:

Annie became sick for the past 3-4 days. At the beginning it was thought she had a slight pneumonic attack. She has not had a temperature until this morning. Last night she complained of severe pain in left lower quadrant which was tender on pressure. Heat and aspirin tablets gave relief for a while. Later Elixir of Morphine given. Temperature 101. Heart has been irregular during attack of illness. Patient has been eating very well until this morning when she was put on a liquid diet and digitalis and morphine given when necessary for pain.

Annie died on 22 February 1936 at the Utah State Mental Hospital in Provo after an illness of about five days. Her age was 69. She died of lobar pneumonia and only weighed 60 pounds. She was buried in Kanarra. The informant for her death certificate was her youngest brother, Lewis, who was also in the State Hospital at that time. Annie never married.

4. **Heber Alvin Groves** (called Alvin)

The Kanarra Ward Records, film #0026049, provide some information:

Heber Alvin Groves was born on 27 May 1868 in Kanarra.

He was blessed on 30 May 1868 by L. W. [Lorenzo Wesley] Roundy – Bishop

He was baptized on 3 July 1881 by W. R. Williams.

He was confirmed on 3 July 1881 by W. [Wallace] W. Roundy – Bishop

He was ordained a Teacher on 19 January 1908 by Joel J. Roundy.

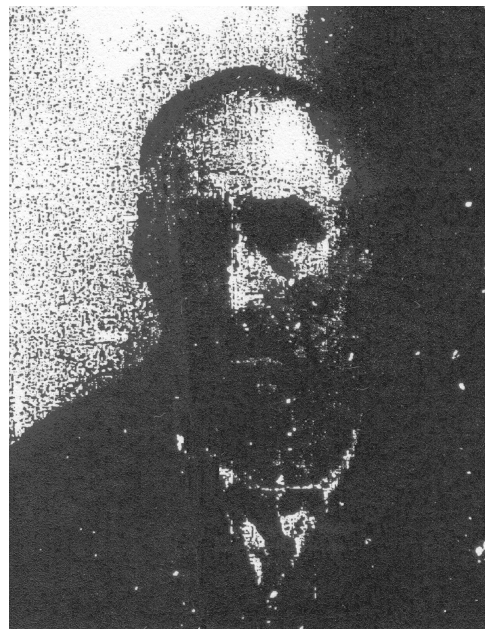
The census records show that he was always with his family, and he was always a worker. In the 1880 census, at the age of 12 he was reported as being a farm worker. The 1900 census showed that he could read write. Alvin never married.

Alvin was admitted into the Utah State Mental Hospital in Provo on 5 December 1924, along with Lewis and Annie. Alvin was described as being “fairly clean.” Wesley and Dollie were already in the hospital at that time. He was reported to have a monkey-shaped head and that he had had a head injury when he was a child. He was described as being a very poorly developed, feeble-minded, and a demented looking man. He could hear well, but he had crossed eyes. The report stated: *He sees poorly on account of internal strabismus*. He had no delusions or hallucinations. The mental age was about 10 or 12. His height was 5' 5" and weight was 114 pounds. He had brown hair and grey eyes and was reported as not using alcohol or tobacco.

A report dated 1 July 1932 stated that Alvin was cooperating well with the ward attendants, assisting some with the activities of the ward and hospital, clean and tidy in habits, and not destructive.

Alvin and Lewis were released from the hospital on 15 December 1936, with the following statement on the discharge papers: *To be returned if they do not adjust. To be cared for by Iron County.*

The death certificate shows that on 17 December 1949, Alvin was taken to the Iron County Hospital in Cedar City with a cerebral hemorrhage. He died three days later, on 20 December 1949. He was listed as being born on 27 May 1867,³⁷ age 82 [81] years, 6 months and 23 days old. The informant for the death certificate was his brother, Lewis. Alvin was buried in Kanarraville. This must have been a very trying time for Lewis.



Heber Alvin Groves

The obituary of Alvin appeared in the *Deseret News* on Friday 23 December 1949:

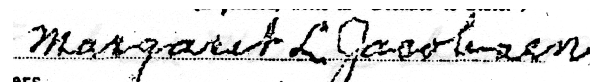
Kanarraville — Funeral services for Heber Alvin Groves, 82, were held in the Kanarraville Ward chapel Thursday at 11 a.m. Mr. Groves died in the Iron County Hospital Tuesday.

He was born at Kanarraville, a son of Mary Lucretia Willis and Samuel Elisha Groves. He has lived at Kanarraville all his life.

He is survived by one brother, Lewis Groves.

³⁷ The ward records show that Alvin was born 27 May 1868.

5. **Margaret Lucy Groves** (called Maggie)

A handwritten signature in cursive script that reads "Margaret L. Jacobsen". The signature is written in dark ink on a light background.

The Kanarra Ward Records, film #0026049, provide some information:

Margaret Lucy Groves was born on 29 March 1870 in Kanarra.

She was blessed on 30 March 1870 by L. W. Roundy.

She was baptized on 29 August 1880 by James Stapley and confirmed the same day by W. S Roundy. These ordinances were performed on the same day as Annie .

Margaret was shown in the 1870 census as being four months old. She was named after her grandmother Margaret Willis and her grandmother Lucy Groves, and she was called Maggie.

Margaret does not show up with the family in Kanarra in the 1900 census. Her father, Samuel, had died by then as her mother is shown as a widow. Dollie, Lillie, and her brother, Samuel Jr., are also missing from the 1900 census in Kanarra. Samuel Jr. had died on 5 August 1888. Margaret married Emanuel Jacobsen in Parowan on 30 July 1896 and they moved to Stateline, Utah. Emanuel was 18-1/2 years older than Margaret.

Margaret's sister, Lillie, married George Albert Rice on 21 July 1897 in Salt Lake City and was also living in Stateline, Utah in 1900. Margaret's sister, Dollie Groves, was living in Stateline with Margaret in 1900 at the time of the census.

The 1900 census for Stateline, Iron County, Utah shows Valerie [Dollie] Groves (17) living as a sister-in-law with Emanuel Jacobsen (49); his wife, Maggie [Margaret] (29); a daughter, Annie (2); and their son, Martin F. Jacobsen (1). Emanuel is shown as a Grocer.

The 1910 census for Stateline, Utah shows that the Jacobsen family was still living in Stateline. It shows that Manuel [Emanuel] (59) was a merchant. It also listed Margaret L. (39), Annie (13), Martin (11), Marald [Merrill] (8), Samuel (6) and Irvine [Edwin] (3).

Much of the information on the life of Emanuel Jacobsen is taken from an interview of Emanuel's son, Martin, in 1974. Martin, being the oldest boy, was given a lot of responsibility at a very young age.

In trying to establish the time line for the lives of Margaret and Emanuel, it may be useful to list known and reported dates and try to make them fit into a reasonable time frame.

TIME LINE FOR MARGARET LUCY GROVES AND HER FAMILY	
1849	Emanuel's two older sisters, Christine and Anne were baptized by Elder Jensen in Denmark. No further record of them has been found. ³⁸
25 December 1850	Emanuel's mother, Anne, was baptized.
26 October 1851	Emanuel was born in Denmark, the 7 th of 9 children.
27 December 1862	Emanuel's father, Soren, died in Denmark.
1866	Emanuel at 16, got a passport and went to sea.
June 1868	Anne left Denmark with her two youngest daughters, Agatha and Emma, arriving in Salt Lake City on 25 September 1868.
20 June 1869	Agatha and Emma were baptized in Cedar City, Utah.
29 March 1870	Margaret Lucy Groves was born in Kanarra, Utah
?	Emanuel went into the Danish Army
1876	Emanuel left the Danish Army
About 1879	Emanuel went to his old home in Denmark and found that his mother and two sisters had left, but no one knew where. (He may have known that they went to Utah).
About 1879	Emanuel stowed away on an English ship and made two trips around the world. This is where he learned English.
1 June 1880	Census in Cedar City showed Emma was single and Anne was a widow and a doctor. Her Christofferson husband must have died before this date.
Between 1 June 1880 - 31 January 1881	Emma must have married James Godson Bleak
16 August 1880	Agatha married Jacob Vahlert in Salt Lake City. Jacob died in 1887. They had three children: (1) Anne Jacobsen Vahlert, born 15 September 1880. (2) Emma Josephine Vahlert, born 17 November 1882. (3) Frederick Leslie Vahlert, born 29 July 1887.
31 January 1881	Emanuel's sister, Emma, died in Cedar City.
1 October 1882	Anne married John D. T. McAllister in the St. George Temple.
23 August 1883	Emanuel Joined the U.S. Army at Fort Douglas in Salt Lake City.
7 April 1884	Emanuel was given a disability discharged from the U.S. Army because of frozen feet. He then worked his way down to southern Utah.
about 1886	Emanuel found his mother in Cedar City, Utah.
13 June 1888	Agatha Married John V. Minnette in Salt Lake City.

³⁸ *Annie Jacobsen/Ane Christensen Moller*, by Sydney Howard Minnette.

8 November 1894	Emanuel granted U. S. Citizenship. He was a resident of Iron County.
9 April 1896	Emanuel's mother, Anne, died in Cedar City.
30 July 1896	Emanuel married Margaret in Parowan, Utah and they settled in Stateline, Utah.
1900 census for Stateline, Iron County, Utah	Shows Valerie [Dollie] Groves (17) living as a sister-in-law with Emanuel Jacobsen (49), his wife, Maggie [Margaret] (29), a daughter, Annie (2), and their son, Martin F. Jacobsen (1). Emanuel is shown as a Grocer.
1906	William Palmer stated in a letter on 29 July 1958, that he rode with Emanuel in his mail buggy in 1906, when Emanuel had only two or three weeks left on his mail contract.
About 1906	Emanuel tore down their store in Stateline and took it with them to Modena.
July 1910 Census	Showed them living back in Stateline, Utah., the second time.
2 September 1911	Sixth child, Emanuel Willis was born in Cedar City. They may not have been living there at that time.
11 March 1912	Margaret's mother, Mary Lucretia, died in Kanarra.
About 1912	They moved back to Modena for the second time. Emanuel started herding sheep, which lasted for three years.
24 May 1915	Seventh and last child, Lucretia Marie, was born in Modena.
About 1916	Emanuel and Margaret moved to Cedar City.
19 August 1918	Emanuel and Margaret moved to Lund, Utah. Contract between Mrs. J. David Leigh of Lund, deeded to Emanuel Jacobsen, for \$400, land in Lund near the railroad line and containing an eight-room house and corral.
1920 Census	They lived in Lund, Utah. Emanuel was shown as a truck driver. He had his own freighting business between Lund and Cedar City.
7 December 1921	Emanuel's sister, Agatha, died in Salt Lake City.
1922	Flood in Lund, Utah
1923	Railroad spur line completed from Cedar City to Lund, which ended his freighting business.
28 August 1923	Emanuel applied for a California Driver License. (This seems earlier than expected.) Did they go to California twice? Or, did they go to California looking for work, then return?
About 1924	Emanuel and Margaret moved back to Cedar City.
20 October 1926	Letter from Annie (in hospital) to Margaret, who lived in Cedar City.
1927	Emanuel and Margaret moved to California from Cedar City.
6 March 1929	Dollie died and a telegram from Margaret showed that they were living in San Pedro, California.

27 January 1930	Emanuel and Margaret registered to vote. They were living at 855 West 77 th Street in Los Angeles.
12 January 1931	Emanuel died in Los Angeles, California. He was 79 years old.
4 January 1932	Margaret died in Los Angeles, California. She was 61 years old.

Emanuel Jacobsen was born on 26 October 1851 in Hals, Aalborg, Denmark. He was the seventh of nine children born to Soren Christian Jacobsen and Anne Christensen Moller. Soren was described as a watchmaker and a shoemaker, in Denmark.

There was apparently some problem between Emanuel and his father. Martin asked his father, Emanuel, what the problem was, but he was never told. About 1867, at the age of 16, Emanuel was baptized into the Lutheran Church which allowed him to get a passport so he could go to sea. I have been told that his descendants now have his birth certificate, baptism record and passport.

The English translation of his Danish passport record, included a record of his baptismal certificate in the Lutheran Church. It also included a stamp of the local police:

Emanuel Jacobsen

From the marriage of shoemaker Soren Christian Jacobsen and Anne Moller, maiden, he was born the 26th morning in the month of October, 1851. Eight years find him innocent and the God Superior to the devil's objects and is christened to the Trinity Lutheran Church the 16th December, 1865.

Copenhagen 28 March 1866.

Emanuel went to sea for several years and then joined the Danish Army for several years. Martin said that the Army wanted him to extend, but he declined. When his time was served, he left the army about 1876 and took up sailing on different ships. He sailed all over the world. When he went home, about 1879, he found that his mother and two younger sisters, Emma and Agatha, had gone to America, but no one knew where. Emanuel may have known that they went to Utah. He spent the next seven years looking for his mother. He went to England and stowed away on an English ship at Liverpool, by hiding under the hull until the ship pulled out. That is how he got a job as a sailor again. He made two trips from there and learned English. On the second trip, he jumped ship at Quebec, Canada. With time, he worked his way down into the United States and sailed down the coast to Galveston, Texas, where he got a job working on a railroad. Somehow he knew by this time that his mother was in Utah, but he had no money to travel there so he made two trips up the old Chisholm Trail, presumably as a cowboy driving cattle. The Chisholm Trail was a trail used in the later 19th century to drive cattle overland from ranches in Texas to Kansas railheads. The trail stretched from South Texas across the Red River, and on to the railhead of the Kansas Pacific Railway in Abilene, Kansas, where the cattle would be sold and shipped eastward. By that time, Emanuel was in Kansas and had saved enough money to head west to Salt Lake City.

After arriving in Salt Lake City, he got a job working on the railroad they were building between Salt Lake and Logan. When he went to the pay office to collect his first check, they set some of his money aside. When he asked about that, he was told it was his tithe. He said that he was not a Mormon and he was not paying the tithe. So when he got outside, he was fired.

Emanuel then joined the U. S. Army for a time, but he continued to look for his mother. He joined the Army at Fort Douglas in Salt Lake City on 23 August 1883. It is said in family tradition, that as he tried to talk to people to find his mother, they would not talk to him because they thought, since he was in the Army, he was looking for polygamists. That was given as one reason he never joined the Mormon Church. Emanuel was given a medical discharge from the Army after the first winter, on 7 April 1884, because of frozen feet.

Somehow he wandered down through Utah and stopped at the Silver Reef Mine and Anderson's Ranch in Iron County. While working there he became acquainted with the Anderson brothers. When he told them he was looking for his mother, they told him that there was an old Danish lady, Mrs. Christofferson, living in Cedar City who might know something about his mother. Emanuel took some time off work and went to Cedar City to meet the old lady. When he knocked on the door, it was his mother, Anne, who answered! He did not know that she had remarried and changed her name. He had finally found her, about 1886, after searching for seven years.

Anne had left Denmark with two of Emanuel's sisters, Agatha and Emma, in June 1868. Anne was called Annie after she arrived in America. They sailed from Liverpool, England on the ship *Emerald Isle* (with a total of 876 LDS Saints), on 20 June 1868, arriving in Salt Lake City on 25 September 1868 in the John G. Holman Company. Agatha and Emma were baptized and confirmed in Cedar City, Utah, on 20 June 1869.³⁹ Elder R. R. Birkbook baptized them and Elder John V. Adams confirmed them.



Anne Jacobsen

³⁹ From Cedar City Ward records, as reported by Sydney Howard Minnette in his history.

A fellow traveler left the following record of the trip from Denmark to Utah:

Diary of Annie E. Bertelsen

We started with 630 emigrants and left from Copenhagen by the steamer "Hansia" on June 13, 1868, crossed the North Sea and arrived in Hull, England, on June 16 same year. In the evening we went on board the train to Liverpool.

On the 19th we went on board the ship Emerald Isle, and on the 20th the ship started sail from Liverpool, with a company of 877 souls.

On June 26th the ship sailed into the harbor of Queenstown to take fresh water, as the machine that distilled the water had broken. Loaded up all the barrels and cans with fresh water that they could find and set sail on the 29th day of June, same year. The water soon became stagnant and a lot of sickness became on board. We were eight weeks crossing the ocean, and there were 37 deaths occurred on the voyage. I remember very well the first death on board the ship, which was a two year old little girl, she was a very pretty child, and they built a large casket for her, twice her size, and they partitioned it off in the middle placing coal in the one end so that it would be sure and sink when she was lowered in the ocean. When they placed her down into the water, it did not sink, it just floated away, and as we sailed along, we could still see this casket still floating in the ocean. Our ship sailing one way and the casket still floating in another. The parents were almost grief stricken. After this the dead were placed on long boards with weights on each end so that it was sure that they sank and went to the bottom. It was a wonder that any of us lived to tell the tale. I later heard that the ship on its return voyage back sank with all its crew.

On August (of this year) 11th we arrived at the harbor of New York.

On the 17th we went from New York via Niagara, Detroit, and Chicago to Council Bluffs. Then by steamboat and railway to Benton, [Wyoming] 700 miles west of Omaha.

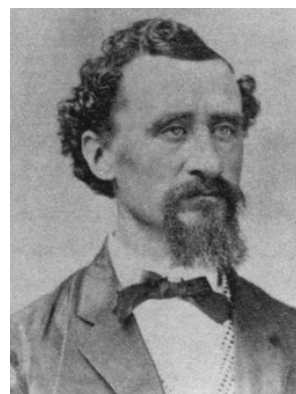
On August 31st we started to cross the plains by ox team which was lead by Captain John G. Holman. We walked most all the way even if we were so tired and sick we could hardly go. There were 30 who died in crossing the plains. . . . We arrived in Salt Lake City September 25, 1868, of a long and tiresome journey.



Anne Jacobsen & son Emanuel Jacobsen & possibly one of Agatha's girls, if taken about 1886.

Anne received a patriarchal blessing as Anna Jacobson, in Cedar City, on 29 August 1873. Her blessing included: . . . *thy health shall improve from this time forth and you shall yet live many days upon the earth and be a blessing in your profession to the Saints of God.*

The 1880 census for Cedar City, Utah was taken on 1 June 1880. It showed Annie as a widow, and her profession was a doctor. Emma was shown as single. Shortly after that date Emma apparently married James Godson Bleak. Emma died in Cedar City 31 January 1881. She was probably only 19 (as we do not know the month of her birth). She was buried in the Cedar City Cemetery as Emma Jacobson. Emma was sealed to James Bleak on 16 November 1881 in St. George, less than ten months after she died.



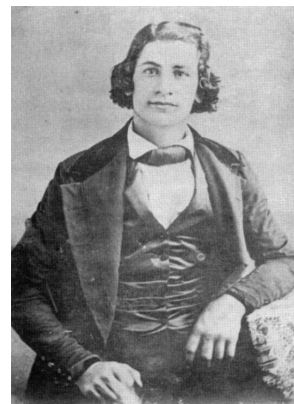
James Godson Bleak

Agatha married Jacob Vahlert on 16 August 1880 in Salt Lake City. They had three children: Anne, Emma and Frederick. Jacob died in 1887. Agatha then married John Minnette on 13 June 1888 in Salt Lake City. She was living in Bingham, Utah when her last child, Vegene Minnette, was born.



John V. Minnette & Agatha Jacobsen

Anne was sealed to John D. T. McAllister on 1 October 1882, by Daniel H. Cannon, in the St. George Temple. Anne was 67 years old and was 12 years older than John. Anne was his 9th and last wife. On 1 May 1896, John wrote in his journal, "Received a letter from my adopted daughter, Ann J. Vahlert,⁴⁰ Cedar, informing me of the death of my wife, her gd mother, Anne Moler."



John D.T. McAllister

⁴⁰ This was Anne Jacobsen Vahlert, the oldest daughter of Agatha, who would have been 15.

When Emanuel found his mother, family tradition states that she was going by the name of Anne Christofferson because she had remarried. No records have been found to verify that marriage. And if so, it would have been prior to 1882 when she married John McAllister. A marriage has been reported for Ann Jacobsen to Jens Ogerson Christopherson (or Christoferson) on 24 October 1882. He was born 12 July 1808 in Servested, Sweden. This must be in error, or not be our Anne, as that is the month she married John McAllister. In any case, no Christoferson marriage has been found, and her last marriage was to John McAllister.

Anne received a letter in Danish from her grandson, Edward C.T. Lund who was apparently trying to join the army at Fort Douglas, in Salt Lake City. It was addressed to A. Christoffersen. It seems that he was from one of her older children who had stayed in Denmark and there must have been a strained relationship in the family:

Dear Grandmother,

Have not received an answer to last letter. So looks as if you won't answer me, so I'll ask you now to sent that letter back which I sent you from Washington for then I'll write to Denmark.

I thought that a grandmother would do that much for her grandson and write that she _____ my grandmother and how old her grandson is, but no. So I can see that you wouldn't do that much for me. You don't have to be afraid that I'll come back to you when I get out of American Army because I am going to leave Utah only. Be so kind and send my letter back because I have to send it to Denmark. Hurry up.

*Your obedient Grandson,
Edward C.T. Lund*

Anne was a large woman⁴¹ and earned her living as a midwife. She had been trained in a college in Denmark.

At the time Emanuel found his mother, about 1886, she was apparently living alone and in a poor physical and financial condition. Emanuel stayed to take care of her.

Anne was wonderful in caring for the sick and she was a very respected woman. She was fondly called "Doc," and she was willing to travel all over southern Utah to deliver babies or when someone was ill. Anne trained many young women to be midwives. Her midwife services were in great demand. Two pieces of her midwife equipment are in the Daughters of the Utah Pioneers (DUP) Museum in Salt Lake City. They are: (1), a spring scale for weighing babies, which weighed up to 25 pounds, and (2), obstetrical forceps, silver with black handles.

A certificate of citizenship shows that Emanuel was granted U. S. citizenship by the court, on 8 November 1894. He is shown as a resident of Iron County.

This is where Emanuel met his future wife, Margaret Groves. Margaret was a school teacher,⁴² having attended Deseret College in Salt Lake City before it was renamed the University of Utah. She was looking for summer work. There are two different stories in family tradition of how they met.

⁴¹ Anne was reported to be over 6' tall, and weighed over 300 pounds.

⁴² Possibly in Cedar City, but no record has been found.

One story is that Emanuel found Margaret and brought her into the house to help his mother. He was working away from home and Agatha was married. This may have been about 1895 when Anne was in poor health. Margaret would have been 25 years old. The other story is that Margaret was living with Anne, learning to be a midwife when Emanuel found his mother. Margaret would have only been 16 in 1886. The following seems to be the more likely story, as related by Margaret Moore, the daughter of Emanuel's sister, Anne.⁴³ Margaret Moore remembered Emanuel visiting their home when she was a child and enjoyed stories of his adventures around the world. She states:

. . . both Margaret Groves and her sister, Lillie, attended the Deseret College in Salt Lake – now the University of Utah, to learn how to become teachers.⁴⁴ However, Margaret did not enjoy teaching, so began to learn how to become a midwife, by living with Anne Jacobsen Christofferson in Cedar City where she met Emanuel Jacobsen, when he finally found his mother, after [Margaret] preparing for four years [in college], [Emanuel had been] learning English on British ships going to and from Australia, then three years in the United States as he worked his way across the country and Texas, where he took part in two cattle drives to Kansas. He really had a most interesting life, and was a joy to listen [to] when he told us at the breakfast table (when he visited the family) about some of his adventures on the other side of the globe.

So, we know that Margaret did learn to be a midwife from Anne, and that Emanuel knew her there. Exactly how they met cannot be verified, nor can Margaret's relationship with Anne. Margaret probably lived with Anne and provided some work in return for her training and lodging.

Anne died on 9 April 1896 and was buried in Cedar City, as Anne Larson Jacobson. She was buried next to her daughter, Emma.

William R. Palmer remembered Anne in a letter written to, "Mrs. Minnette," dated, 29 July 1958.⁴⁵ William says:

Your letter stirs memories. I knew Annie Jacobsen and Emanuel and I remember when she died. She was a very large woman and they could not take her casket through the door. They had to take a window – frame and all – out to get the casket through. She was a much respected woman.

She had her own carriage with a step ladder for her to climb in and when her services were needed, the man took his team and hooked on to her carriage. She filled the whole back seat, and the driver sat in front. . . .

My oldest brother was about the same age as Emanuel and one day he brought him in to dinner. Those were the days of the Cleveland Panic, and scores of tramps were on the road from Silver Reef. We lived on the highway and there never was a day when my mother did not feed one or two or a half dozen tramps. Father used to tell us, "Don't you ever turn a hungry man away from my door." Some of them ate ravenously for they had missed several meals. Mother used to come around

⁴³ Margaret Moore Young received a request from Edie Jacobsen for copies of family history. As a result of this request, Margaret wrote a six page letter which she also sent to other family members, dated 8 December 1998.

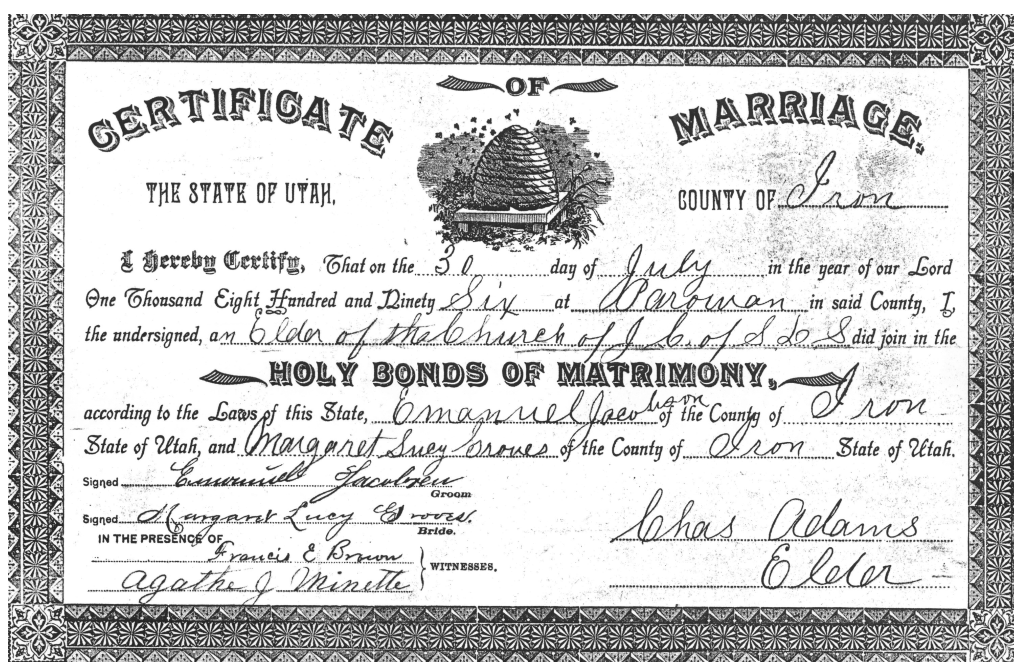
⁴⁴ The University of Utah has student records, including it's predecessor schools, going back to 1850. A search of those records did not find any mention of Margaret or Lillie.

⁴⁵ Found in the history by Sydney Howard Minnette.

with more potatoes or meat or pie and she would say, "Have another dish of potatoes and meat. There is plenty; and she would scrape it off onto their plate.

Emanuel was eating like he was pretty hungry and Mother filled his plate several times. When she came with the second piece of pie, Manuel through up his hands and said, "Good Lord, woman, don't you think a feller knows when he's had enough?" That became a byword in our family.

Emanuel and Margaret were married in Parowan, three months after his mother died, on 30 July 1896. It was said that Anne made them promise to marry after she died. Emanuel was 44 and Margaret was 26 when they married. They both signed the Certificate of Marriage. Her brother Frank Brown and his sister Agatha Minette signed as witnesses. They went to settle in the new mining town of Stateline, Utah, which was west of Cedar City. Emanuel had enough money for them to build a boarding house (hotel), and later they built a store.



Margaret and Emanuel must have liked living in Stateline. Their first five children were born there. The sixth child, Emanuel, was born in 1911, in Cedar City, Utah.⁴⁶ The last child, Lucretia Marie Jacobsen was born in 1915 in Modena, Iron County, Utah. It is only about 16 miles easterly from Stateline.

⁴⁶ Taken from Kanarra Ward Records.

Children of Margaret and Emanuel Jacobson. The first 6 are from the Kanarra Ward Records.					
	Name	Born	Place	Blessed date	Blessed by
1	Annie	10 June 1897	Stateline, Iron, Utah	8 January 1898	Walter C. Mitchell
2	Martin Francis	22 Aug 1909	Stateline, Iron, Utah	12 September 1903 ⁴⁷	William H. Curry
3	Merrill	9 March 1901	Stateline, Iron, Utah	12 September 1903	William H. Curry
4	Samuel	5 June 1903	Stateline, Iron, Utah	12 September 1903	William H. Curry
5	Edwin Alonzo	5 Dec 1906	Stateline, Iron, Utah	12 October 1911 ⁴⁸	Joel J Roundy
6	Willis Emanuel	2 Sept 1911	Cedar City, Iron, Utah	12 October 1911	John W. Berry
7	Lucretia Marie	24 May 1915	Modena, Iron, Utah		

The Kanarra Ward Records show that Martin, Merrill and Samuel were baptized on the same day:

1. Martin Francis Jacobsen was baptized on 6 July 1913 by John W. Platt and confirmed on the same day by John W. Berry.
2. Merrill Jacobsen was baptized on 6 July 1913 by John W. Platt and was confirmed on the same day by James W. Williams.
3. Samuel E. Jacobsen was baptized on 6 July 1913 by John W. Platt and confirmed on the same day by Joel J. Roundy.

⁴⁷ Martin, Merrill and Samuel were blessed on the same day.

⁴⁸ Edwin and Emanuel were blessed on the same day.

Martin, the oldest son, talked about when they first went to Stateline.⁴⁹ He said:

. . .when they first went into camp, into Stateline, the first thing they did was open a boarding house. Mother had all her sisters up there helping them, Lillie, Dolly, [Annie], and her brother Lew. Lew came up and helped around there. And then Uncle Lew opened a livery, hay and grain store, and then they [Emanuel and Margaret] opened a general mercantile store. They did all right with that. They had quite a store. It had a big sign across the front of it, JACOBSEN GENERAL MERCHANDISE. They operated that store, after a fashion, until we pulled out and went to Modena.

An interesting story was found related to when they were building the store in Stateline:

*While they were building the store, the carpenter got drunk. He was sitting on the edge of the roof and sawing up lumber and using foul language. Emanuel pulled him off the roof and choked him and banged his head on the work bench until he vomited up everything he had eaten. Margaret was scared he would be killed. When the carpenter came to, he thanked Emanuel for straightening him out and went back to work.*⁵⁰



Margaret Groves Jacobsen with her children in 1903. L to R, Sam, Martin, Annie & Merrill.

The mines started closing at Stateline about 1904. Emanuel had a post office in his store and he had a contract for delivering the mail between Stateline and Modena. He would make the 36 mile round trip every day, leaving at 8 a.m. He used a buggy and hauled passengers and freight as well. Modena was the closest railroad station to Stateline. When Stateline was booming, there would have been a lot of freight and passengers to haul. Just before the town crashed, he had signed a new mail contract for about two years. Then, he had a contract to provide the service, but no business to pay for it. Martin says:

That's one of the things that broke him. You see, Dad was so darned honest. When Mother wanted him to give up the stage line after the camp folded up, it would have reported back onto his bondsman; and he wouldn't do that. So he stuck it out to the end of the contract. . . . Dad used to give credit [for going broke] to all those hay haulers, those wood haulers, from his store, men who hauled the wood up to the mines. They pulled out and left Dad holding the sack. I think Marie has got some

⁴⁹ These comments of Martin were taken from an interview on 11 August 1974, with two of his nieces, Helen and Margaret Moore, at his home in Huntington Beach, California. They taped the interview, then transcribed it.

⁵⁰ Taken from family records.

books, some of Dad's credit books about money, that [show what] was owed when the mines closed down and he never got a dime of it.

Martin continued by saying that the family tore down the old store and moved it to Modena, Utah (probably in 1906), where they lived for a while and ran the store there. When the mail contract ended (in 1906), Emanuel owned most of the houses in Stateline, but everyone had moved. He sold the homes to be moved.

In William R. Palmer's letter to "Mrs. Minnette" (possibly Vegene Minnette's wife), on 29 July 1958. He also talked about his memories of Anne and Emanuel Jacobsen, and Agatha, who he said was called, "Aunt Ag." William continued:

In 1906, I was County Assessor and had to go to Stateline. One of my horses got sick or lame at Modena, so I went up with Emanuel in his mail wagon. The camp had closed down and there were only two or three families living there. But Emanuel had to make the trip every day to and from Modena. He had only two or three weeks left on his contract and he was making his old buggy see him through. He had three front wheels on the buggy and one hind wheel which was six or eight inches higher than the other wheels. So my ride to Stateline and back was like riding a broncho. He took me to his home for there was no other place to stay and, remembering the big dinner my mother had fed him, he would take no pay either for my ride or my lodgings. I had known his wife, a Kanarra girl, before he married her and we all spent a very pleasant visit together.

By 1904 Modena was established as a railroad terminal serving the Utah and Eastern Copper Mining Company to ship gold bullion and silver ore out to be refined. Families began moving to the area because of the mines. Railroad homes were built, and Modena became a thriving community.

Brigham James Lund and his family were early pioneers of St. George. Brig, as he was called, had established a small mercantile business in St. George which was very successful. With the advent of the first railroad in southern Utah and Iron County, Brig could foresee the opportunity of a business in Modena. He established his first business at the railroad terminal in a tent in December 1899. From that point he began freighting to Saint George and Pioche, Nevada and other areas. Brig died in his sleep on 18 September 1905, at the early age of 51. His sons, William and Thomas, continued the business.⁵¹

About 1910, the Jacobsen family moved back to Stateline for the second time, and lived in the house which had been the home of Margaret's sister, Lillie and her husband, George Rice. Lillie and George had moved to Idaho about 1903. The 1910 census shows that the family was living in Stateline. Margaret's sixth child, Emanuel Willis, was born 2 September 1911 in Cedar City. It does not seem that they were living in Cedar City at that time.

They then ran a store in Stateline again. About 1913, they moved back to Modena for the second time, but they never ran a store again. This time they moved a house to Modena to live in. They had lost everything. Emanuel started herding sheep, which he did for about three years. About

⁵¹ *Pioneer Pathways*, DUP, Vol. 5, p. 41-42.

that time Martin also got a job herding sheep. One day some cowboys from Nevada came through and threatened to lynch Martin, “because of the sheep and because of the Mormons.” Emanuel came along just at the right time and chased them off.

Their seventh and last child, Lucretia Marie, was born on 24 May 1915, when they were back in Modena. Margaret’s oldest child, Anne, had married Jay Moore in 1914 and she was expecting a baby about the same time as her mother. Margaret was a midwife, having been trained by her mother-in-law, so Anne went home to have her baby. Her little girl, Ella Margaret Moore, was born 17 April 1915.⁵²

This time in Modena, Emanuel also started a livery stable and hauled people around the area. He rented out horses and buggies. They would also drive people wherever they wanted to go. Emanuel would drive one buggy and Martin would take another. By 1915, Martin was 15 years old. They charged \$5 a day for the buggy, team and driver. By that time, the Escalante desert was being opened to homesteading of dry farms and that brought them most of their business. It was reported that Emanuel had two couches with a surrey top. Each one had four seats, and each seat held four people. It was basically a taxi service. About 1916, they moved to Cedar City.

After the railroad was extended from Milford to the Nevada state line, Lund was an important station and siding town on the railroad as it crossed the northwest corner of Iron County. The first depot consisted of two box cars. Later a fashionable depot, built by Union Pacific, was used for many years. As people came to homestead the area, a few businesses, a school, and post office came into existence. In 1910 the population of Lund was 24; in 1913 it climbed to 52.

Agatha Jacobsen Minnette sent the following letter (spelling brought to current standards) to her brother, Emanuel in Lund, Utah:

*Salt Lake City, Utah
Dec. 21, 1918*

Dear Brother, sister and family,

*Well, I am back in Utah. Freddie was married on the 26th of November so I felt I could leave, he has a nice wife. We all liked her very much. I hope you are all better. I heard that you were sick and some of the children, but I hope and pray that you are all well again. We are all well and hope that we won’t any of us take that terrible flu. Please write me a long letter and tell me all about the children and what is my Brother and the big boys doing this winter. I am living right close to Emma, just one block and I’ve got 2 of Anne’s children, taking care of. Did you know her husband died in Nov? He died out in Nevada. He had the flu. She is living in Idaho. I went to see her before I came to Utah. How is little Marie? I would like to see you all and some day maybe I’ll come down that way. This is just a small remembrance for Christmas. Accept it with my best wishes for a Happy Christmas and a very Happy New Year from your sister.
Agatha J. Minnette*

⁵² In a letter from Ella Margaret Moore, to Edie Jacobsen, dated 9 March 1999.

About 1918 they moved to Lund and purchased a little house or building to use as a store after losing their store in Stateline because the town closed down. Harvey Nickels sent them a bill of sale for the south side of the house with the following letter:

Cedar City, Feb. 5, 1919

Mr. E. Jacobsen

Dear Sir,

Enclosed you will find bill of sale for the south side of the house at Lund. I must have mislaid the other I got from James Bendsn (?), for the north part of the house. I am going to look for it again, and if I find it, you will get it from me. We turned in the note at the bank yesterday and collected on it.

There should be a lighting outfit there at Lund. The kind that has a tank you pump up the pressure on to burn the light. There should be 1 light also. It has been such a long time I forget what else we had there, but my wife says it was all put up in the attic of the Bendsn house. I guess though, it has been stolen long ago, as Lund is full of thieves.

The property is recorded at Parowan in page 73, Book A, line 22. I would advise you to have it recorded in your name, it costs 50 cts or a dollar. It is assessed at \$175.

Hoping you do O.K. in the place.

I remain yours very truly,

Harvey Nickels

Emanuel and Margaret had the experience and equipment to open another store, but they had no cash and needed financing to get started. Margaret wrote a letter to a company in Chicago to obtain financing. She gives a very interesting description of the area and their business experience. Unfortunately we do not know the reply to this letter. Apparently they did not respond positively. The letter is very helpful as we try to understand their situation:

S. Levy, Mgr.

Chicago, Ill.

Dear Sirs,

Lund, Utah

March 22, 1919

Have seen you add of Mar. 16 in the Sunday Tribune. Will you please send particulars? My husband bought a house here in Lund, but has not money enough to go into the mercantile business at present. But he expects to soon as he can raise the funds to do so. Our house is equipped for a store. This is a railroad town with a population of 80 to 100 souls, and quite a bit of transient travelers who come here for freight and sheep men for supplies. We were in the mercantile business in a mining town. The Mines closed down 2 months after my husband got a U.S. Mail contract. He took it too cheap expecting to make up on passengers and express, but lost out because everybody moved away but 3 families. But the government held him to it for the life of the contract. We are desirous of getting ahead again. And we do not owe a cent to a soul. If you could consider our ability worth while, maybe we can do some business with you. An early reply will oblige.

Mrs. E. Jacobsen

Lund, Utah

About 1919, Emanuel started a freighting business when he couldn't get financing for the store. He purchased a Model-T Ford truck and hauled freight between the railroad station at Lund and Cedar City. That seemed to work well until the railroad spur was completed into Cedar City, in 1923. That ended his freighting business. They were living in Lund at the time of the 1920 flood, but no details are known about how it effected them.

Emanuel's sister, Agatha, died in Salt Lake City on 7 December 1921. A letter from her daughter, Emma, relates the circumstances:

*Salt Lake City
December 12, 1921*

*Mr. & Mrs. Emanuel Jacobsen
Lund, Utah*

Dear Aunt & Uncle,

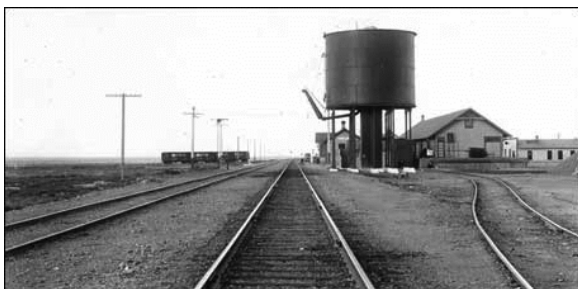
Some time ago mother asked me to write you of her illness, but there was so much to do and mother wanted us with her all the time. I neglected it. Mother took sick a year ago. She improved some in the summer and then this fall she failed again. Anne [Emma's sister] came first part of November and the 9th we took mother to Holy Cross Hospital for a blood transfusion, but mother was too weak to undergo the operation and after 4 weeks of awful suffering she passed away Wednesday the 7th of Dec. at noon.

Anne and I were with her, the boys couldn't come. We buried poor mother on Saturday the 10th in Mount Olivet Cemetery. The Bingham Ribekahs had charge of the services. The flowers were beautiful. Poor Mother, she was a wonderful mother and we will miss her. There's nothing can ever take her place. Hoping you are all well. With Love to all.

*Your loving niece, Emma J. Widdicombe
555 Downington Ave.
Salt Lake City, Utah*



Lund, Utah in 1920



Lund



Lund



Lund flood of 1922



Lund flood of 1922



Lund flood of 1922



Lund flood of 1922



Lund flood of 1922



Modena, Utah

The date of this driver license application of Emanuel in California, 1923, seems out of order with our other time line activities of the family. Does this mean that they went to California in 1923, then back to Cedar City, then returned to California? Could it be that they moved to California in 1923 when his freight business ended and then moved back to Cedar City about 1924? In any case this application gives good information on Emanuel.

OK To 9/1/23 N/L/B

Application for OPERATOR'S License
 Division of Motor Vehicles of California
 This is NOT a CHAUFFEUR'S Application.

NAME HERE *Emanuel Jacobsen*
Print or typewrite name here

P. O. Box OR STREET ADDRESS *2331 Trinity Street*

CITY *Los Angeles*
Be Sure and Sign Your Name on Back of This Application or Same Will be Returned

AGE *70* SEX (Male or Female) *man* HEIGHT *5* feet *8* inches

WEIGHT *160* COLOR OF EYES *Brown* COLOR OF HAIR *Gray*

Have you had an OPERATOR'S LICENSE issued *no* or revoked *no* since February 1, 1920?

DATE OF APPLICATION *28 Aug 1923* DATE ISSUED *7*
For department use

No Operator's License Can be Issued to a Minor Unless the Parent or Guardian of the Applicant Joins in Said Application—See Reverse Side

An Operator's License issued after February 1, 1920, is valid until revoked

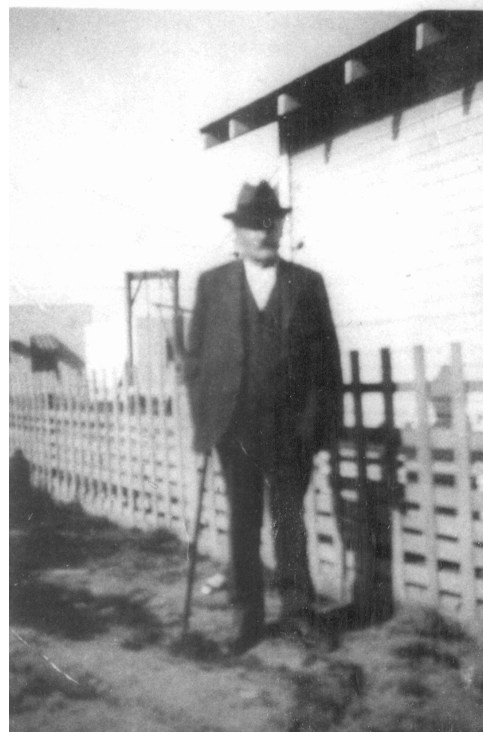
ORIGINAL LICENSE POCKET CARDS NO FEE
DUPLICATE LICENSE POCKET CARDS 25 CENTS

OVER

About 1924 they moved back to Cedar City for the second time. This time it was from Lund (or possibly from California), where Emanuel worked at various jobs. They moved to California about 1927 using the Model-T truck. Dollie Groves died in the Utah State Mental Hospital in Provo, on 6 March 1929. The hospital sent a telegram to Margaret (Mrs. Emanuel Jacobsen) in Cedar City. They were told that she had moved to California and had been away from Cedar City for about two years (about 1927). A telegram was then received from Margaret, in March of 1929, showing that she was in San Pedro, California. They later moved to nearby Los Angeles after March 1929.

Their youngest daughter, Lucretia Marie Jacobsen, was only 12 when they moved to San Pedro in 1927. She remembered riding the street car with her father to the Point Ferman Lighthouse in San Pedro to watch the ships.⁵³ Emanuel had spent a lot of time at sea and apparently missed it.

Emanuel died on 6 January 1931 in Los Angeles, California. Margaret died a year later, on 4 January 1932, in Los Angeles, California. They are both buried in the



Emanuel Jacobsen

⁵³ As related to the author by Lucretia's son, Lee Truesdale.

The 1930 census for Los Angeles, California shows Martin F. Jacobsen (33), born in Utah, with his wife, Dorothy (40) and a step son, Oran A. Beardslee (12). Dorothy and Oran were both born in Louisiana. Martin was a steam engineer for McCormic Lumber Co.

[illegible]

Stateline, Utah was a mining town which quickly grew with the discovery of gold and silver and then turned into a ghost town. Because of the connection of the families of Margaret and Lillie to the town of Stateline, a summary of the town is provided below.

Stateline, Iron County, Utah

When gold, and then silver, were discovered in the branches of Stateline Canyon in 1894, a mining district was quickly formed. A small mining camp was soon established at the mouth of the canyon. From this small tent camp the town of Stateline later formed.

The Stateline Mining District lies about 16 miles westerly from Modena, Utah, a small station on the Salt Lake Railroad, and is partially in Iron County, Utah and partially in Lincoln County, Nevada. It is claimed that none of the old mines were worked out, but were forced to cease operations because of the low price of silver and high mining costs, due in part to the large amount of water encountered. Though small-time mining started in 1894, it was not until 1896 that rich silver and gold ore was found in the shallow workings of the Ophir Mine. This touched off a small stampede to the area and other major outcroppings were found to contain paying quantities of both silver and gold. The major mines included the Ophir, Johnny, and Creole. The ore coming out of the Creole in 1899 was so rich that the ore dump was successfully panned by the company.

Stateline grew quickly from a small tent camp to a full fledged mining town. In 1896, the Intermountain Mining Review reported⁵⁴ on July 9th that a new town site had been established and that town lots were being sold for \$100 each. On July 16th they reported that there were twelve active mines in the district. Subsequently by September 24th it was reported that a post office had been established, and over 180 men were working in the mines with more coming in daily. It was a boom town.

By 1903,⁵⁵ Stateline had grown to a solid mining town of 300, with two or three general stores, a fine hotel, two saloons, blacksmith shop, shoemaker, restaurant, a daily stage to Modena on the railroad, sixteen miles away, and its own newspaper, the Stateline Oracle.⁵⁶ Several mills, for processing the ores from the Ophir, Johnny, Creole, and Big Fourteen mines were also erected in the surrounding area, close to their respective mines.

By 1906 there were only three families living in Stateline. About 1910 the Jacobsen family moved back to Stateline again and there was a little boost in mining. Shortly after 1910, many of the mines started closing because of a lack of high quality ore. Miners and businesses gradually drifted away until in 1918 there were only about 18 individuals left in town carrying on small time mining in

⁵⁴ This is the same month that Margaret and Emanuel were married and moved to Stateline.

⁵⁵ This is about the time that Lillie and George Rice moved from Stateline to Idaho.

⁵⁶ Only one day of this newspaper is known to exist, 28 November 1903. It is on microfiche at the University of Utah Marriott Library.

some of the lesser claims. Since about 1920 some mining has continued in the area with minor upswings in activity in the 1930s and 1940s. As late as the early 1980s, limited mining was being done. In 1984, the small mill that sits prominently on the hill above the town was closed by the EPA for improper environmental procedures, closing the last mining operation in the area.

Today the ruins of what is left of Stateline lay along a one mile stretch of road leading into the mouth of the canyon. On a visit there in 1996 it was reported that at least one cabin still looked to be occupied. The saloon, which stood next to the general store had collapsed into a pile of broken boards. The ruins of the stage-station/livery-stable along with several other cabins still stood.



Stateline, Utah. This mill was closed in 1984 by the EPA

A recent visit to the area was reported by Cheryl Whitelaw:

On Highway 56 at mile marker 9 there is an intersection that is the west entrance of Main Street to Modena and Modena Canyon Road. Go north on Modena Canyon Road (dirt road). There is a sign that says "Hamblin Valley Rd, State Line 20, Arrowhead Pass 33." After 14.8 miles, there is a yellow road sign that shows a T intersection. Go west. A broken sign indicates "Hamblin Valley Road, Stateline Rd 1 Mi., Corral Butcher Spr 3 mi, Arrowhead Pass 4 Mi." After 1 mile there is a yellow road sign that shows a right arrow and the road turns north. After 0.5 mile, take the dirt road heading west again. It is not marked, but just beyond your first chance at this "Y" there is another chance for the southbound traffic to turn west, and it is marked "Stateline 2." After 1.8 miles of going west, turn north on a small dirt road. About 300 feet north is a fence, and a section of that fence is a gate to the cemetery. If you miss this turn, in about a half mile you will come to old buildings that were part of Stateline.

6. Wesley Tillman Groves

Wesley Tillman Groves was born on 25 March 1873 in Hamilton Fort, Iron County, Utah. He was named Wesley after his grandfather, William Wesley Willis who had died on 8 November 1870 and after his mother's brother, Thomas Tillman Willis.

The Kanarra Ward Records, film #0026049, provide some information:

Wesley was baptized on 3 July 1881 by W. R. Williams and confirmed the same day by W. S. Berry.

He was ordained a Teacher, on 3 January 1909 by Joel J. Roundy.

The 1880 census shows Wesley as seven years old. In the 1910 census he was living with the family. He could read and write. Two years later his mother died. He was the first of the Groves children to enter the Utah State Mental Hospital in Provo, only two months after his mother died.

Wesley was admitted into the State Hospital on 22 May 1912. The law had allowed the feeble-minded to be housed at the Hospital only since 1909. Wesley was reported in the hospital records as being delusional, believing that he had been called of God to preach in Palestine and Jerusalem. He stated that he had been married over the phone (possibly a prank of someone). He also stated that he had an "electric wireless telephone in his left ear." An evaluation report on 5 December 1924, stated that he was poorly developed and thin with a monkey-shaped head. He was 5' 9 1/2" tall and weighed 115 pounds. He could hear and see well. He had a mental age of 10 to 12 years. He had brown hair, blue eyes and a mustache. He worked around the hospital and seemed to enjoy his work.

Wesley remained in that hospital until his death 20 years later. His death certificate shows that he died in the hospital on 21 May 1932 after having been there for 20 years. It shows that he died of "General debility and gastro-enteritis,"⁵⁷ and also being "feeble-minded." The death certificate indicates that his date of birth was unknown and his parents were unknown. There is also no place reported for burial. However, he was buried in Kanarra. Wesley was 59 years old. He never married.



Wesley Groves

⁵⁷ Gastro-enteritis is an acute inflammation of the lining of the stomach and small bowel. It is usually caused by infection from contaminated food or water.

7. Lillie Josephine Groves⁵⁸

Lillie



Lillie Josephine Groves



George Albert Rice

The Kanarra Ward Records⁵⁹ provide some information:

Lillie Josephine Groves was born on 3 January 1875 in Hamilton Fort, Iron County, Utah. She was blessed on 7 December 1882 by W. S. Berry (less than a month before her eighth birthday).

She was baptized in May 1883 by John W. Brown (her half brother, who was 24) and confirmed at the same time by Myron S. Roundy, Sen. (counselor in the bishopric).

⁵⁸ Much of this information was provided by Lynn Porter (a grandson), and taken from the autobiography of his mother, Agnes Lillian Rice Porter.

⁵⁹ film #0026049

Lillie was in Kanarra with the family at the time of the 1880 census. About 1896/7 she went to stay with her sister, Margaret, who had married in July 1896 and was living in Stateline, Iron County, Utah. Margaret's husband, Emanuel, owned and operated the local general store. It was while staying there, that she met George Albert Rice. George was a mine operator and a welder. It wasn't long until they planned a wedding. They were married on 21 July 1897 in Salt Lake City. It was one month after Margaret's first child, Annie, was born. So Margaret and Lillie both made their home in Stateline. It must have been a comfort to them both to live close to each other.

Lillie and George made their home a little way west of Stateline, just off the road to Spring Valley, Nevada. It was a cabin. Their first three children were born there. They were Agnes Lillian Rice, George Groves Rice, and Eva Lucretia Rice.

George Albert Rice was the sixth son of Asaph and Louisa Rice. Asaph joined the Church at the age of 21. From Nauvoo he served a mission to Canada. He did not marry until he was 35 years of age. In North Ogden, Utah, there is a creek named Rice Creek after Asaph and his father, Ira Rice.

George was born on 2 November 1862 in Providence, Cache, Utah. He later traveled with his family to southern Utah with colonization by the Church. Asaph settled his two families in Panaca, Nevada before he died in 1872. Asaph Rice was married to two sisters, who were both widows, Louisa and Mary Busenbark. Louisa had married Edwin Calkins who had enlisted in the Mormon Battalion and had been killed by Indians on his way home after he was released from service. Louisa had reached the Salt Lake Valley in 1847. Asaph sired a total of 18 children, 5 girls and 13 boys. Marguerite Marie Rice, youngest daughter of Louisa's oldest son, Henry Asaph Rice, remembered those early days:

Father and his brothers had all left the LDS Church for reasons of their own, but their sisters remained true to it. In 1900 or 1901 or later my father's brothers, James and Oscar Rice, sold their ranches and left for Tilden, Idaho. Oscar sold his place to a young man named Will Hollinger. Father [Henry Asaph Rice] and James [his brother] bought a ranch from Francis Walker in 1892 and James had built a large sandstone house and other buildings upon the west side of the valley in a well protected cove. He and Father had been partners in the cattle herd and perhaps on our home place. To dissolve the partnership, Uncle Jim took most of the cattle to Idaho and now we owned the two ranches.

Oscar and James Rice settled in Tilden, Idaho which later became known as Sterling, Idaho. They built a new home on farm property there. In the 1920's the American Falls Dam was built on the Snake River. Their property was impounded by the reservoir. The government paid them for their property. Oscar moved to Santa Cruz, California. James moved to Oregon.

Panaca was considered to be in Utah when it was settled, but when the boundary of Utah and Nevada was determined, it was actually part of Nevada. George learned to work when he was young. He learned to be a blacksmith from experience on the farms of his older brothers. He became more proficient as he sharpened the tools of the miners. Stateline, Utah was only ten miles from Panaca, Nevada. Stateline had become a booming town with the discovery of gold.

The 1900 census shows that George and Lillie were living in Stateline with their two children. George (37) was a mine operator, Lillie was 23, Lillian A. (Agnes) Rice was one year old (almost two)

and George Rice was 8 months. Both children were born at Stateline. Later another daughter, Eva Lucretia, was born on 28 January 1902 in Stateline. The families of Margaret and Lillie were very close and the children played together. Agnes remembered one such instance:

At age three I was on the hillside above the small mining settlement of Stateline. I was busy enjoying a feast of service berries with my cousin, Annie Jacobsen, who was my age. Suddenly there was a terrible noise behind us in the bushes, and we fled in terror. We learned afterward that it was a donkey braying!

Agnes also remembered the following:

When I was four [1902], my father sold some property in Salt Lake City, which was the city block now the location of the City, County Building. With the money, he invested in a large herd of cattle which he started to drive to Idaho where his brothers Jim and Oscar Rice had a big ranch at Tilden, and he planned to join them. However some dishonest drivers drove his cattle straight on through Idaho to the Canadian border, and they were lost to him.

Two articles in the Deseret News relate to George Rice and the mining at Stateline:

1. Dated 4 May 1903, titled, "Rice Group Goes for \$30,000." It states in part: *New talent has entered the Stateline district and within the next 60 days development work upon an extensive scale will be inaugurated on the Rice group of claims, situated just north of the Johnny mine. This campaign is to be carried on by a syndicate of Denver and New York capitalists, who have taken an option on the property for a consideration of \$30,000. The option runs for a period of two years. The vendors are the Rice brothers, well known citizens of the camp. . . . It is the intention of the holders of the Rice option to make things hum over on the Rice Mountain end of the district. . . . The Rice group consists of eight claims.*
2. Dated 22 August 1904, titled, "The Mother Lode of Stateline Camp." It states in part: *The Free Coinage is one of the first claims located in Stateline district, the location being made by George Rice, after whom "Rice Mountain" was named. The present showing in this mine is most satisfactory to its owners, of whom Mr. Hedges is one. The Free Coinage adjoins the Johnny mine and the Margaret.*⁶⁰

The sale of the mine as stated above, may explain why the family moved to Tilden, Idaho which was near Blackfoot, about 1903. George worked as a co-owner on a cattle ranch with his two brothers, Jim and Oscar Rice. The following year, 1904, the Minidoka Irrigation Project was opened for homesteading near Rupert, Idaho. George sold his interest in the cattle ranch to his brothers and became one of the first families to settle on a 40 acre homestead of the Minidoka Project. It was located a mile south of Rupert, Idaho. Agnes, remembering how hard it was on the farm, reported the following:

⁶⁰ Could this be one of George Rice's mines, named after his wife?

My dear mother [Lillie] did everything she could to help us, but life was hard in those pioneer days. She lost one baby at birth, named William, and we dug a little grave at the bottom of the strawberry patch and buried him.

The 1910 census for Rupert, Idaho, shows George (47) as a farmer. Lillie was 34, Agnes was 11, George was 10 and Eva was 8. They found life on the farm to be very hard. The wind was bad. The snow would drift over the fence posts in the winter. Dust would blow in the summer because so many acres had recently been cleared and the soil was exposed to the wind. The work on the farm seemed to never end. The children had to help with chores and farm work. The land was rich, but they had difficulty selling their crops. In the winter, George would go back to southern Utah or Nevada to work in the mines. This was necessary to get extra money for the family needs and to purchase farm equipment. However, the mines contained lead and he got lead poisoning that caused ulcers of the duodenum.⁶¹

Two more children were born in Rupert, Idaho. Irma was born on 8 June 1911, and Henry Patrick was born on 17 May 1913. Not being able to make a living, they moved in 1913 to Churchill, Nevada where George managed a large cattle ranch. *He built a nice four room house, which soon burned down as there was no water available to put the fire out.*⁶²

George's failing health did not allow him to continue in the cattle business. He was suffering from the lead poisoning. The family moved again. Agnes remembered how that happened:

At that time our folks took a trip out to Redland, California, where my Uncle Hyrum [Rice] lived and worked in the logging business. . . . We stayed there for two or three weeks with my father's brother, and then we went on to Los Angeles, to visit another brother for a short while. We went on the train up the coast, through some beautiful green forests where ferns grew as tall as trees. We eventually landed in Chewelah, Washington, where I was a senior in high school. Then we went to Spokane, Washington to another high school, and then back to Salt Lake City, where I graduated from West High School. As soon as I graduated [about 1917] we moved out to the Uintah Basin at Mt. Emmons. I got a job teaching school for \$65 per month at Ioka. I barely kept enough of my wages to get by on, and sent most of my money home each month. My father had a severe ulceration of his duodenum, and was very ill. Mother moved from Mt. Emmons to Delta [after a year] where he could get better medical care. I taught school almost two years, until March 6, 1919 when my father died.



Agnes Rice

⁶¹ The beginning portion of the small intestine.

⁶² From the autobiography of Agnes Lillian Rice.

Agnes was baptized in Duchesne, Utah on 20 September 1918. She stayed on the Reservation to teach when the family moved to Delta.

George died in Delta, Utah on 6 March 1919. He was only 56 years old. Agnes left her teaching job to attend her father's funeral in Delta. After the funeral, Agnes decided to stay in Delta. She got a job in Ben Douglas' Dry Goods and Men's Clothing Store in Delta. One day a handsome young man came in. His name was Melvin Porter. They saw each other from time to time. She went to a Christmas party with a friend and Melvin asked if he could walk her home. They had many happy times together. On 19 April 1920, they drove to Fillmore, the county seat, and were married by Bishop Day. Melvin's sister, Nellie Workman and Agnes' mother, Lillie, went with them as witnesses.

In the 1920 census for Delta, Utah, Lillie was a widow and head of the household at 40 years of age. The children in the home were Agnes (21), George (20), Irma (8), and Henry (6). Eva was apparently living in Twin Falls, Idaho.

Lillie then took the younger two children and moved to Twin Falls, Idaho to be with her daughter, Eva. Eva had married a man named Theo. B. Gardner on 3 September 1919 in Salt Lake City. They were divorced after a year.

Lillie had thyroid surgery in Twin Falls, Idaho. She never regained consciousness and died as a result of complications of the surgery, on 23 March 1922 and was buried in Twin Falls. The death certificate gave the cause of death as, "surgical shock." She was only 47 years old. Lillie left two young children, Irma (almost 11), and Henry (9) without parents. Agnes and her husband, Melvin, took Irma and Henry back to Delta, Utah to live with them. Agnes and her husband then moved to Helper, Utah where they had a dairy. Henry stayed with them and graduated from high school there. Henry then joined the navy. He was at Pearl Harbor on 7 December 1941, but survived that attack. He was married 3 times, but only had one child from his first wife, Louise Rothchild. That daughter, Maureen, was given up for adoption when they divorced. She was later killed by her husband, John Joseph Brown, in 1961, leaving a one-year-old daughter, Mary Frances. Henry stayed in the navy for 20 years and was in the navy reserves for another ten years. Henry died on 30 May 1989 in Fresno, Madera County, California.

Irma stayed with Agnes and Melvin until she was about 14 (about 1925), then she went back to Twin Falls to live with her brother George and his wife Hazel, to go to high school. George had married Hazel Isabel Peters, on 7 June 1923 in Twin Falls. Irma stayed with George and Hazel and graduated from Twin Falls High School. She then married John Ray Personius who ran a bus line, the Twin Falls-Wells Stage Line, for 30 years. They had a son, Jack, who lived in the Seattle area. Ray died on 13 April 1960. Irma married Herman McFarland about 20 September 1962. He died and left her a widow again.

George and Hazel had only one daughter, Mercedes Nadine, who had two sons before she died on 2 January 1959. Hazel died on 11 March 1963 and George died on 28 February 1968.

Eva married William Grieve, on 12 July 1922, in Jerome, Idaho, a few months after her mother died.

Melvin Porter died on 5 April 1982 in Provo, Utah. Agnes died on 15 February 1984 in Provo.



Agnes (56) and Melvin Porter (63)



Agnes Rice



Melvin and Agnes Porter, 1920s



Agnes Rice



Henry Rice (16) and Porter kids



Irma Rice



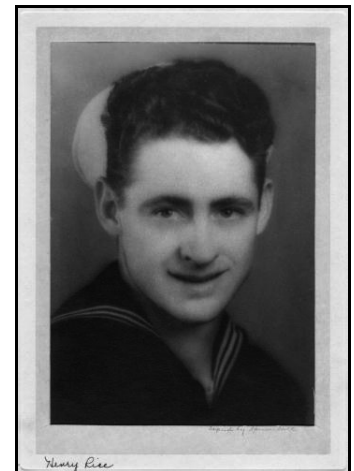
Porter family: Burrell, Lynn, Melva Jean, Vernon, Ross, Agnes and Melvin



Eva, George and Agnes



Melvin and Agnes Porter



Henry Rice



Jack, Ray and Irma Personius



Eva, Irma & Agnes

8. **Eliza Valerie Groves** (Called Dollie)

Valerie



Dollie Groves



Dollie Groves

The Kanarra Ward Records, film #0026049, provide some information about Dollie:

Eliza Valerie was born on 13 June 1876 in Kanarra.

She was blessed on 7 December 1882 by M. [Myron] S. Roundy.

She was baptized on 26 July 1884 by Samil(?) ____ Roundy. She was confirmed by M. [Myron] S. Roundy.⁶³

Valerie was called Dollie. She was remembered as being very pretty. That may be why she was called Dollie. The spelling is taken from her mother's will and from her own letters, and she is recorded by the name, Dollie, in many of the records. She had beautiful handwriting.

In the 1880 census Dollie was living with her family in Kanarra and is shown as two (actually four) years old. The 1900 census for Stateline, Iron County, Utah shows Valerie [Dollie] Groves (17 actually 14 years old) living as a sister-in-law with Emanuel Jacobsen (49), his wife, Maggie

⁶³ *Ledger Book of Rees Jones Williams*

[Margaret] (29), a daughter, Annie Jacobsen (2), and their son, Martin F. Jacobsen (1). Emanuel was shown as a Grocer.

By 1910 Dollie was shown in the census as being 27 years old, and living in Kanarra with her mother and four other children. Her mother died in 1912. In the 1920 census Dollie was in Kanarra living with her sister, Annie, as head of household, and with Alvin and Lewis.

Dollie entered the Utah State Mental Hospital in Provo on 27 September 1921. She was reported as having light hair and blue eyes. She could hear and see well.

An evaluation report dated 9 December 1924, reports that she had been brought to the hospital several years earlier [1919], but was returned to her home as she was not insane. Her commitment stated that she: *had delusions and hallucinations and ideas of persecution; believing the citizens of the town were against her. She thinks she hears and sees God. She has threatened to destroy property by burning it by way of revenge.*

It seems likely that her thoughts of persecution were not delusions. They were probably very real and she did not know how to handle those citizens. How could she know? She had no "normal" person to turn to for help. It was reported that she had had no disease or injury except typhoid fever. This may have been at the same time her brother, Samuel, died of typhoid fever, in 1888. She was 5' 4 ½" tall and weighed 111 ½ pounds. It was reported that she was clean in her habits and person and was not destructive. Her mental age was about 9 or 10 years. She may have threatened to destroy property, but she never did. In any case, this was enough to get her admitted to the hospital when they would not take her before.

Dollie died in the hospital on 6 March 1929. The death certificate records that she died of pleurisy, empyema and embolism. She was described as a moron with psychosis. She had some kind of surgery before death. She was buried in Kanarra. Dollie was 51 years old and never married. Lillie had died seven years earlier.

When Dollie died, the Utah State Mental Hospital sent the following telegram to her sister, Margaret:

*Mrs. Emanuel Jacobsen.
Cedar City, Utah*

*Telegram
3/6/29*

*Dollie Groves died this morning. What shall we do with the remains.
Dr. Frederick Dunn, Supt.*

The answer came back:

Dr. Dunn:

*The telegraph office reported that Mrs. Emanuel Jacobsen, Cedar City, has moved to California and has been away from Cedar City for about two years.
M. Moore*

So, the hospital sent the following telegram:

*Chairman County Commissioner
Iron County
Parowan, Utah*

*3/6/29
Telegram*

Dollie Groves of Kanarra died this morning. Please advise disposition of remains.

Dr. Dunn

This time the answer came back from the County:

County Commissioners ordered body of Dollie Groves to be shipped to Kanarra for burial.

Two days later the State Hospital received the following:

Night Letter

*San Pedro, Calif.
March 8, 1929*

*Dr. Frederick Dunn
U. State Hospital*

Wire was not received until this evening. We are unable to do anything at present. Perhaps at some future date providing grave is marked so we can find it. Please write particulars.

*Signed,
Mrs. E. Jacobsen*

9. Lewis Merrill Groves

Lewis⁶⁴ Merrill Groves was born on 24 April 1880 in Kanarra.

The Kanarra Ward Records, film #0026049, provide the following:

Lewis was blessed on 7 December 1882 by ____ W. Roundy.

He was baptized on 6 June 1889 by William R. Williams and confirmed the same day by J. (John) J. (Johnson) Davies.

Lewis was ordained a deacon on 16 January 1900 by Bishop William Ford.

He was ordained a teacher on 5 January 1908 by James Stapely.



Lewis Groves

Lewis was named after his uncle, Lemuel Merrill Willis, his great grandfather, Merrill Willis, and his great grandmother, Leah Lewis. In the 1880 census he is shown as one month old. This verifies the year of his birth. He and four of his siblings were mildly mentally handicapped. They could all read and write according to the 1900 census. Lewis, like the others, spent time in the Utah State Mental Hospital in Provo.

Lewis was admitted to the Utah State Mental Hospital on 5 December 1924, along with Annie and Alvin. He was 5 ' 5-3/4" tall and weighed 115 pounds with brown hair and dark eyes. He was reported to be a farmer and to have no drug habits. It was reported that: *He is a poorly developed, demented looking man of 42 years of age. His vision is defective and it is with difficulty that he gets around. He hears well. He has a goiter the size of an orange. He states that his goiter was larger some years ago. He has no delusions or hallucinations. Mental age about 10 to 13 years.*

On 15 December 1936 George and Iva Wood, of Kanarraville, went to Provo and brought back Alvin and Lewis Groves to live in a little cabin behind their house.⁶⁵ They went by the names Alv and Lew. Iva took care of their laundry, meals etc. They had a large garden of which they were very proud. Every year George would take some of their produce to the fair. The brothers were so pleased when they would win a ribbon. They were remembered as being friendly and would not hurt anyone. They were liked by their neighbors.

On 26 June 1951, Lewis was taken from Kanarraville to the Iron County Hospital in Cedar City with a coronary occlusion. He died eight hours later, on the same day. He was listed as being age 67

⁶⁴ Some records show his name as Louis.

⁶⁵ Reported to me by Javauna Wood Willis of Cedar City, in December 2008.

[actually 71] years, 2 months and 2 days old. The informant for the death certificate was Mamie Eck, of Cedar City. Lewis was buried in Kanarraville. He was the last member of his father's family. Lewis never married.

The obituary of Lewis appeared in the Deseret News, on 27 June 1951, p. B4:

Kanarraville — Funeral services for Lewis Merrill Groves 69 [71], who died at the Iron County Hospital early Tuesday morning of causes incident to age, will be held Thursday at 3 p.m. in the Kanarraville Ward chapel, Church of Jesus Christ of Latter-day Saints. Bishop Eldon Stout will officiate.

He was born April 4, 1882 [April 24, 1880] at Kanarraville, a son of Elisha and La Pricia [Mary Lucretia] Willis Groves. He never married.

Friends may call at the Kanarraville Ward Chapel prior to services. Burial will be conducted in the Kanarraville Cemetery under the direction of the Southern Utah Mortuary of Cedar City.

Will of Mary Lucretia, and other comments

The recorded statement of Wesley and the will of Mary Lucretia follows:⁶⁶

Dry Creek Aug. 16, 1911

To Whom it may concern:

This will certify that I relinquish all my rights and titles as an heir of Mary L. Groves estate. The said estate consisting of sheep, cattle, horses, real estate and all appurtenances thereunto. The said estate has willingly delivered to me the horses known in family as, (Bony) Black Mare, and (Babe) yellow mare.

W. T. Groves⁶⁷

Signed this day in presence of: --

Witness

Jesse F. Williams

Witness

John W. Berry⁶⁸

Filed for record this 27th day of March AD 1912 at 11 o'clock AM

⁶⁶ Found in Deeds, Mis B #2, p. 402-03, Iron County Records Office, Parowan, Utah.

⁶⁷ Wesley Tillman Groves.

⁶⁸ The Bishop of Kanarra

Kanarra, April 10th 1911.

I, Mary L. Groves, in the County of Iron, State of Utah; being of a sound mind and memory, do make and declare this to be my last will and testament.

- 1st I give and bequeath unto my two daughters, Annie and Dollie, and my son Lewis, my home and all the household furniture; consisting of three lots, with all appurtenances there unto. That I am to live there and have my support. I further give unto my children, Maggie, Lillie, Alvin and Wesley a privilege of living in the home or any of their descendants as long as they desire.
- 2nd -- The Pink Hill Farm shall belong to my seven Groves Children – each one to receive an equal share, together with all appurtenances thereunto.
- 3rd -- All the cattle, together with the following described horses, namely Trix, the black mare; Fleet the gray horse, and Babe - the yellow mare, I give to Annie, Dollie & Lewis.
- 4th -- I give and bequeath my sheep, with the increase being 77 head to be divided equally among my seven Groves Children. The range horses also shall go to the same heirs.
- 5th -- I give to my son John Brown, the money he received from Samuel Groves to buy his farm, also one hundred dollars he took away with him. To my son Frank, I give the two mountain ranches, containing 320 acres. One cow, four horses, one over coat, one gun, fourteen head of sheep @ \$4.00 per head. The above mentioned property they have received years ago. I further declare that their father, T. D. Brown, never supported them, nor left them any property whatsoever. I educated them myself.

With my own property that I have made statement of at all times, before and after my death, belongs to my Groves children by right of legacy.

Made this, the 10th day of April 1911.

Mrs. Mary L. Groves

Witnesses (William C. Reeves
(Joel J. Roundy⁶⁹
(J. W. Berry⁷⁰

Filed for record March 27th AD 1912 at 11 o'clock AM Mary A. Gunn, County Recorder

⁶⁹ Second counselor to the Bishop.

⁷⁰ John W. Berry was the Bishop of Kanarra.

Much can be learned from the will of Mary Lucretia.

1. Mary Lucretia had stomach cancer and knew that she did not have much time left. In fact, she died a year after the will was made. Margaret and Lillie were married, had families and were living away, so she left the home and lots to Annie, Dollie and Lewis to ensure that they would have a place to live. She must have felt that they were the most capable of the five handicapped children. Oh, how she must have grieved at the thought of leaving these five children alone. She also made sure that Maggie, Lillie, Alvin and Wesley could live there, if they wished, for as long as they desired.
2. The Pink Hill Farm was given to the seven Groves children in equal shares. It has not been identified, but must have been a valuable piece of property. Margaret's son, Martin, said that one time his mother, Margaret, took the kids there and they worked on the Pink Hills Farm. He said it was directly west of Kanarraville and on the slopes coming down out of the Duncan Hills, or Duncan Mountains. Martin said that there was a ranch house on the property.
3. All the cattle and some riding horses were given to Annie, Dollie & Lewis. This was probably to ensure that they had an income to sustain them.
4. The sheep (77 head) and the range horses were given to all seven Groves children in equal shares.
5. To John Brown, from her first husband, Thomas D. Brown, she gave the money previously given to him by Samuel Groves to buy his farm, and a hundred dollars. To Frank Brown also from her first husband, she gave the two mountain ranches of 320 acres and some animals (also probably given to him by Samuel Groves), all of which "they" had received years ago. She makes it clear that they had received their inheritance from her and Samuel and that their father gave them nothing. Therefore all that she has left is given to the Groves children.
6. Samuel had been dead between 11 and 26 years. He must have been quite successful financially. He was known as a farmer most of the time in the census records. After all that time since his death, she must have been supported, at least in part, by their property and she still had a farm and animals. The Brown boys were very young when their mother married Samuel. Samuel must have been a good father to them and treated them like his own.

The Iron County probate records were searched to see if further family details could be found in the record when the will went through probate. Series 26659 Iron County 5th District Probate Index, 1899-1924, showed no entry.

The Kanarraville Cemetery records are apparently in poor condition. The actual burial records from early years do not exist. In 1979, a record was made of all readable headstones. That is the basis of the burial records to that point. The five Groves children with death certificates are the only Groves known to be in the cemetery. They are all in a row in section B-2. They are listed as follows:

Plot 31 Annie Groves
Plot 32 Dollie Groves
Plot 34 Wesley Groves
Plot 35 Alvin Groves
Plot 36 Louis [Lewis] Groves

The adjoining plots of #30 and #37 have been opened for a new burial in recent years and closed when a grave was found. They are early burials with no record. There is also Plot 33 with no recorded burial. These could be the three burial places of the father, Samuel Elisha Groves, the son, Samuel Elisha Groves Jr. and the baby, Lemuel Warren Groves. If the graves did not have readable headstones in 1979, there is no burial record. Many of the early headstones were made of sandstone which became unreadable rather quickly.

The mother, Mary Lucretia, is buried in the Kanarraville Cemetery, near her children, as Mary Lucretia Willis Brown. No obituary has been found.

PATRIARCHAL BLESSING
OF
Samuel Elisha Groves

Given by Isaac Morley, May 1843, Nauvoo⁷¹
(Age two years and nine months)

Patriarchal blessing upon the head of Samuel Elisha Groves, son of Elisha H. Groves, born Adams Co., Illinois Sept. 14th 1840, given under the hands of Isaac Morley, Patriarch, given May 1843 Nauvoo City of Joseph. (a part of the blessing was written.)

Samuel Elisha Groves, I lay my hands upon thy head and by virtue of the Priesthood invested in me in the name of Jesus I seal the blessing of a Patriarch upon thee. This shall be thy blessing and thy endowment thy gift by promise to seal blessings upon thy posterity and upon the fatherless upon the widow and the orphans the blessing of greatness of heart expansion and greatness of soul shall be sealed upon this child. This blessing shall be sanctioned by his father when he shall seal his own blessing upon him and this child shall receive the blessing and fullness of the everlasting Priesthood. In the name of Jesus Christ even so amen.

⁷¹ Samuel's mother, Lucy, was given a patriarchal blessing this same day by Isaac Morley.

PATRIARCHAL BLESSING
of
Samuel Elisha Groves

Given by Elisha H. Groves,⁷² Dec. 4, 1853, Cedar City, Iron Co., U.S.⁷³
(Age 13)

Patriarchal blessing of Samuel Elisha Groves son of Elisha H. and Lucy Groves, born Sept. 14, 1840, town of Columbus [Adams County] Illinois, given under the hands of Elisha H. Groves Dec. 4th 1853, Cedar City, Iron Co., U.S.

Samuel Elisha Groves, in the name of Jesus of Nazareth and by virtue and authority of the Priesthood and of the Holy calling by which I have been set apart, I lay my hands upon thy head to bless thee with a fathers blessing. Thou art in the day of thy childhood. Thy life shall be precious in the sight of the Lord thy God. Thou shall grow up and become a man of God. Thou shalt receive the Holy priesthood and the Holy ordinance of the House of God. Thou shalt officiate in behalf of thy ancestors. Thou shalt become mighty, having mighty faith. Thou shalt have the blessings of the Holy Priesthood. Thy posterity shall become as innumerable as the stars in the Heaven or as the sand on the sea shore for thou art of the seed of Abraham of the lineage of Ephraim and a promised son unto thy father and mother before they had a child on earth. And thou shalt be a blessing unto them in their old age for they shall take comfort with thee.

Thou shalt have houses and lands, and wealth shall flow into thine hands. Thy bread shall never fail thee. Thou shalt wield the sword in defense of the blood of innocence and an avenger of the blood of the Prophets. Thou shalt be a scourge to the gentiles in connection with thy associates and many shall be put to flight by thee and the riches of the gentiles shall flow unto the Church in thy day. Thou shalt be with the Laminates a teacher unto them and a leader when they go through among the gentiles to tread down and tear in pieces when none shall deliver. Thou shalt realize the voice of inspiration in the Book of Mormon.

Thy name is written in the Lambs Book of Life. Thou art a chosen vessel unto the Lord thy God. He hath given His angels charge concerning thee. Thou shalt not be brought down to the grave but shall live to see thy Savior come, Therefore harken to the voice and counsels of thy father and mother and I ratify upon and seal upon thy head the blessing of the Patriarch Morley in connection with this thy fathers' blessing, even so, Amen and Amen.

⁷² At the October 1853 Conference in Salt Lake, October 8th, Elisha was sustained as a patriarch. He was ordained a few weeks later in a Conference at Cedar City by Erastus Snow, one of the Twelve Apostles.

⁷³ Samuel's mother, Lucy, was given a patriarchal blessing this same day by Elisha H. Groves.

PATRIARCHAL BLESSING
of
Mary Lucretia Willis

Given by Elisha H. Groves, Jan. 26th 1855⁷⁴, at Fort Harmony

Patriarchal blessing upon the head of Mary Lucretia Willis daughter of William Wesley Willis and Margaret Willis, born Hamilton Co., Alabama [Illinois], March 18th 1837. Given under the hands of Elisha H. Groves Patriarch, Fort Harmony, Washington Co., U.S., Jan 26th 1855.

Sister Mary Lucretia, in the name of Jesus of Nazareth by virtue of the Holy Priesthood in me vested, I place my hands upon thy head to seal upon thee a Patriarchal or Father's blessing which shall rest upon thee and thou shalt realize the fulfillment thereof. Thou must apply thy heart to wisdom, keeping all the commandments of the Lord thy God and thy life shall be precious in the sight of thy Heavenly Father. Thy days shall be many upon the earth. Thou wilt be tempted and tried yet inasmuch as thou wilt be faithful thou shalt overcome the Tempter. Thou art a daughter of Abraham of the loins of Joseph and the blood of Ephraim, a lawful heir to the blessings, privileges and powers which pertain to the Holy Priesthood according to thy sex, yet inasmuch as thou wilt be wise thou shalt be connected with a man of God through whom thou shalt receive thy Priesthood exaltation, power and eternal glory. Receive thy endowments that thou mayest be able to assist thy husband in the redemption of thy progenitors. Thou shalt become a mother in Israel both in principle and posterity. Thy children and thy children's children arising after thee shall administer unto thee in thy old age. Thou shalt rejoice with and bless them. Thy name shall be handed down to the latest generation as an honorable mother in Zion. Peace and quietness shall rest in thy habitation. Joy and comfort shall crown thy days. Thou shalt receive of the fruits of the earth. Thy table shall be filled for thy comfort and the convenience of thy family. Inasmuch as thou wilt be faithful thou shalt live to behold the winding up scene, the coming of thy redeemer, the reign of peace upon the earth, delight thyself in the blessings of the fruit of the vine and the olive yard, receive many blessings and privileges in the temple in Zion, become a Queen and a Priestess unto the Most High God, receive thy Crown, Dominion, Power and Eternal increase, thy inheritance with thy Benefactor in Zion. Be thou therefore faithful. Yield to no temptation and these blessings shall be ___se unto thee. I seal them upon thy head in the name of Jesus of Nazareth, even so Amen.

⁷⁴ This was given when she was 17 and probably living in Cedar City with her father. It was about 11 months before she married Thomas D. Brown. Elisha H. Groves was Patriarch for the Cedar Stake. This would have been given at the first Harmony, with the pole fort. It was the previous May (1854) when Brigham Young had visited the fort and directed the building of an adobe fort to replace it.

1860 Census, taken 23 July 1860 in Harmony, Utah (Fort Harmony)

Name in census	Name from family records	Age	family records birth date	Age from family records	Occupation	Comments
E. H. Groves	<i>Elisha Hurd Groves</i>	63	5 Nov 1797	62		
Lucy Groves	<i>Lucy Groves</i>	53	1 Feb 1807	53		
James Flynn		31			farm laborer	He must have worked for the family
Samuel E. Groves	<i>Samuel Elisha Groves</i>	17	14 Sep 1840	19	farm laborer	
Lucy Groves	<i>Lucy Marie Groves</i>	12	7 May 1848	12		

1870 Census taken 18 July 1870, Kanarra, Utah

Name in census	Name from family records	Age	family records birth date	Age from family records	Place of birth	Occupation	Comments
Elisha Groves	<i>Samuel Elisha Groves</i>	29	14 Sep 1840	29	Illinois	farmer	Samuel is shown as having \$200 in real estate value
Mary L.	<i>Mary Lucretia Groves</i>	33	18 Mar 1837	33	Illinois		
John	<i>John William Brown</i>	11	2 Nov 1858	11	Utah		From previous marriage
Francis A.	<i>Francis Alonzo Brown</i>	9	17 Oct 1860	9	Utah		From previous marriage
Samuel E.	<i>Samuel Elisha Groves Jr.</i>	6	20 Mar 1862	8	Utah		
Lucretia	<i>Lucretia Ann (Annie) Groves</i>	5	9 Jul 1866	almost 4	Utah		
Heber A.	<i>Heber Alvin Groves</i>	2	27 May 1868	almost 2	Utah		
Margrett	<i>Margaret Lucy Groves</i>	3 months	29 Mar 1870	3-1/2 months ⁷⁵	Utah		

⁷⁵ This establishes the year of her birth.

1880 Census, taken 12 June 1880, Kanarra, Kane County, Utah⁷⁶

Name in census	Name from family records	Age	family records birth date	Age from family records	Occupation
Samuel E. Groves	<i>Samuel Elisha Groves</i>	39	14 Sep 1840	39	Charcoal burner
Mary D. Groves	<i>Mary Lucretia Groves</i>	42	18 Mar 1837	43	keeping house
Samuel E. Groves	<i>Samuel Elisha Groves Jr.</i>	17	20 Mar 1862	18	works on farm
Margaret A. Groves	<i>Lucretia Ann (Annie) Groves</i>	14	9 July 1866	almost 14	
Heber A. Groves	<i>Heber Alvin Groves</i>	12	27 May 1868	12	works on farm
Lucy M. Groves	<i>Margaret Lucy Groves</i>	10	29 Mar 1870	10	
Wesley F. Groves	<i>Wesley Tillman Groves</i>	7	25 Mar 1873	7	
Lilly Groves	<i>Lillie Josephine Groves</i>	5	3 Jan 1875	5	
Eliza V. Groves	<i>Eliza Valerie (Dollie) Groves</i>	2	12 Jun 1877	turned 3 on this day	
Lewis H. Groves	<i>Lewis Merrill Groves</i>	1 month	24 Apr 1880	1 month ⁷⁷	
Children: Samuel, Margaret, Lucy, Wesley and Lillie are shown as having attended school within the census year. Heber is not on that list.					

⁷⁶ This is the only census showing parents and all known children except Lemuel Warren Groves.

⁷⁷ This establishes that Lewis was born in 1880.

1900 Census, June 1st in Kanarra, Utah

Name in census	Name from family records	Age	From family records		Place of birth	No. of living children	mother how many children	Comments
			Birth date	Age				
	<i>Samuel⁷⁸ Elisha Groves</i>							
	<i>Lemuel Warren Groves</i>							
Mary L. Groves	Mary Lucretia Groves	61	18 Mar 1837	63	Illinois	9 ⁷⁹	12	Head of household, Widowed
	<i>Samuel Elisha Groves Jr.</i>							
Lucretia A.	Lucretia Ann (Annie) Groves	30	9 July 1866	34				read & write
Heber A.	Heber Alvin Groves	28	27 May 1868	32				read & write day laborer
	<i>Margaret Lucy Groves</i>							
Wesley T.	Wesley Tillman Groves	26	25 March 1873	27				read & write day laborer
	<i>Lillie Josephine Groves</i>							
	<i>Eliza Valerie (Dollie) Groves</i>			23				
Lewis M.	Lewis Merrill Groves	20	24 April 1880	20				read & write day labor

⁷⁸ Samuel died before this date because Mary Lucretia was a widow.

⁷⁹ Mary had two living Brown children and seven living Groves children. Four Groves children are missing from this census. Samuel Jr. had died, Margaret, Lillie and Dollie were living in Stateline, Utah.

1910 Census, May 11th in Kanarra, Utah

Name in census	Name from family records	Age	family records birth date	Age from family records	Place of birth	Comments
Mary L. Groves	<i>Mary Lucretia Groves</i>	72	18 Mar 1837	73	Illinois	Head of household, parents born in Tenn, widowed
Annie Groves	<i>Lucretia Ann (Annie) Groves</i>	38	9 Jul 1866	44		
Heber A. Groves	<i>Heber Alvin Groves</i>	37	27 May 1868	42		
	<i>Margaret Lucy Groves</i>					[Living in Stateline, Utah]
Wesley T. Groves	<i>Wesley Tillman Groves</i>	34	25 Mar 1873	37		
	<i>Lillie Josephine Groves</i>					[Living in Rupert, Idaho]
Eliza V. Groves	<i>Eliza Valerie (Dollie) Groves</i>	27	12 Jun 1877	33		
Louis M. Groves	<i>Lewis Merrill Groves</i>	25	24 Apr 1880	30		

1920 Census, Kanarra, Utah

Name in census	Name from family records	Age	Comments	from family records		
				birth date	age	date died
Lucrecia Grover	<i>Lucretia Ann (Annie) Groves</i>	44	Head of household, can read and write	9 Jul 1866	54	22 February 1936
Alvin Grover	<i>Heber Alvin Groves</i>	42	can read and write	27 May 1868	52	20 December 1949
Valerie Grover	<i>Eliza Valerie (Dollie) Groves</i>	35	can read and write	12 Jun 1877	43	6 March 1929
Louis Grover	<i>Lewis Merrill Groves</i>	32	can read and write	24 Apr 1880	40	26 June 1951

1920 census, Provo, Utah, ward 7 of the State Mental Hospital

Name in census	Name from family records	Age	family records birth date	Age from family records	Place of birth	Comments
Wesley Groves	<i>Wesley Tillman Groves</i>	53	25 Mar 1873	47	Utah	Patient in Hospital He can read and write

APPENDIX A

A short history of the feeble-minded at the Utah Sate Mental Hospital in Provo⁸⁰

The first record of any organized care in Utah for those classified as “feeble-minded” was the facility built in 1870. It was established first by Salt Lake City to provide care for people diagnosed with a mental illness. However, as the asylum costs continued to rise over the years, the SLC council decided both patients and the city would be better served if the facility was privatized. Dr. Seymour Young was awarded the lease in 1876 and bought it outright in 1879. No patient records have been found from that early asylum but newspaper accounts at the time note that the asylum housed not only those with a mental illness but also those labeled as “feeble-minded”.

In 1880, Utah’s Territorial Legislature passed a law that established a new Territorial Insane Asylum to provide care for those with mental illness. The new asylum was dedicated on July 15, 1885 and on July 31st all of the patients housed at the Young facility were transferred to the new asylum. Little information is available on the nineteen patients transferred to the new facility consequently it is not known how many were classified as “feeble-minded”.

However, early records indicate that the “feeble-minded” individuals were admitted to the asylum from almost the beginning. In 1896, the Biennial Report noted that, *“it had become necessary to remove such of the patients as were not under the law entitled to the benefits of the Asylum [feeble-minded].”* A meeting was held with both the counties and Probate Judges which, resulted in *“the removal of 14 imbeciles and idiots.”* However, the Asylum agreed to keep some of the patients but required that the counties pay for their care.

Although a number of those with a developmental disability had been removed from the Asylum in 1896, biennial reports continue to raise the issue and would continue until well into the next century. Nearly every Biennial Report contained a recommendation that *“imbeciles”, “idiots” and the “simple feeble-minded,” not be admitted, thus following the full meaning of the statute, and relieving the Asylum of classes of patients that should not be cared for by the State, but should be provided for by the respective counties.”*

Finally in 1909, over the objections of the Hospital, the original law was amended, *“enlarging the objects of the Hospital to provide for a separate department for the admission of the Feeble-minded, Idiotic, and Non-insane Epileptic persons, residing within the State, capable of improvement.”*

The Biennial Reports are missing for the years covering 1904 - 1912 but during that period a separate department had been established to treat those patients with a developmental disability. The 1912 report noted that the Department was providing kindergarten, primary and grade classes, needle and art work, and manual training which included brush-making, woodwork, basketry, weaving, hammock-making, etc. The report also noted that a *“department was established in a cottage, entirely separate and distinct from the main building, and as remote as possible from the insane patients.”*

⁸⁰ Information was provided by the Utah State Hospital.

By 1918, overcrowding had become a problem for the entire Hospital and the Department of Feeble-minded was feeling the pressure as well. The 1918 Biennial report complained that *“the Department for Feeble-minded is housed in one building [cottage] of two stories, the males occupying the upper floor and the females the lower floor. The housing of the two sexes in one building is objectionable, as well as making proper segregation of the different grades of the feeble-minded impossible.”*

The 1918 report also mentions that there were many *“distressing cases awaiting admission”* but that the hospital was too full to accept any other cases. A recommendation was made to erect a new building that would house male patients thus separating them from the females. However, no new building was built until 1927. Subsequent reports provide little new information on the Department of Feeble-minded but by all accounts it seemed to function well.

After 1918, the Hospital continued to express concern for the separation of female and male patients listed as feeble-minded. In 1927, the State Legislature provided funding for a new shop building which had been designed and funded for two floors. The vocational shops were to be on the first floor and a storage warehouse in the basement. However, because of overcrowding, a third floor was added to provide 55 beds for “feeble minded boys.” The original plan for the warehouse building did not include space for patient housing and since no additional funding was provided to add the upper floor, the space was crowded, uncomfortable and not very conducive to treatment. Early records also note that those in the dorm were often locked in at night with no full-time attendant on duty. With fire a constant problem at institutions, this practice was extremely dangerous. The notion that a shop building and warehouse would be suitable for patient use spoke volumes about how stigmatized patients were at that time. The new bed space did address the separation of males and females that had been a concern for years. When the men moved to the new building, the girls remained on the first floor of Cottage No. 4.



Cottage building where the Groves family probably would have spent some time prior to 1927 at the Utah State Hospital.



Warehouse building where the Groves boys would have been housed on the top floor after 1927

Finally in 1929, a bill was passed by the Utah State Legislature that established a facility for the care of the “feebleminded.” The facility was to be known as the Utah State Training School. Four hundred and eighty acres were acquired in a rural area of American Fork and by August 1931, the first buildings had been completed and the school opened. However, since the school had been designed as a training center for feebleminded children who were considered to be trainable, many of the patients who were considered custodial would remain at the Hospital. Alvin and Lewis remained at the Hospital, probably because of their age.

In 1934, there were still 150 feebleminded patients residing at the Hospital. At that time the Training School was in the process of constructing a new building and it was anticipated that 40 patients would be moved when the building was completed. The State Board of Insanity made a recommendation that all of the feebleminded be transferred to the Training School as soon as new buildings could be provided for their care.

By 1936, the Biennial Reports cease to make any mention of a “Department of Feebleminded,” so we can assume that most of the patients had been moved either to the Training School, moved back into the general hospital population or had been released back into their communities. These events may explain why the hospital was so anxious to transfer control of the Groves family back to Iron County custody. Alvin and Lewis were transferred to Kanarraville in December 1936.

state CAUSE OF DEATH in plain terms, so that it may be properly classified. Exact statement of OCCUPATION is very important. See instructions on back of certificate.

1 PLACE OF DEATH		State Board of Health File No. <u>11</u>	
County <u>Iron</u>	<u>1200787</u>	<u>6-2</u>	
TOWNSHIP <u>Kanarra</u> or <u>Kanarra</u> STATE OF UTAH—DEATH CERTIFICATE			
Village <u>Kanarra</u> Mary Lucretia Groves			
City <u>Kanarra</u> (No. <u>1</u> St.; <u>1</u> Ward)			
2 FULL NAME <u>Mary Lucretia Groves</u>			
PERSONAL AND STATISTICAL PARTICULARS		MEDICAL CERTIFICATE OF DEATH	
3 SEX <u>Female</u>	4 COLOR OR RACE <u>White</u>	5 SINGLE MARRIED WIDOWED OR DIVORCED (If write the word) <u>Widowed</u>	16 DATE OF DEATH <u>March</u> <u>11</u> , 191 <u>2</u> (Month) (Day) (Year)
6 DATE OF BIRTH <u>Mar</u> <u>18</u> , 191 <u>2</u> (Month) (Day) (Year)		17 I HEREBY CERTIFY, That I attended deceased from <u>no m. d. in attendance</u> , 191 <u>2</u> , to <u>1912</u> , that I last saw h. <u>alive</u> on <u>1912</u> , and that death occurred, on the date stated above, at <u>4:40 p.m.</u>	
7 AGE <u>73</u> yrs. <u>11</u> mos. <u>24</u> ds. If LESS than 1 day, <u>hrs.</u> or <u>min.</u>		The CAUSE OF DEATH* was as follows: <u>Cancer of Stomach</u>	
8 OCCUPATION (a) Trade, profession or particular kind of work <u>None</u> (b) General nature of industry, business, or establishment in which employed (or employer)		(Duration) <u>2</u> yrs. <u>0</u> mos. <u>0</u> ds.	
9 BIRTHPLACE (State or country) <u>Illinois</u>		Contributory (Secondary) <u>Dropsy</u> (Duration) <u>6</u> yrs. <u>6</u> mos. <u>0</u> ds.	
PARENTS	10 NAME OF FATHER <u>William Wesley Willis</u>	(Signed) <u>W C Reeves Health Officer, M.D.</u> <u>Mar 13, 1912</u> (Address) <u>Kanarra</u>	
	11 BIRTHPLACE OF FATHER (State or country) <u>Illinois</u>	* State the DISEASE CAUSING DEATH, or, in deaths from VIOLENT CAUSES state (1) MEANS OF INJURY; and (2) whether ACCIDENTAL, SUICIDAL OR HOMICIDAL.	
	12 MAIDEN NAME OF MOTHER <u>Margaret Willis</u>	18 LENGTH OF RESIDENCE (For Hospitals, Institutions, Transients, or Recent Residents) At place of death <u>37</u> yrs. <u>0</u> mos. <u>0</u> ds. In the State <u>64</u> yrs. <u>6</u> mos. <u>0</u> ds. Where was disease contracted? <u>Kanarra Utah</u> If not at place of death?	
13 BIRTHPLACE OF MOTHER (State or country) <u>Penn</u>		Former or usual residence <u>Kanarra Utah</u>	
14 THE ABOVE IS TRUE TO THE BEST OF MY KNOWLEDGE (Informant) <u>Eliza Willis Wood</u> (Address) <u>Kanarra Utah</u>			
15 Filled <u>Mar 13, 1912</u> <u>W C Reeves</u> REGISTRAR		19 PLACE OF BURIAL OR REMOVAL <u>Kanarra</u> DATE OF BURIAL <u>Mar 13, 1912</u>	
21 REGISTERED NUMBER <u>W</u>	22 NO. OF BURIAL PERMIT <u>W</u>	20 UNDERTAKER <u>John H Berry</u> ADDRESS <u>Kanarra</u>	
READ CAREFULLY INSTRUCTIONS ON BACK OF CERTIFICATE			

Death certificate of Mary Lucretia Willis Brown Groves

N. B.—WRITE PLAINLY WITH UNFADING INK—THIS IS A PERMANENT RECORD. Every item of information should be carefully supplied. AGE should be stated EXACTLY. PHYSICIANS should state CAUSE OF DEATH in plain terms, so that it may be properly classified. Exact statement of OCCUPATION is very important. See instructions on back of certificate.

10003604078

1 PLACE OF DEATH
County Utah
Precinct _____
or Town or City Provo No. UTAH STATE HOSPITAL St. _____ Ward _____
(If death occurred in a hospital or institution, give its NAME instead of street and number)

2 FULL NAME Annie Lucretia Groves,
3 Residence: No. Kanarraville, Utah. St. _____
(Usual place of abode) (If non-resident give city or town and State)

(a) Length of residence in city or town where death occurred. Years 11 Months 2 Days 17 (b) How long in U. S.; if of foreign birth? Years _____ Months _____ Days _____

PERSONAL AND STATISTICAL PARTICULARS

4 SEX Female 5 COLOR OR RACE White 6 SINGLE, MARRIED, WIDOWED, OR DIVORCED (Write the word) Single 19 DATE OF DEATH (month, day, and year) Feb. 22, 1936

7a If Married, Widowed, or Divorced HUSBAND OF (or) WIFE OF _____ 20 I HEREBY CERTIFY, That I attended deceased from April 1, 1935, to Feb. 22, 1936. I last saw him alive on Feb. 22, 1936. death occurred on the date stated above, at 8 a. m. Duration of principal cause of death and related causes of importance were as follows: Yrs. Mos. Ds.

7 DATE OF BIRTH (month, day, and year) July 9, 1866 8 AGE Years 69 Months 2 Days 13 If LESS than 1 day, _____ hrs. or _____ min. Pneumonia, Sclerosis (108) 2

9 OCCUPATION OF DECEASED (a) Trade, profession, or particular kind of work done, as engineer (type of), miner, bookkeeper, etc. None (b) Industry or business in which work was done, as railway, mine (kind of), bank, etc. _____ (c) Date deceased last worked at this occupation (month and year) _____ (d) Total time (years) spent in this occupation _____ Other contributory causes of importance: Arterio-sclerosis 1

10 BIRTHPLACE (City or Town) Kanarraville, Utah (State or Country) _____

PARENTS

11 NAME OF FATHER Samuel E. Groves 12 BIRTHPLACE OF FATHER (State or Country) Mo. 13 MAIDEN NAME OF MOTHER Mary L. Willis 14 BIRTHPLACE OF MOTHER (State or Country) Ill

15 INFORMANT (Signature) Lewis Groves Address Kanarraville, Utah

16 BURIAL, CREMATION, OR REMOVAL Place Kanarraville, Utah Date Feb 25, 1936

17 UNDERTAKER Hotel Mortuary Address Provo, Utah

18 FILED MAR 3 1936 L. M. Smith REGISTRAR REGISTERED NUMBER 87

Was disease or injury in any way related to occupation of deceased? _____ If so, specify _____ (Signed) James J. Wright, M. D. 2-22-36 Address Provo

Death certificate of Lucretia Ann (Annie) Groves

20024900897
FEDERAL SECURITY AGENCY
PUBLIC HEALTH SERVICE

CERTIFICATE OF DEATH

STATE FILE NO. 43-110082
BIRTH NO. 143 UTAH REGISTRAR'S NO. 99

1. PLACE OF DEATH
a. COUNTY Iron 11
b. CITY (If outside corporate limits, write RURAL) Cedar City 2
c. LENGTH OF STAY (this place) 3 days
d. FULL NAME OF (If not in hospital or institution, give st. address or loc.) Iron Co. Hospital

2. USUAL RESIDENCE (Where deceased lived. If institution: residence before admission).
a. STATE Utah 143 b. COUNTY Iron 11
c. CITY (If outside corporate limits, write RURAL) Kanarraville 0
d. STREET ADDRESS (If rural, give location)

3. NAME OF DECEASED (Type or Print) a. (First) Heber b. (Middle) Alvin c. (Last) Groves
4. DATE OF DEATH (Month) (Day) (Year) Dec. 20 1949

5. SEX male 2 6. COLOR OR RACE white 1 7. MARRIED, NEVER MARRIED, WIDOWED, DIVORCED (Specify) never married 8. DATE OF BIRTH Mo. May Day 22 Year 1867 82 6 23
9. AGE (In yrs. last birthday) 82 6 23 10. USUAL OCCUPATION (Give kind of work done during most of working life, even if retired) farming 11. BIRTHPLACE (City and State or foreign country) Kanarraville, Utah 12. CITIZEN OF WHAT COUNTRY?

13. FATHER'S NAME Samuel Elisha Groves 14. MOTHER'S MAIDEN NAME Mary Lucinda Wells HUSBAND'S OR WIFE'S NAME
Birthplace Missouri Birthplace Hancock Co. Ill

15. WAS DECEASED ever in U.S. ARMED FORCES (Yes, no or unknown) no 16. SOCIAL SECURITY No. 17. INFORMANT Lewis Groves

18. CAUSE OF DEATH Enter only one cause per line for (a), (b), and (c)
I. DISEASE OR CONDITION DIRECTLY LEADING TO DEATH: (a) Cerebral hemorrhage 321X DUE TO (b) Arterio sclerosis DUE TO (c)
II. OTHER SIGNIFICANT CONDITIONS Conditions contributing to the death but not related to the disease or condition causing death.

19a. DATE OF OPERATION 19b. MAJOR FINDINGS OF OPERATION 20. AUTOPSY? YES ☐ NO ☒

21a. ACCIDENT (Specify) SUICIDE HOMICIDE 21b. PLACE OF INJURY (e.g., in or about home, farm, factory, street, office bldg., etc.) 21c. (CITY or TOWN) (COUNTY) (STATE)

21d. TIME (Month) (Day) (Year) (Hour) 21e. INJURY OCCURRED While at Work ☐ Not While At Work ☐ 21f. HOW DID INJURY OCCUR?

22. I HEREBY CERTIFY THAT I ATTENDED THE DECEASED FROM 12/20/49 to 12/20/49 THAT I LAST SAW THE DECEASED ALIVE ON 12/20/49 AND THAT DEATH OCCURRED AT 11:00 AM, FROM THE CAUSES AND ON THE DATE STATED ABOVE.

23a. SIGNATURE H. E. Gundlach (Degree or title) 23b. ADDRESS Cedar City, Utah 23c. DATE SIGNED 12/21/49

24a. BURIAL, CREMATION, REMOVAL (Specify) Burial 24b. DATE Dec. 22-49 24c. NAME OF CEMETERY OR CREMATORY Kanarraville ut 24d. LOCATION (City, town, or county) Kanarraville Iron Utah

DATE REC'D BY LOCAL REG. Dec. 22, 1949 REGISTRAR'S SIGNATURE Margaret E. Webster 25. FUNERAL DIRECTOR'S SIGNATURE AND ADDRESS Emma M. Winterborn Funeral Director's No. 71 Embalmer's No. 331

NOTE: WHERE PLACED WITH UNIFORMITY AND...
Every item of information should be carefully supplied. Physicians should state CAUSE OF DEATH in plain terms, so that it may be properly classified. Exact statement of OCCUPATION is very important.

Death certificate of Heber Alvin Groves

1003203758

1 PLACE OF DEATH
County Utah
Precinct _____
Village _____
City _____ Provo No. Utah State Hospital St. _____ Ward _____

State Board of Health File No. 182

STATE OF UTAH—DEATH CERTIFICATE

2 FULL NAME Wesley T. Groves (Former residence; _____)
(a) Residence No. Utah State Hospital St. Kanarraville, Utah
(USUAL PLACE OF ABODE) (IF NON-RESIDENT GIVE CITY OR TOWN AND STATE)
Length of residence in city or town where death occurred 20 yrs. mos. ds. How long in U. S., if of foreign birth? yrs. mos. ds.

PERSONAL AND STATISTICAL PARTICULARS

3 SEX Male 4 COLOR OR RACE White 5 SINGLE, MARRIED, WIDOWED, OR DIVORCED (Write the word) Single

6a If Married, Widowed, or Divorced
HUSBAND OF _____
(or) WIFE OF _____
6 DATE OF BIRTH Unknown
(Month) (Day) (Year)

7 AGE 71 yrs. mos. ds. If LESS than 1 day, hrs. min.

8 OCCUPATION OF DECEASED
(a) Trade, profession or particular kind of work _____
(b) General nature of industry, business, or establishment in which employed (or employer) _____
(c) Name of Employer _____

9 BIRTHPLACE (City or town) _____ (State or Country) _____

10 NAME OF FATHER _____
11 BIRTHPLACE OF FATHER (State or Country) _____
12 MAIDEN NAME OF MOTHER _____
13 BIRTHPLACE OF MOTHER (State or Country) _____

14 Informant _____ Address _____
15 Filed JUN 6 - 1932 Registrar C. Smith
Registered Number 70 No. of Burial or Removal Permit _____

16 DATE OF DEATH May 21 19 32
(Month) (Day) (Year)

17 I HEREBY CERTIFY, That I attended deceased from May 15, 19 32, to May 21, 19 32, that I last saw him alive on May 21, 19 32, and that death occurred, on the date stated above, at 2: P.M.. The CAUSE OF DEATH* was as follows:
General Debility and Gastro-Enteritis.

Contributory Feeble-minded. (Duration) 3 yrs. mos. ds.
(Secondary) (Duration) 71 yrs. mos. ds.

18 Where was disease contracted if not at place of death? Kanarraville, Utah.

19 Did an operation precede death? No. Date of _____
Was there an autopsy? No.
What test confirmed diagnosis? Examination.
(Signed) Fred C. Taylor M. D.
May 21, 1932 (Address) Provo, Utah

*State the DISEASE CAUSING DEATH, or, in deaths from VIOLENT CAUSES state (1) MEANS AND NATURE OF INJURY; and (2) whether ACCIDENTAL, SUICIDAL OR HOMICIDAL. (See reverse side for additional space.)

19 PLACE OF BURIAL, CREMATION, OR REMOVAL _____ DATE OF BURIAL _____
20 UNDERTAKER _____ ADDRESS _____

21 _____ 22 _____

READ CAREFULLY INSTRUCTIONS ON BACK OF CERTIFICATE

N. B.—WRITE PLAINLY WITH UNFADING INK—THIS IS A PERMANENT RECORD.
Every item of information should be carefully supplied. AGE should be stated EXACTLY. PHYSICIANS should state CAUSE OF DEATH in plain terms, so that it may be properly classified. Exact statement of OCCUPATION is very important. See instructions on back of certificate.

Death certificate of Wesley Tillman Groves

MARGIN RESERVED FOR BINDING

N. B.—WRITE PLAINLY WITH UNFADING INK—THIS IS A PERMANENT RECORD. Every item of information should be carefully supplied. AGE should be stated EXACTLY. PHYSICIANS should state CAUSE OF DEATH in plain terms, so that it may be properly classified. Exact statement of OCCUPATION is very important. See instructions on back of certificate.

1 PLACE OF DEATH 0 2 9 0 4 1 2 1 State Board of Health File No. 104
 County Utah
 Precinct _____
 Village _____
 City Provo No. Utah State Hospital St. _____ Ward _____
 (If death occurred in a hospital or institution give its NAME instead of street and number.)

2 FULL NAME Dollie (Eliza Valeria) Groves (Former residence: _____)
 (a) Residence. No. Utah State Hospital St. Kanarraville, Utah.
 (USUAL PLACE OF ABODE) (IF NON-RESIDENT GIVE CITY OR TOWN AND STATE)
 Length of residence in city or town where death occurred 7 yrs. 5 mos. 9 ds. How long in U. S., if of foreign birth? yrs. mos. ds.

PERSONAL AND STATISTICAL PARTICULARS

3 SEX Female 4 COLOR OR RACE White 5 SINGLE, MARRIED, WIDOWED, OR DIVORCED (Write the word) Single.

6a If Married, Widowed, or Divorced HUSBAND OF (OR) WIFE OF _____
 6 DATE OF BIRTH June 12, 1877
 (Month) (Day) (Year)

7 AGE 51 yrs. 8 mos. 24 ds. or 1 day, _____ hrs. _____ min.?
 If LESS than 1 day, _____ hrs. _____ min.?

8 OCCUPATION OF DECEASED
 (a) Trade, profession or particular kind of work None
 (b) General nature of industry, business, or establishment in which employed (or employer)
 (c) Name of Employer _____

9 BIRTHPLACE (City or town) Kanarraville
 (State or Country) Utah

10 NAME OF FATHER Elisha Groves

11 BIRTHPLACE OF FATHER Utah
 (State or Country)

12 MAIDEN NAME OF MOTHER Lucenia Willis

13 BIRTHPLACE OF MOTHER Iowa
 (State or Country)

14 Informant Eliza A. Batty
 Address Kanarraville, Utah

15 APR 1 2 1929
 Filed _____ 19 _____ Registrar R. Leathmore

Registered Number 53 No. of Burial or Removal Permit _____

21 53 22 _____

MEDICAL CERTIFICATE OF DEATH

16 DATE OF DEATH March 6th, 1929
 (Month) (Day) (Year)

17 I HEREBY CERTIFY, That I attended deceased from Dec. 28th, 1928, to Mar. 6, 1929, that I last saw him alive on March 6, 1929, and that death occurred, on the date stated above, at 8:25 m. The CAUSE DEATH* was as follows: A.M.
Pleurisy. Empyema. Embolism.
 (Duration) _____ yrs. _____ mos. _____ ds.

Contributory Moron with Psychosis
 (Secondary) (Duration) _____ yrs. _____ mos. _____ ds.

18 Where was disease contracted if not at place of death? Kanarraville, Utah.
 Did an operation precede death? Yes. Date of Dec. 28, 1928
 Was there an autopsy? No.
 What test confirmed diagnosis? Examination.
 (Signed) Frederic Taylor M. D.
March 6, 1929. (Address) Provo, Ut.

*State the DISEASE CAUSING DEATH, or, in deaths from VIOLENT CAUSES state (1) MEANS AND NATURE OF INJURY; and (2) whether ACCIDENTAL, SUICIDAL OR HOMICIDAL. (See reverse side for additional space.)

19 PLACE OF BURIAL, CREMATION, OR REMOVAL Kanarraville, Utah DATE OF BURIAL Mar. 10, 1929
 20 Waterbury ADDRESS Provo, Ut.

READ CAREFULLY INSTRUCTIONS ON BACK OF CERTIFICATE

Death certificate of Eliza Valerie (Dollie) Groves

FEDERAL SECURITY AGENCY PUBLIC HEALTH SERVICE		CERTIFICATE OF DEATH		STATE FILE NO. 51-110030	
BIRTH NO. 143 5 1 0 0 7 6 9		UTAH		REGISTRAR'S NO. 36	
1. PLACE OF DEATH a. COUNTY IRON		2. USUAL RESIDENCE (Where deceased lived. If institution: residence before admission) a. STATE Utah b. COUNTY IRON			
b. CITY (If outside corporate limits, write RURAL) OR TOWN Cedar City		c. LENGTH OF STAY (this place) 6 hours		c. CITY (If outside corporate limits, write RURAL) OR TOWN Kanarraville	
d. FULL NAME OF HOSPITAL OR INSTITUTION Iron County Hospital		d. STREET ADDRESS (If rural, give location)			
3. NAME OF DECEASED a. (First) LEWIS b. (Middle) MERRILL c. (Last) GROVES		4. DATE OF DEATH (Month) (Day) (Year) June 26, 1951			
5. SEX Male 6. COLOR OR RACE White		7. MARRIED, NEVER MARRIED, WIDOWED, DIVORCED (Specify) Never married		8. DATE OF BIRTH Mo. April Day 24 Year 1884	
10a. USUAL OCCUPATION (Give kind of work done most of working life, even if retired) Farmer & Laborer		10b. KIND OF BUSINESS OR INDUSTRY Farm		11. BIRTHPLACE (City and State or foreign country) Kanarraville, Utah	
13. FATHER'S NAME Elisha Groves Birthplace Utah		14. MOTHER'S MAIDEN NAME Lucretia Willis Birthplace Utah		HUSBAND'S OR WIFE'S NAME None	
15. WAS DECEASED ever in U.S. ARMED FORCES (Yes, no, or unknown) (If yes, give war or dates of service) No		16. SOCIAL SECURITY No. None		17. INFORMANT and ADDRESS Mamie Eck, Cedar City, Utah	
18. CAUSE OF DEATH Enter only one cause per line for (a), (b), and (c) *This does not mean the mode of dying, such as heart failure, asphyxia, etc. It means the disease, injury, or complication which caused death.		I. DISEASE OR CONDITION DIRECTLY LEADING TO DEATH* (a) Coronary Occlusion ANTECEDENT CAUSES 4201 DUE TO (b) _____ Morbidity conditions, if any, giving rise to the above cause (a) stating the underlying cause last. DUE TO (c) _____ II. OTHER SIGNIFICANT CONDITIONS Conditions contributing to the death but not related to the disease or condition causing death.		INTERVAL BETWEEN ONSET AND DEATH 8 hours	
19a. DATE OF OPERATION		19. MAJOR FINDINGS OF OPERATION		20. AUTOPSY? YES <input type="checkbox"/> NO <input type="checkbox"/>	
21a. ACCIDENT (Specify) SUICIDE		21b. PLACE OF INJURY (e.g., in or about home, farm, factory, street, office bldg., etc.)		21c. (CITY or TOWN) (COUNTY) (STATE)	
21d. TIME (Month) (Day) (Year) (Hour) OF INJURY		21e. INJURY OCCURRED While at Work <input type="checkbox"/> Not While at Work <input type="checkbox"/>		21f. HOW DID INJURY OCCUR?	
22. I HEREBY CERTIFY THAT I ATTENDED THE DECEASED FROM June 26, 1951 TO June 26, 1951 , THAT I LAST SAW THE DECEASED ALIVE ON June 26, 1951 , AND THAT DEATH OCCURRED AT 2:18 A.M. , FROM THE CAUSES AND ON THE DATE STATED ABOVE.					
23. SIGNATURE Rudolph W. Harnsworth		(Degree or title) M.D.		23b. ADDRESS Cedar City, Utah	
24a. BURIAL CREMATION REMOVAL (Specify) Burial		24b. DATE June 28, 1951		24c. NAME OF CEMETERY or CREMATORY Kanarraville, U	
24d. LOCATION (City, town, or county) (State) Kanarraville, Utah		25. FUNERAL DIRECTOR'S SIGNATURE AND ADDRESS R. B. Winters Funeral Director's No. 147 Cedar City, Utah Embalmer's No. 331			
DATE REC'D BY LOCAL REG. June 28-1951		REGISTRAR'S SIGNATURE Margaret C. Webster			

Death certificate of Lewis Merrill Groves

FORM V. S. No. 5-A-25 M. 1-19. **RECEIVED**
APR 21 1922
BUREAU OF VITAL STATISTICS

1. PLACE OF DEATH **Juniper Falls**
 County of **Juniper**
 City of **Juniper Falls**
 If death occurs away from usual residence, give facts called for under special information.

2. FULL NAME **Lillie J. Rice**
 If death occurred in a hospital, institution or camp, give its NAME instead of street and number.

3. STATE OF IDAHO
 Board of Health
 Bureau of Vital Statistics
 File No. **37828**
 Registered No. _____

4. SEX **female**
 5. COLOR OR RACE **white**
 6. SINGLE, MARRIED, WIDOWED OR DIVORCED **widowed**

7. DATE OF BIRTH **Jan 3 1875**
 (Month) (Day) (Year)

8. AGE **48** Yrs. **2** Mos. **24** da.
 IF LESS than 1 day how many hrs. or min.?

9. OCCUPATION **House maid**

10. BIRTHPLACE **Utah**
 (State or Country)

11. NAME OF FATHER **Geo Groves**

12. BIRTHPLACE OF FATHER **not known**
 (State or Country)

13. MAIDEN NAME OF MOTHER **" "**

14. BIRTHPLACE OF MOTHER **" "**
 (State or Country)

15. THE ABOVE IS TRUE TO THE BEST OF MY KNOWLEDGE
 Informant: **George Rice**
 (Address) **Juniper Falls Idaho**

16. DATE OF DEATH **March 27 1922**
 (Month) (Day) (Year)

17. I HEREBY CERTIFY, That I attended deceased from **Mar. 1 1922** to **Mar. 27 1922** that I last saw him alive on **Mar. 27 1922** and that death occurred on the date stated above, at **11 AM**
 The CAUSE OF DEATH* was as follows:
Surgical shock
 (Duration) Yrs. mos. ds.
 Contributor (Secondary) **Thyrotropiosis**
 (Duration) **0** yrs. **6** mos. ds.
 (Signed) **Edmund C. C. M. D.**
 (Address) **Juniper Falls**

*State the Disease Causing Death; or in deaths from Violent Causes, state (1) Means of Injury; and (2) whether Accidental, Suicidal or Homicidal.

18. LENGTH OF RESIDENCE (For Hospitals, Institutions, Transients or Recent Residents.)
 At place of death yrs. mos. days In the State yrs. mos. days
 Where was disease contracted if not at place of death?

19. PLACE OF BURIAL OR REMOVAL **Juniper Falls**
 DATE OF BURIAL **3-29 1922**

20. UNDERTAKER **J. E. Dwyer**
 ADDRESS **Juniper Falls**

21. Local Registrar **John F. Groves**
 Local Registrar

SYNOPSIS CO. PRINTERS & BINDERS, BOOSE 51067

State of Idaho.....)
 County of Ada.....)

THIS IS TO CERTIFY That this is a certified copy of a certificate filed with the State Department of Health under Title 39, Idaho Code.

JAN 31 1969

Date Issued

W. W. Benson
 State Registrar of Vital Statistics

Death certificate of Lillie Josephine Groves Rice

SOURCES OF INFORMATION

1. Records of Utah State Hospital, Provo, Utah.
2. *Autobiography of Marguerite Marie Rice Lyman*.
3. *Thomas Dunlop Brown*, by Robert G. Larsen, 2007.
4. Will of Mary Lucretia Willis Brown Groves, found in Deeds, Mis B #2, p. 402-03, Iron County Records Office, Parowan, Utah.
5. Kanarra Ward Records, FHL #0026049 and Cedar Ward Records #00255181.
6. *A trial Furnace, Southern Utah's Iron Mission*, by Shirts and Shirts, BYU Press, 2001.
7. *Ledger Book of Rees Jones Williams*. Jr., Church Achieves MS 9578.
8. Various records and information provided by Robert Larsen.
9. *History of Kanarraville*, by Marilyn Lovell, about 1958.
10. *Kanarra is a Pretty Little Town*, by Opal Pollock Williams, 1984, Special Collections, Gerald Sherratt Library, Southern Utah University, F826.K3W5.
11. Personal knowledge of Faun Wood Marshall.
12. Various information from Lark Wood Reasor.
13. *Autobiography of George H. Wood*.
14. *Among My Memories*, by John Henry Davies, 1860-1947, Utah State History Division, MSS A 2461.
15. *Historical Sketch of My Life*, by John Johnson Davies, Utah State History Division, MSS A 8.
16. Records and conversations with the family of George and Iva Wood. I have talked to four of the Wood children (Javauna, LaRae, Faun and Fernard), who have shared their memories of the Groves boys living in the cabin behind their home. They have provided much insight into the last years of Alvin and Lewis.
17. Research assistance from Becky Shields.
18. *John D. T. McAllister, Utah Pioneer, and Related Families*, by Lucille McAllister Weenig.
19. *Autobiography of William Wesley Willis*.
20. *A Concise History of the Mormon Battalion in the Mexican War, 1846-1848*, by Sgt. Daniel Tyler.
21. *Mary Lucretia Willis Brown*, by Ruth B. Lewis, 1985.
22. *Five Hundred Wagons Stood Still*, by Shirley N. Maynes, 1999.
23. *Journal of Southern Indian Mission, Diary of Thomas Dunlop Brown*, FHL 921.73 B 821b.
24. Records and information of Margaret's family were provided by the Jacobsen family, including Edie Goodrich, Sara Jacobsen, Jeff Jacobsen, Valerie Truesdale, Lee Truesdale, and Kent Jacobsen. The old family letters and other family records of Margaret were found by Kent when he was a teenager. He took an interest in them and has preserved them. The letters were inside a wooden box which was in a trunk.
25. Records and other family information of Lillie's family were provided by Lynn K. Porter, a grandson, and other family members.
26. *History of Annie Jacobson/Ane Christensen Moller*, compiled by Sydney Howard Minnette, 1962.
27. Rice family book, through Asaph Rice, by David Elden Rice, FHL film #1036270.

COMMENTS

1. Groves was sometimes recorded as Graves and sometimes as Grover. This was probably an error made in transcribing from a handwritten record. To find the death record of Samuel, I have checked various records with these variations for his last name. The only one found was for a Samuel L. G. Graves who died in Salt Lake on 2 July 1894. It was reported in the 3 July 1894 Salt Lake Tribune. A copy of the burial was found in the State Burials Database. He drowned on 2 July 1894 and was buried the same day in the Salt Lake City cemetery. He was a Catholic and his place of birth was unknown. See also the Journal History for that date. Obviously this was not our Samuel.
2. No probate record has been found for the will of Mary Lucretia Willis.

COUNTY COMMISSION RECORDS RELATED TO GROVES

July 4, 1917. Board of Commissioners acting as Board of Equalization. Applications for remittances. D 58 4 Samuel E. Groves remit \$10.00; D 57 34 Mary E. Groves, Heirs remit \$10.00.

August 1917. "An allowance of \$10.00 a month from the indigent fund was made for the benefit of the Groves people at Kanarra, to be expended under the direction of J. J. Roundy."

May 20, 1918 Meeting as Board of Equalization. D 20 18 Mary L. Groves remit \$10.00; D 20 25 Samuel E. Groves remit \$10.00.

June 2, 1919 Meeting as Board of Equalization. No mention of Groves remittances.

Jan 12, 1920. claims. C. Mer. Live St. Co. Groves Indigents \$19.40

April 1 (about) 1920. claims. p. 147

Cedar Mer & Live Stock Co. supplies for Groves Incomp. \$45.43

Geo. B. Williams Hay for Groves Incomp. \$25.15

May 9, 1920 claims p. 158

Kanarra Co-op Stores. Groves indigent supplies \$21.75

June 14, 1920 claims p. 164

Cedar Merc & Livestock Co. Food and supplies for Groves \$33.85

June 21, 1920 claims p. 177

Cedar Merc & Live Stock Co. Supplies for Groves #33.85

Aug 9, 1920 claims p.

Cedar Merc Groves Incompetents \$31.55

Jan 3, 1921 claims p. 204

Cedar Merc. Groves Indigents etc. \$105.30

Mar 14, 1921 claims p. 212

Cedar Merc & Live Stock Co. Groves Indegints \$65.60

May 9, 1921 claims p. 219

B. Williams Groves Incompetents \$6.25

Cedar Merc & Live St. Co. Groves Incompetents \$46.20

June 6, 1921 Meeting as Board of Equalization abatements p. 222

Groves D 19 6 \$10.00

June 7, 1921 claims p. 226

Cedar Merc & Live St. Co. Groves Indigent #35.35

July 11, 1921 The county attorney was appointed to make an investigation of all Dependent mothers and indigents on the counties list and report his findings at the next meeting of the board.

The Clerk was instructed to write to the Governor of the condition of the Groves family at Kanarra, and ask the state to take care of them as soon as possible.

Claims p. 230

Cedar Merc & Live St. C. Groves Exp. \$49.25

Aug 8, 1921 p. 234

The county attorney made a report on mothers, nothing about Groves. Claims p. 235

Cedar Merc. Groves Indignets \$40.50

Oct 10, 1921 p. 243 Cedar Merc. & Live St. Co. Groves Expense \$35.25

Nov 21, 1921 p. 244 ...an appropriation made to the Groves indigents \$10.00 to cover taxes on their property for 1921. The same having been overlooked for abatements made to widows and indigents.

p. 244 [also] To Riley G. Williams. District court costs (Groves case) \$15.25

Dec 12, 1921 p. 249 Cedar Merc & Co. John Davis & Groves Family Exp. \$37.50

Mar 20, 1922 p. 259 Cedar Merc.& Co. Groves Indigent \$20.00

May 15, 1922 p. 265 Cedar Merc. Co. May Allowance (Groves Indigent) \$27.55

June 5, 1922 p. 269 Board of Equalization Abatements. Mary L. Groves % Valera Groves p. 19 line 12 book D \$10.00

July 10, 1922 p. 279 Cedar Merc Co. Groves indigent \$40.75

Sept 11, 1922 p. 287 Cedar Merc. Co. Groves indigents #20.00

Oct 8, 1922 Cedar Merc. Co. Grover Indigents Exp. \$60.40

Nov 7, 1922 p. 295 Cedar Merc Co. Groves Indigents \$20.00

[New Record Book Started]

April 17, 1923 p. 9 Charles Parker, Sr. Hay for the Groves Indigents \$10.15

May 14, 1923 p. 13 Cedar Merc. Groves Indigents, care of \$20.00

Aug 13, 1923 p Cedar Merc. Co. Indigent acc't for Groves \$80.00

Dec 10, 1923 p. 36 The Clerk was authorized to write to State Officials relative to the Groves people and the care of these people by the State.

Feb 11, 1924 p. Cedar Merc. Co. Supplies to Groves indigents \$41.50

Mar 10, 1924 p. 47 Commissioner Higbee was authorized by the Board of Commissioners to look into the matter of the Groves Indigents.

June 12, 1924 p. 60 Board of Equalization Meeting. Abatements. Groves family book D, p. 16, line 13 \$5.00

July 14, 1924 p. 66 Cedar Merc Co. Grove Indg account \$104.50
Ferrer Brothers Clothes for Groves indigent \$18.—

Nov 10, 1924 p. 79 The following were given an appropriation on 1924 taxes...Groves Indigent \$4.48

Dec 6, 1924 p. 84 J. T. Leigh Expense of taking Groves to Provo \$59.00
Cedar Mercantile Co. Care of Groves Indigents \$40.06

Jan 5, 1925 p. 88 Commissioner Williams [George Berry Williams] took up the matter of the personal property of the Groves Indigents and recommended that perishable property be sold and the proceeds placed in trust for their keep. It was also ordered that Mr. Williams confer with the lessee of their sheep and obtain a written contract from the lessee, so that their interest might be protected.

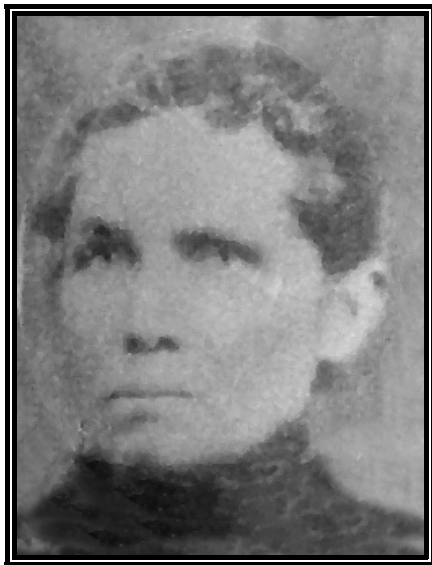
HISTORY
OF
LUCY MARIA GROVES
(7 May 1848 — 5 July 1929)

(Daughter of Elisha H. Groves)

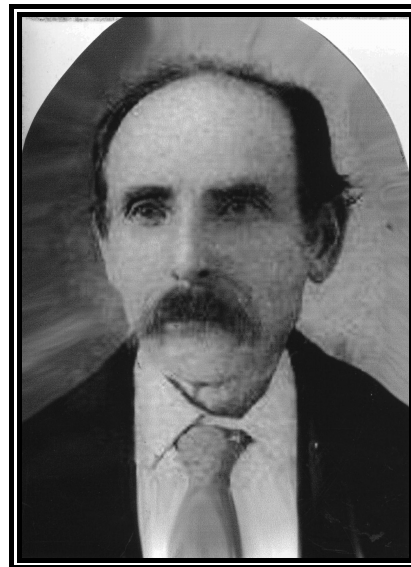
And

JOHN ORSON THOMPSON
(8 August 1844 -- 31 October 1906)

(Son of James Lewis Thompson)



Lucy Maria Groves



John Orson Thompson

By
Murland Packer

Lucy Maria Groves¹ was born on 7 May 1848 in Winter Quarters, (Indian Territory), in what is now Nebraska. It was on the west side of the Missouri River, located on the present site of Florence, Nebraska, about six miles from Omaha. Ten days later, at 2 o'clock on 17 May 1848, she and her family left Winter Quarters for Salt Lake City in Brigham's company of pioneers. The team pulling their wagon was a yoke of cows and a yoke of wild steers.

Lucy was the sixth, and last, child of Elisha Hurd Groves and Lucy Simmons. One older brother and a sister had died. The story of her early life can be gleaned from the history of her parents. No specifics of her childhood are known. They moved from Salt Lake City, to Cedar City, Parowan, Harmony, Fort Harmony and then to establish the new town of Kanarra in February 1861, when she was 12 years old. Her father, Elisha, was the leader of the settlement, as Branch President, under the Cedar City Ward until Kanarra was established as a ward in 1866.

In the fall of 1861, James Lewis Thompson moved to Kanarra, from Spanish Fork, with his family. Because of their late arrival in Kanarra, they had to quickly build a dugout for their protection through the winter. Lucy Maria was quite taken with the young Thompson boy, John Orson. They were married two years later, on 27 December 1863 in Kanarra. He was 19 and she was 15 years old. Their parents and extended family members were living in this new community. The young couple lived in a dugout, as did many of their neighbors.

To build a dugout, they would have hitched their team to a scraper and dug back into the bank far enough and deep enough to make temporary living quarters. This would have been covered with cottonwood logs, limbs, brush and dirt. They put a door and a window in a wall across the front, installed a cook stove with a metal stove pipe up through the roof to get rid of the smoke, hung some canvas tarps from the roof logs to make rooms, and then moved in.

John Orson Thompson was born on 8 August 1844 at Nashville, Lee County, Iowa. He was the son of pioneer parents, James Lewis Thompson and Matilda Delila Willis. James Lewis was the half brother of Lucy Maria's mother, Lucy Simmons.

John and Lucy had ten children (the first five were born in Kanarra):

1. **John Orson Thompson Jr.**, was born on 21 February 1866 in Kanarra. He married Amanda Mead and died on 27 December 1919.
2. **Brigham Samuel Thompson**, was born on 25 October 1868 in Kanarra. He died on 18 July 1945.
3. **James Elisha Thompson**, was born on 17 February 1870 in Kanarra. He married Cyrenia Young on 17 February 1901 and died in Burley, Idaho on 6 December 1918.
4. **Joseph Wallace Thompson**, was born on 23 February 1872 in Kanarra. He married Helen Grace Pratt on 20 September 1901 in Salt Lake City. They had three children before they were divorced. He then married Rachel Wilson on 3 July 1913 in Manti, Utah. They had seven children. He died on 5 December 1952 in Cannonville, Utah.

¹ Lucy's name has been reported by some researchers as Lucy Marie, however Lucy's granddaughter, Mary Marva Thompson (age 92), told the author in 2009 that Lucy's name was Lucy Maria Groves. The photo of Lucy Maria on the cover was provided by Randy Shumway.

5. **William Llewellyn Thompson**, was born on 12 October 1874 in Kanarra. He married Adelaide Smith on 18 July 1900 in St. George, Utah and died on 9 October 1955 in Duchesne, Utah.
6. **Lucy Matilda Thompson**, was born on 14 February 1877 in Cannonville, Utah. She died on 13 December 1883 in Cannonville at the age of six years. She was the first white baby born in that area.
7. **Sarah Jane (Sadie) Thompson**, was born on 17 October 1879 in Cannonville, Utah. She married George Carlos Mead on 3 April 1902 in Salt Lake City, and died on 16 April 1912 in Green River, Utah and was buried in Price.
8. **George Franklin Thompson**, was born on 12 May 1882 in Henrieville, Utah. He married Effie May Lang on 28 June 1923. He died on 16 April 1950 in Duchesne, Utah.
9. **Arthur Alonzo Thompson**, was born on 29 October 1884 in Henrieville, Utah. He died on 6 July 1910.
10. **Mary Francis Thompson**, was born on 27 November 1887 in Henrieville, Utah. She married George Martin Averett on 6 January 1908. She died at the age of 35, on 4 May 1923 in Standardville, Utah.² They had five children.

A terrible wind storm buried parts of the town of Kanarra with sand, in 1866. This probably happened in April after their first son, John Orson Thompson Jr., was born on 21 February 1866. Their son, Joseph Wallace Thompson, said that on the day of the windstorm, his uncles, William Samuel Thompson and Joseph Enoch Thompson (who were about 9 and 7 years old), caught a Gila monster in the open country outside Kanarra. They brought it home and suffered many qualms of conscience through the duration of the terrible storm as they thought God had sent the storm as punishment for catching the Gila monster.³

The settlers had first laid out the town of Kanarra on some gently sloping hills of sand. They thought these hills would serve as protection from the winds that prevailed from the south. It did not occur to them that these hills were moving sand dunes. There were grass and weeds growing on them, so they looked permanent.

One day (probably in April 1866), big black clouds built up in the south, and they could hear a great roaring sound like a monstrous flood. As they watched and worried, a breeze started to blow and then, almost in an instant, a wind came up like they had never seen nor heard before. The air was filled with sand and fine gravel until they could scarcely see to get inside. The wind was blowing the top soil off the newly plowed fields.

The storm raged for three days with such ferocity that no one could even open a door. The cemetery was left with some caskets sitting on top of the ground and other areas were covered with big piles of sand. The wind storm took its toll on the settlement.

² Standardville (now a ghost town) was about five miles northwest of Helper. It was a coal mining camp getting its start in 1912 and operated until 1950.

³ The Gila Monster, *heloderma suspectum*, is a species of venomous lizard native to the southwestern United States and northern Mexico. It is a heavy, slow moving lizard, up to 2 feet long, and is the most venomous lizard native to the USA. Its skin has the appearance of black, pink, orange, and yellow beads, laid down in intricate patterns.

When the wind subsided, the neighbors rushed to the home of John Orson Thompson (some sources report this as Billy Thompson, and some as William Thompson),⁴ who lived in a dugout. The ground over his home was level and the only indication of his house was the stove pipe sticking up from the ground about eight inches high. They started digging for the family immediately. When they dug them out, they found that as the sand rose higher, the stove pipe had been pushed higher. It was their only source of air. William R. Palmer reported that they were nearly dead with asphyxiation. Their bodies were blue and appeared lifeless by the time they were rescued from their dugout.⁵

John Johnson Davies reported in his journal that the town of Kanarra was moved one mile south, to its present location, in the spring of 1867, at the direction of Erastus Snow.

George Wallace Thompson, son of Joseph Wallace Thompson, wrote a series of stories called, *Young Pioneer Series*, about his father, Joseph and a cousin named Waldo. One of those stories tells of their move from Kanarra to Cannonville. In the story, Joe refers to Joseph Wallace Thompson, who was born in 1872, and Waldo is the son of Ed Littlefield. These were written as stories, as opposed to historical documents. George was a great story teller. Joseph would have been 4 ½ years old in 1876. Ed Littlefield seems to refer to Edwin Waldo Littlefield. He had a son, William Waldo Littlefield, who was born on 14 September 1875 in Kanarra. The story of the family moving from Kanarra to Cannonville fits all the known facts. It also fills in many unknown details about the wind storm in Kanarra and the move of these families to Garfield County.

Joseph Wallace Thompson said that one of the Thompson relatives from Kanarra went to Garfield County and came back to tell about the area. Joseph's brother, George Franklin Thompson, identified him as John Davis, part owner in the Kanarra Cattle Co-op. That was John Henry Davies, son of John Johnson Davies who told the family about this choice place to build a town.

John Henry Davies told about the first settlement of the upper Pahreah (currently spelled Paria) River area (probably in 1875) in his autobiography:

I had the opportunity of helping a teamster pull the first wagon over the Colorado-Sevier River divide, down into the section in which the settlements of Tropic, Cannonville, and Henrieville have been made. One summer day I was riding all alone on a flat, to the northeast of Bryce Canyon when I saw in the distance a strange object moving slowly along. There was not the least sign of a road thereabouts, yet the object was longer than any animal native to this country could be. I spurred my horse towards it and before I had traveled very far it became evident that the mysterious object was a team and wagon. A vehicle of that kind lumbering along in such a locality was an utter surprise to me. When I finally reached it, I found the driver to be a man by the name of Orley Bliss. When he informed me that he intended to cross the divide and settle down on the Pahreah Creek, I thought he was crazy. I told him I thought it would be impossible for him to drive the wagon down the mountain, but as he was determined to make the attempt I decided to help him as much as I could. Upon arriving at the jumping-off place, he locked all four wheels of his wagon. I was riding a mule at the time, and I tied

⁴ This was the home of John Orson Thompson and Lucy Maria, as reported by their son, George. They had a son William and it may have been someone who later referred to the family as that of William (or Billy) Thompson. See one report in *Pioneer Pathways*, DUP, Vol. 5, p. 39.

⁵ Taken from the history of John Orson Thompson, by Eleh T. Shumway Lazenby.

one end of my lariat to the horn of my saddle and the other to the wagon. Thus prepared to oppose the force of gravity we made the descent. I am sure that the first two miles of jolting and jerking down the rugged decline would have given even Theodore Roosevelt and his Rough Riders a thrill.

The first settlement on the headwaters of the Pahreah Creek was near a place that is now known as Wooden Shoe, where this creek and the Henrieville Creek join. There was insufficient water there to make a permanent town feasible. Because of this, some of the people moved up the creek from the east and founded Henrieville and the remainder of them moved up the Pahreah Creek and settled Cannonville.

John Henry Davies (later changed his name to Davis), son of John Johnson Davies, was related to the Thompson families. He was born on 11 April 1860 in North Ogden, Utah and moved with his family to Kanarra in 1866. He became a very accomplished cowboy at an early age and worked for the Kanarra Cattle Co-op, beginning in 1875, and became a part owner. He was the one who came back to Kanarra with the vivid description of the upper Pahreah River country, which excited the imagination of the Littlefield and Thompson families in Kanarra. Land was limited in the vicinity of Kanarra and it provided little opportunity for the growing families. The area was described as having an abundance of feed for livestock, a good climate, good soil with plenty of water, and plenty of wood, coal and timber near at hand. All of these resources seemed to be available for the first settlers who came to occupy the land. There were also thousands of acres of good grazing land. John reported that the Kanarra Cattle Co-op was leaving the area because it was too far away from home. They had some closer range in mind, so they had abandoned that area. He said that it would make a fine location for a new town.

John Orson Thompson and Edwin Waldo Littlefield left early in the spring of 1876 to visit the Pahreah River Valley and move there at once if the conditions seemed to be favorable. This exploring trip would probably have taken a couple weeks.

When John and Ed got to where the East Branch of the Pahreah River came in, they found a few families in a little town that was called Woodenshoe. They went up the creek about three miles and there it was! The creek coming in there seemed to have more water, and looked very favorable to them. There was one Indian lodge in the valley. It was a tepee made of poles and skin. It was inhabited by one squaw and her two papooses. The tepee was located on the south side of the creek, so they decided to locate on the north side of the creek. This they would call Clifton. In the spring of 1877 the town was moved two miles north because of lack of water, and it was called Cannonville.⁶ They then made their decision to move from Kanarra. Now it was time to return home and report to their families. Their challenge would be to convince the women to leave their homes, and to promise them that this would be their last move.

When they returned to Kanarra, their enthusiasm seemed to know no bounds. They had a meeting with the extended family members. After answering the questions of all family members and considering the risks with the opportunities, the Thompson and Littlefield families planned to leave immediately.

Based on the information available at this time, the following family members were in this group which moved from Kanarra to the Cannonville area, in May 1876:

⁶ Family history set of Eleh T. Shumway Lazenby, p. 38, Vol. 5.

James Lewis Thompson (58), and his wife Matilda Delila. Their children who moved with them were:

John Orson Thompson (31), and his wife **Lucy Maria Groves** (28), and their five children: John Orson Jr. (10), Brigham Samuel (7), James Elisha (6), Joseph Wallace (4), and William Llewellyn (1 ½).

Lucy Lucretia Thompson (33), and her husband, **Sidney John Littlefield** (35). They had two children, Leah Jane (11) and Elizabeth Frances (1). Another daughter, Mary M. Thompson, was found in the 1870 census for Kanasah (Kanarra), Kane County, Utah. She was shown as six months old and must have died early (before 1876) as no other record of her has been found.

James Brigham Thompson (27). He married Anne Jenette Bryce the following year (1877).

William Samuel Thompson (19). He married Sarah Louisa in 1879.

Joseph (Jody) Enoch Thompson (17). He married Phoebe Jane in 1882.

Waldo Littlefield (79), and his sons were also in the company. Waldo's wife Mary Leah Thompson, who was the sister of James Lewis Thompson, had previously died (30 December 1868) and was buried in Kanarra. His sons joining in the move to the Pahreah were:

Sidney John Littlefield (35), listed above with his wife, Lucy Lucretia Thompson.

David Orson Littlefield (31), and his wife, Mary (25), and their four children, Mary Ellen (5), David Edwin (3), Joseph Smith (2) and Emma Rebecca (3 months).

Edwin Waldo Littlefield (25), and his wife Sarah Francis Riggs (19), and their two children, Mary Francis Littlefield (2) and William Waldo Littlefield (about 8 months old).

Samuel James Littlefield (21), who married Elizabeth Ellen in 1882.

The families moved in May 1876 with all of their household goods, animals, farming equipment and other supplies they would need to begin a new life in a remote area.

Much of the following details of the move to Garfield County and their life there is taken from the history of Joseph Wallace Thompson as recorded by his daughter, Eleh Thompson Shumway Lazenby. He only remembered a few things that happened in Kanarra because he was only four years old when they moved. One of the things he remembered was that just before they left Kanarra, there was an old Indian who suddenly "went berserk" and chased the children with a butcher knife. Another memory of Kanarra was of his Uncle Llewellyn Harris, the Indian missionary. He said, *they all looked forward to Uncle Llewellyn's visits with eagerness, for he had so many interesting events to tell about. Llewellyn was a great and good man.*

When they left Kanarra in May of 1876, John Orson was 31 years old and Lucy Maria was 28. They had their five children, of which John Orson Jr. was the oldest, at 10. Brigham was 7, James was 6, Joseph was 4, and William was 1 ½. Oh, what a challenge this would have been as they took their little family far into the wilderness, leaving the security of extended family and friends. They moved to a secluded and vacant land where they would have to build their own shelter and provide for their own needs.

Lucy Maria drove the spring wagon. Will and George met the wagons with the cow and horse herds and brought up the rear, traveling slow enough for the cows to graze a little along the way. The pigs and chickens were in a wagon, with the goats tied to the back, their bells tinkling as they walked along.

Joseph Wallace Thompson (son of John and Lucy Maria), tells of the journey, and some experiences in their new home, as recorded by Joseph's daughter, Elch T. Shumway Lazenby:

Dad remembered the journey from Kanarra to the Paria quite clearly. He said he was four years old when they made the trip. They left Kanarra in May. His grandfather, James Lewis Thompson, drove a pair of big black mules he called Mag and Jude. Dad's Uncle Brig had four little mules on his wagon named Jake, Rat, Rig and Jim. Another uncle, Joe or Jody [Joseph Enoch Thompson], had a pair of roan horses. The prick-eared one he called Prince, the other Joe. He was leading a little pinto pony behind his wagon. Dad's father, John Orson Thompson, had his wagon loaded with their few household goods, behind two yokes of lazy old oxen. Dime, a big straight red ox with a white diamond on his forehead, was one of the leaders. Bolly, red with white face, was the other. The wheelers were Bright and Brock. Bright was a brilliant red, while Brock was dark with a brockle face.

Dad rode in his Uncle Jody's wagon. The load consisted of three or four large pigs. The other children were scattered here and there with their cousins, or in their parent's wagon.

They passed through Cedar City, then just a small town, on through Summit, Parowan and up to Paragonah (then known as Red Creek). They camped at the mouth of Red Creek. There, indelibly imprinted in solid rock, were the tracks of a big bear. This was of great interest to the children. After breaking night camp, they pulled slowly up the canyon to Bear Valley. There they camped again. They went on down to the Sevier Valley and came to a ranch where Spry is now. There were no people at home. They had left their pigs and chickens though, and a great commotion was going on. Coyotes were chasing the chickens. Each coyote caught a chicken and ran away with it through the tall sagebrush. The men hurried after them, but the coyotes wouldn't release their prey and finally escaped with the chickens.

The cavalcade went on again. They set the pace of the horses and mules to match that of the old oxen that pulled grandfather John Orson Thompson's wagon, so they could all stay together. They made a stop when they came to the Sevier River. Then they went fishing. Dad said the fish were biting and quite a lot of nice ones were caught, so they had a fish fry. It was the first fish Dad and his brothers and sisters had ever tasted. They thought they had never eaten anything so good. The water of the Sevier was sparkling clear on its gravel bed. Dad and the other children couldn't resist playing in it, although it was early in the season.

They continued on as far as Panguitch. Next day they passed the black rocks on the outskirts of Red Canyon and camped at its mouth. A family by the name of Butler was also camped there. Dad didn't remember all the night stops, but he knew these.

They were entranced with Red Canyon. Dad never forgot his first glimpse of its "Santa Claus Castles." He always loved it and never tired of going through it the many, many times he traversed it during his lifetime.

There was no road, only an old wagon track winding along where it could. The men had to stop and drag heavy logs out of the way before they could pass. It took more than a day to traverse this

canyon, their progress slowed by the ponderous oxen Joe's father drove. The children walked much of the way, gathering rocks and picking wild flowers as they went.

When they reached the summit and came out on the East Fork Mountain, a wonderful sight met their eyes. The great tableland of the East Fork stretched for miles. It was covered with scrub sage and waving grass to the horses' bellies. Wild flowers were everywhere. Sage hens by the hundreds were all around the wagons as they passed. They had no fear and would barely move out of the way. In every direction were tiny mounds of earth, where little yellow animals stood on their hind legs and watched the wagons roll by. These were little prairie dogs. They watched curiously and clicked and clicked their amazement at the settlers as they passed.

When they reached the East Fork Creek they camped to go fishing again. The creek was a big stream then. There were a lot of trout in it, some of them nice big ones.

Early the next morning the journey was resumed, and they traveled over to the big hill, now called "The Dump." There they had their first sight of the East Rim of what is now called Bryce Canyon. How beautiful the view – steep slopes, jagged rocks, wild flowers and the dark green of pine trees contrasted with lighter foliage, against the background of rainbow colors. "A fairyland!" Dad said.

There was no road down The Dump. They went down the point over by the tall pines south of where the road is now. Everyone had to walk, the men holding the lines beside the lurching wagons. All the hind wheels were locked with heavy chains, and ropes were fastened to the backs of the wagons, then held by the men to steady the vehicles in their descent.

There were big birds that Dad remembered in the pine trees on the rim. His father said they were pine hens. They resembled sage hens, but were smaller and rousted in the trees. Their color was a little different too. Dad always noticed the birds wherever he went. He remembered these well, although he was very young.

The ruts of the wagons that had gone down were dim. There had only been two or three. The Thompsons and Littlefields followed the best descent they could find. Progress was very slow. They had to stop often to move rocks and trees from the way.

The canyon they followed, ended in a valley, where a few years later the town of Tropic was founded. No one lived there at this time. Dad's company didn't stay. After examining the streams they decided there wasn't enough water, so they continued southward, rolling over grass two feet tall. They could see the mouth of the pink canyon to the west, now Bryce Canyon, and eastward rose a tall mountain now named for Father Escalante, the explorer.

The company went about six miles further south, where they stopped and built cabins and a schoolhouse. They called the place Cedar Dell, but none of them stayed there permanently. Dad's father [John Orson] moved up Paria Creek a couple of miles to where the town of Cannonville now is and lived there a year. The site was called Clifton [it was later moved two miles north] and called Cannonville in honor of George Q. Cannon.

Dad's grandfather, James Lewis Thompson, moved four miles further on to the valley east of Cannonville. There he settled and lived until his death. Dad's father, John Orson Thompson, cleared land in this same valley to the east and moved there the following year. The town here is known as Henrieville, named in honor of James Henrie, a President of Panguitch Stake.

The first fall after the settlement of Clifton, several more families came. Some of them brought no food with them, so the Thompsons shared what they had harvested, which made the winter hard for them too.

The country was a desert. Coyotes, wild cats and foxes often passed right by their cabins. Rattlesnakes abounded. Dad's mother, Lucy Maria Groves Thompson, worried much for the safety of her children and wondered why they had moved to such a forsaken place.

The year Dad was seven [1879] was the most difficult he could remember. Some way the word leaked out that there was gold on the Paria, and they had a gold rush. Men came in by the hundreds and dug holes everywhere, even in the settlers dooryards. Then selfish men heard of the grass in the country and moved in with their herds to feed it off. They came, and established their cattle, decided there was food and water for them, and left again for their homes. Next came a company of emigrants headed for Arizona. When told it was too late in the season for them to go through the Paria Box, they stayed too long and winter hit, taking them unawares. One day the earth was bare, the next there was three feet of snow on the level. To make things worse, the weather warmed and it began to rain. Pools of water were everywhere. They stood on the earth from the melting snow. Then the temperature dropped sharply, freezing hard, covering everything with a coating of thick ice.

The gold hunters and emigrants were snowed in there for the winter, without supplies. The pioneers had planned on letting their stock feed out. The herds of imported cattle changed all this, and they had to feed them the scanty supplies of forage they had from the harvest. Supplies were soon diminished to the critical stage, and everyone suffered that winter.

The children would take the big bullwhip to the stack yard where the old oxen fed. Birds gathered to pick up the weed seeds that sifted through to the ground. After the flock alighted, down would come the whip, Dad said, "And we would gather up the casualties. The dead birds, roasted on a hot rock, with a little salt added, helped get us through the winter, but there was never a day we weren't hungry."

Dad's grandfather, James Lewis Thompson, had been with the Mormon Battalion. Dad said he helped to ration the food so they and the emigrants got by. The prospectors bought what food they could until there wasn't a pound to spare. Then they had to eat the starving cattle that were dying everywhere, against the doorsteps and even in the chimney corners. Every day the men had to hitch up their weakened teams and drag the dead cattle away. If it hadn't been for the herds of cattle, the prospectors would have starved to death that winter. Everyone was glad when spring came that year.

A herd of cattle numbering about two hundred head had been left to winter in a little valley below the White Cliffs. Every one of them died. This place has ever since been known as Death Valley. The cattle couldn't break through the ice to feed. Their feet and legs were skinned and their faces cut to shreds, where they had tried to reach the grass and were torn by the sharp ice. Then they literally starved and died.

The rabbits fared best of all. They could burrow down to brush, tree and alfalfa roots below the surface to the ground. Many of the birds native to the country disappeared that winter and were never seen again. Those that were left were few in numbers.

In the spring the cattlemen returned and gathered what stock they had left. Several of them went broke that winter. Cattle left in the roughs and brakes grew wild and remained to harass the settlers.

Dad's mother had worked and saved for a long time to buy a cast iron teakettle and cooking pot. One day a party of Indians came up from between the creeks (the Cannonville and Henrieville Creeks). They gathered up everything they could find to eat, and they ruined her teakettle. After working so hard to get it, she had to throw it away. It was a long time before she got another, but we felt lucky the Indians didn't harm any of us. She sat there until the Indians left.

Dad and his brother, Will, used to herd cows in the summer. While they grazed, the boys had many adventures. One day they found a trail leading up into a hollow in the rocks. They went up to investigate and found it was a rattlesnake nest, full of snakes of all sizes, hundreds of them. The boys endured some severe anxiety before they were able to make their way safely from this place.

One day they came to a cave. There was a mound inside. It was all pooched up and looking like it was getting bigger all the time. Dad wanted to know what was inside. The longer he looked at it, the greater his curiosity grew. He found an old lodge pole nearby and said, "Let's see what it'll do if I punch it." He brought the end of the pole down into the center of the mound. There was a whooshing sound and a soft report like "f-O-O-O-o-o-o," then a terrible stink. The boys ran away, their curiosity fully satisfied. When they came by that way again, the only thing left was the skeleton of an old Indian wrapped in a blanket.

Dad remembered when one of the babies was born, an elderly neighbor stayed with them. She made cornmeal mush for the family for supper. She couldn't see very well and left the dishcloth in the mush pot. Homemade soap being what it was, the dishwater was always grey. So was the dishcloth.

One day Dad and Uncle Will saw an Indian they were well acquainted with, whom everyone called Sally Ann. She was digging sago bulbs for her family. Dad and Uncle Will were always hungry. There was never enough to satisfy their appetites. The boys saw that Sally Ann had several quarts of sagos on an old cloth beside her on the ground. The temptation was just too great. Dad said, "You go up and tease her. When she chases you, I'll grab the sagos and run!"

When they got home with the cows that evening, Sally Ann was waiting. She stood by to see that the proper amount of punishment was forthcoming, encouraging Grandma Thompson with the words, "Give him plenty! Give him plenty!"

Great grandfather, James Lewis Thompson, had been valiant in his testimony and service in the Church. Dad said he was a member of Zion's Camp, the Nauvoo Legion and the Mormon Battalion. In his later years, he would often preach great sermons as he worked, reviewing his experiences and bearing witness to the truthfulness of the gospel he had embraced. Dad and his cousin, Waldo Littlefield, soon learned their grandfather preached aloud as he shucked corn. They would creep up and listen to him. (This was told to me by Waldo Littlefield.)

Dad said when the school building at Henrieville was built, the lumber was hauled from a mill on the Mammoth, the other side of the Sevier River, 50 miles away. The house logs were hauled with team and wagon from the hills and canyons on the Paria. The men dug a long, narrow pit seven feet deep. They marked each log with a string dipped in soot and water. One man held the string at one end, a second man at the other. The string was flipped against the log leaving a black line – the cutting line. Then a man got into the pit and took one end of a whipsaw. A second man on top took the other end and they sawed the log through the center, making two house logs to use in the walls. They were

unable to purchase enough shingles for the building, so Dad's father and another man made all the remaining shingles with a draw knife and a froe.⁷

Dad's father went to the mill one autumn. Snow fell before he could get home. It took him eight long days to get across East Fork Mountain, a distance of only eight miles. He could only travel one mile a day in the deep snow. They all had feared him lost and frozen to death and greatly rejoiced when he reached home safely.

One winter night, the family was gathered around the old fireplace when they heard a faint whimpering at the door. A little Indian boy, almost frozen, lay upon the doorstep. They brought him inside and Grandpa and Grandma Thompson cared for him. He was given a bath and dressed in some of Dad's clothes, then put to bed by the fire.

Early next morning an old Indian man came to ask Grandpa Thompson to help him look for his little boy who was lost. He feared he had died in the cold dark of the night before. Grandpa showed him the little sleeping child, of about seven years of age. The old Indian burst into tears. He said he had gone to search for food, and the little boy had wandered away from the wickiup. He had hunted for him all night, but could not find him. He said, "Mormon squaw keep baby good. Papoose mama dead. Daddy gone long way off. Not come back, maybe dead. Maybe bear eatum. Me tend papoose. Me his grandpa. Maybe papoose get hungry. He come back. What you do then?"

Grandma Thompson said, "Little boy get hungry, he can come back and eat with my boys." Dad said, "He did come back often, and grew up to be a fine man and a good friend to the Mormon settlers."

Grandma Thompson had an old hen that wanted to set. It was too late in the fall for her to come off with baby chicks. Grandma said the cold would kill them. She said that someone should duck that old hen to cure her of setting.

Dad and Uncle Will decided they would attend to it. They caught the hen and Dad ducked her until she stopped struggling. They laid her on the ground, but she didn't move. Finally deciding she was dead, they threw her into some bushes. Later on, the hen was found and Grandma said, "I said to **duck** her, not **drown** her!"

There were many mossy horns, wild bulls, left in the valleys after the transient cattle owners had taken all they could find. These were mavericks and belonged to no one, so no one was responsible for them. Dad and Uncle Will had a lot of trouble with these wild bulls, as they were taking the cows out to graze. Dad made a spear out of a stick with a nail pounded in one end, then cut off and sharpened. He used to drive off the wild cattle.

Dad said he loved to watch bullfights. He would watch until one of the great bulls was defeated, then he would drive the victor with his spear, until he found another opponent for him. Sometimes he watched as many as nine bullfights a day. He said, "I don't know why they didn't turn on me. They could have easily killed me. They knew just what I could do with that little stick – exactly how strong it was – and how puny I was compared to them. I think if I had shown the least fear, they would have gored me. I guess it wasn't my time to die."

⁷ A froe was a wide blade hatchet-like tool with a head on the back that enabled one to drive it like a wide wedge. In this way they could split a 16 inch dry pine log into shingles about one half inch thick and about six inches wide.

One night the family was awakened by a great commotion. The cabin shook as if rocked by an earthquake. The old mossy horns had come to grips and were struggling right against it. The inmates lay with bated breath, but their home did not fall, and the battle soon ceased.

Dad's brother, Jim, was irrigating his field one day at the Willis Creek Ranch when an angry bull chased him up a tree. Another of Dad's brothers was treed in a sapling too small to bear his weight. It bent as he tried to get out of reach, and the bull bunted him on the head. He tried to scramble higher, and the bull bunted him on the seat. (George W. Thompson told me this incident.) As far as I have been able to learn, no one was ever killed by the wild cattle.

Dad said he had more little red boy friends than white. The little Indian boys made good pals. They were quick and intelligent and very adept at making bows and arrows, snares for rabbits and baskets to catch minnows from the streams. He said, "These minnows, when roasted on a hot rock, and seasoned with a little salt we always carried with us, made a good meal for hungry stomachs."

Among his favorite friends were Moon and Pootsie. Pootsie was about five years old and Moon a little older. Because Pootsie had a large abdomen, his mother called him "Shogweap" which meant big stomach. Dad said he thought this trouble was caused by hunger and other privations Pootsie had endured. He was a good little boy, but he didn't live very long.

Pootsie had a little gray kitten. Dad said, "It was the ugliest, skinniest, mangiest kitten I ever saw, but it was his pet and he loved it. Everywhere he went that little kitten staggered along behind him."

One day Dad and Moon went to see if they had any rabbits in their snares. They saw the grass behind them move, and thinking it was a rabbit, Moon blazed away with an arrow. This was followed by a sad little whimpering sound. The boys ran back to see what was there. Little Shogweap was lying on the ground. He had been hit in the back with the arrow, as he was crawling up on a dove he had seen on its nest. Dad and Moon tried to comfort him, but he got up and ran home.

The two older boys finally got a rabbit and roasted it. They went to look for Shogweap to give him some, but he wasn't home. His mother said she had seen him go up on a little cedar ridge near the camp. The boys climbed the ridge and found Pootsie asleep under a cedar tree. Near him were the ashes of a small campfire, a gray cat skin and little cat bones scattered around.

The older boys took little Shogweap back to his mother. When she asked him, "Why you eatum cat?" Shogweap answered, "Heap hungry. Feel better now."

Grandma Thompson traded butter, cheese and weaving for some Enoch hats for Dad and Uncle Will. They were made of blue denim with white stitching around the brims. Unused to wearing hats, the boys wore them out to take the cows, and hung them on a bush. Grandma sent them back to find the hats, but although they searched, they never saw them again.

One fall, after the butchering of the meat for winter, Grandma made some doughnuts for her family as a treat. Dad and Uncle Will were up in the loft overhead. They watched through a crack around the stovepipe. They were starved for something sweet. Desserts were nearly unheard of. One was fortunate to have gravy or cornmeal cereal to eat. The doughnuts smelled so good, the boys couldn't resist sampling them. They put their heads together and figured out a way. They stuck a long stick down through the hole around the pipe and pulled the doughnuts up, then ate them. When Grandma saw what was happening, she gave the boys a whipping. Later on she was sorry. "Even then I thought it was a pretty smart thing to do," she observed, laughing. "I'm sorry I punished them. I

could have just talked to them.” (I received this incident from Joseph Wallace Thompson and Rachel Wilson Thompson, both.)

Dad and Uncle Jim found a plug of Brig’s chewing tobacco. They didn’t know it was just supposed to be chewed, never swallowed, and that it was poison. They ate the whole plug while hiding under the front porch of the cabin. It made them both terribly ill. The family searched but no trace of the boys could be found for three days. Then they crawled out from under the porch. Dad said, “I don’t feel good, and Jim don’t look good neither.” For three days they had been too ill to come out, and had thought they would die.

The boys found and brought home a baby fawn. As it grew, it became a dreadful nuisance to the neighbors as well as the family. One day Grandma Thompson came back from gathering eggs to find the fawn playing “follow the leader” through her house with the pet lambs strung out behind him. They would take great leaps through the door and onto the beds, then out the other door, around the house, back through the front door and onto the bed again, then repeat the process.

The deer was called “Fan and Fanny” because that was what great grandfather, James Lewis Thompson, called him. Great Grandfather had grown up in New York State, and he pronounced the word fawn as “fan.” Fan was an awful annoyance to him and Great Grandmother Matilda Thompson, and James would say, “That darned Fan!”. So he got his name, Fan.

One night two strangers stopped with the family. One of the men had a large black dog. Fan kept teasing the dog, and the owner said, “You’d better watch that deer. The dog will kill it.”

Dad’s brother George said, “That deer can whip the dog.”

The man just laughed. So the boys said, “Sic him on and see.”

The stranger rejoined, “Well, if that’s all you care about your fawn, all right.” He turned to the dog and yelled, “Sic him. Go get him.”

The dog ran after Fan, snarling, but the deer leaped up on the cabin roof. He kept just out of the dog’s reach, dropping down on him, then leaping back upon the roof. Fan kept this up until the dog was nearly dead. The man finally asked them to tie Fan up to save his dog’s life. (I received this story from Bud M. Thompson.)

When the boys were small they liked to play “Hark, hark, hear the dogs bark.” They would choose sides, some playing the part of the dogs, some of the beggars. They also had a game they played with straight pins on a hat. They would draw a circle in the center of the hat, then gradually work all the pins into the circle. Dad said they used to make cattle and horses from corn stalks and play farmers and cowboys. They also liked to build ditches and canals and run water through them. They had to originate most of their games and to make any toys they needed to play with.

One day Grandma asked Dad if he would like to have Uncle Arthur as his very own baby. Dad was really happy and excited, for he loved babies. He always claimed Uncle Arthur as his from that time on and looked after him. He said, “I never could figure why she would give one of her children away though.”

Lots of Indians from the different tribes gathered along the Paria Creeks every summer for their sports and games of racing, feats of strength, etc. They did a lot of betting on the outcomes of the games.

Dad's little sisters, Sadie (Sarah Jane) and Matilda,⁸ ran away one time. When they were finally found and brought back home, the tracks of a big cougar were seen following along behind them. It had come almost to town. The men tracked it down and shot it. It was an old cougar, toothless and hungry, but it hadn't harmed the children.

Because the children were always hungry, they devised ways of catching rabbits, birds, etc. Uncle George found that one could thrust a forked stick, or a wire with a loop on it, down a rabbit hole and catch it in the rabbit's fur. He could not get away, and you could pull him right out of the hole, right out of his fur if you wanted to. A wire was better, because it would bend around the curves of the hole. (I received this story from Bud M. Thompson.)

When Dad was fourteen and Uncle Jim sixteen they became partners in delivering the U.S. Mail, pony express between Escalante and Henrieville. It was about sixty miles round trip – a good day's ride for a man on horseback. They took turns. While one took the mail, the other worked the ranch at Willis Creek.

One day Dad was on the route when a terrible hailstorm struck. He raced his horse as fast as he could, but the flood overtook them, and toward the end of the journey the horse was swimming.

When Dad reached town, the people were all gathered along the creek bank. "They were watching for my carcass to come down in the flood," Dad observed. "I delivered the mail to the postmaster, but when he opened it, the mail was just a mass of soaked pulp. He couldn't even separate it."

Dad heard one day that W. J. H.'s horses had broken free and were running wild in the open country around the Willis Creek Ranch, that he and Uncle Jim had bought as partners. Mr. H. was offering ten dollars a head if someone would bring them in.

Dad said he had a fine horse that belonged to a man in Panguitch. He offered to let Dad use it for its feed. As Dad was riding along, he came upon Mr. H's missing horses. He decided to try to round them up, as the horse he rode was trained to handle livestock. After a rough chase, he succeeded in bunching them and drove them to the corral at Willis Creek, where he penned them.

Next day he went to town, where he found Mr. H. "I heard you were offering ten dollars a head to get your horses in," Dad said. "Is the offer still good?"

"Sure it is," the big man said. "I'll pay it. Who's got them?" "I have," Dad answered.

"You have!" Mr. H snorted. "Well, do you think I'd pay a kid like you ten dollars a head to bring my horses in? I might pay a little – a very little – but not much. I sure wouldn't pay you much."

A bargain was a bargain. Dad returned to the ranch. He opened the corral gate wide. The horses ran free. They were never caught again.

Dad and his brothers decided they would gather all the wild cattle they could find. They would form a herd and be in the cattle business. These wild cows and mossy horns were hidden in the brakes and draws, the rugged canyons. They were a hazard and a nuisance and were considered mavericks. It was a law of the range that any grown, unbanded stuff belonged to the man who brought them in.

"We worked hard all summer and gathered more than a hundred head," Dad told me. "A fortune in cattle for those days. We put them in the corral at Willis Creek to brand them."

They were just ready to begin the task of branding, when Mr. H. And his crew rode up. They all carried guns. "Those are my cattle," he announced.

⁸ Matilda died in 1883, when she was only six years old, from complications of scarlet fever.

Dad and his brothers told him, "Go look and see. They are all full-grown, unbranded stuff." Well, they came out of my herd. I'm taking them," was the reply.

"If you wanted them, why didn't you go out and bring them in?" Dad asked.

"I just thought I'd be a little smarter than you and wait till you did it for me," H said. "I'm taking them now." He took them.

Dad said, "Maybe it was all for the best. If we had kept them, we might someday have put a brand on one that belonged to someone else. I don't think we would have ever. We have always been taught to be honest. I'm glad we've stayed that way."

Dad was herding sheep on the upper Wahweap late one autumn. He was sitting on a rock, book in hand, the sheep feeding peacefully around him, when a man came by and stopped to pass the time of day with him. Next spring he happened to be back in the same locality. He was sitting on the same rock, book in hand, the sheep again feeding quietly in a circle around him, when the same man came by again. His face turned ashen with fright. His eyes stood out in his head. "My stars, man! Did you winter there?" he gasped.

The camp boss had just come to the herd with supplies, and Dad was out with the sheep, on the day Indians raided his camp. He had been short of staple items before the boss came. Now he had nothing at all. Dad observed, "They even stole my matches. For two long weeks, until the camp rustler came again, I lived in the cold and storm without ever getting a fire started. I was really glad to see him arrive that time. With the salt and matches especially. Raw mutton is a tedious diet and not very good tasting."

Dad owned a smart little pony he loved with all his heart. He was herding sheep on Shepherd Point when this pony ate loco [weed]. His behavior changed and became unpredictable. Dad tried to care for him and brought him food and water. The little pony couldn't seem to see it, or to know what it was for. When Dad tried to lead him to water, he became insane and fell over backwards. The pony grew very thirsty. He wanted to drink all of the time, but he wouldn't drink the water Dad carried to him.

One day, off he staggered to look for water himself. Head askew, he stood on the rim of Shepherd Point and drank and drank of air alone. The only water was in the creek hundreds of feet below. The pony drank the hot desert air until he died of thirst.

Dad was herding sheep in the Black Mountains, when one night he heard the dog growling and the sheep milling in great distress. Next day he found large bear tracks near the place the herd had been bedded down the previous night. From that time on, the bear visited the camp often. When his boss came, he promised he would send a man to kill the bear. He left his two young sons to stay with Dad and to help with the herd until the bear was disposed of.

As the boys prepared for bed, they wondered if the bear would come again that night. They lay awake a long time and had just fallen asleep when the dog began to growl. The sheep were milling outside the tent in great disquietude. Suddenly Dad said, "There he is," and sure enough, there was a large black object in the herd. Dad raised his gun and fired. The object fell to the ground. They watched for some time for it to move, but it didn't.

The boys rose early the next morning, eager to look for the bear. They gazed at the still carcass with great interest. It was a perfect shot. The old black wether's legs had just folded under him. He

never knew what hit him, for dead center in his forehead was a tiny round hole with red. (Delbert Ahlstrom told me this story.)

Dad and Uncle Will were herding sheep together in Monument Valley, when a party of Indians came to their camp just as dusk. Dad asked them what they wanted. "Want sheep meat. Want camp here. Hungry, tired," they replied.

Dad said, "You can have one sheep. We'll get it for you." He and Uncle Will went into the herd and chose the fattest wether they could find and brought it to the Indians. They seemed pleased as they received it. They took it over to their camp and killed it.

When the sheep left the bedground next morning the Indians had already gone. Nothing was left of the sheep they had killed the night before. They were so starved they had eaten every particle of it.

It was hard for Grandpa Thompson to earn a living for his large family. There was little work for money around the Paria towns. Nearly all the commerce was in trade of products. John Orson Thompson was forced to leave to seek employment at a critical time in his boys' lives. Without their fathers' good influence, Dad said some of them took up bad habits they never overcame. Dad became a chain smoker, but he was not to stay enslaved. Incidents happened in his life to bring the seriousness of this habit to his attention and to cause him to overcome it. He hated the very odor of tobacco smoke. It happened in this way:

A camp boss had just called at the herd and left Dad's supplies. A couple days later, Dad discovered he was about out of tobacco. He was pretty worried, as he had been lighting one cigarette after another. He didn't look pleasurably upon the prospect of running out altogether.

Then one of his friends came by the camp. Dad gave him \$2.00 and said "I'm about out of cigarettes. Will you ask the storekeeper to send me tobacco and papers by the first person he finds coming out this way?"

The friend agreed that he would, but time went by and no tobacco. Dad was feeling that the situation was getting urgent, when another man stopped by on his way to town. Dad gave him an additional \$2.00 and repeated his order.

Two days later, the camp rustler came with supplies, and to help move the sheep to fresh grazing. He came out to the herd, and Dad asked if he had brought any tobacco with him. He said, "I thought the camp boss looked pretty funny, but he said he had, and that he had left it at the new camp.

Dad drove the sheep back that night to the bedground, then hurried into his tent to get the tobacco. In telling me of this, he said, "Tobacco was cheap in those days. This was the first chance the merchant had had to fill my order, so he filled them both at once. I had right in front of me a whole flour sack of tobacco, 50 pound sack, full measure and nearly running over. I just sat and looked at it. I thought I will be dead before I can smoke all that tobacco! This is the time to quit, once and for all. I took the sack and threw it on the fire. What a smoke its made. Then I thought, it will never be said I quit smoking for lack of tobacco anyway."

Dad was always fascinated by the cliff dwellings he often saw high on rocky ledges. Whenever he located one he usually paid it a visit. Some were just tombs occupied by dust-covered skeletons. Some contained jars of seeds, clothing made from native hemp or skins, etc. He didn't disturb those ancient places, but one time he brought home some brightly colored corn he found in a covered jar, to

see if it would grow. It did, and he planted some for a number of years. It was a small purplish grain, beautiful in color.

The story of when little Lucy Matilda Thompson, age six, died is found in the book, *From Grandma with love*, by June Rowley,⁹ page 124:

Long winter months can become very depressing even in the best of conditions, but if you are grieving for the loss of a loved one, it is almost unbearable. . . Lucy Maria was snowed in again in the winter of 1883, and on the thirteenth of December her six-year-old Lucy Matilda died of complications from scarlet fever. Her cousin, Edwin Littlefield, went to carry the news to Lucy Marie's husband, Orson, who was in Kanarra where he had found some employment. Edwin was dressed warm with caps and coats, and as he hurried down a canyon close to Bryce Canyon he came to a crew at a logging camp. It was getting dusk and Edwin wasn't recognized so they called to him. He didn't hear because of the layers of caps he had over his ears and those at the camp thought he was someone trying to steal the horses, and fired a shot, which barely missed Edwin. He spurred his horse faster and when he rode up to the next logging camp, he told them what had happened. They immediately sent someone else on to Kanarra. When Edwin came back to the first camp he asked them why they took a shot at him. His father's brother, who had fired the shot, just fell apart.

Lucy didn't want to bury the child until her father, Orson, came home. They kept the little body for four days. Because of the freezing temperature they were able to do so, then she was buried. Her father didn't make it home in time for the burial.

Joseph Wallace Thompson (1872 - 1952) also wrote a "History of Cannonville."¹⁰ Part of it is included here because it gives additional information related to the family and the area they helped develop. It helps us better understand the great challenges and hardships John and Lucy endured to bring forth a new generation founded in the Gospel, and to settle the wilderness.

Many of the conditions have undergone great changes since those early days. Owing to drought and overgrazing, the country is now a bare and dusty desert. No more can one saddle his bronco and ride out through miles of waving grass, the top of which reaches his stirrup. No more can the cowboys round up the thousands of beautiful fat cattle, nor have a whole string of fat sleek ponies to ride so that no horse need become jaded and weary. Gone are those days. Gone too are the painted and picturesque Indians, crude and uncultured, but generally honorable, even though he sometimes raided the country sides and drove away the white man's horses. He was only collecting a very small part of the value of the millions of acres of land, from which he had been so ruthlessly banished by the inordinate greed and avarice of the white man. The land, the home of their fathers from time immemorial, the heritage of the ages. The Indian was honorable and had many qualities of virtue which would have benefitted the white man (had he adopted them) far more than the homes and hunting grounds he robbed them of.

⁹ June had taken this story from a "Thompson History written by William Llewellyn Thompson."

¹⁰ FHL #929.273Sh92.L, Vol. 5, pp. 34-38

The pictures and scenes of Indian home life and customs can never be erased from the memory of the writer of these lines, neither can the beauties of the landscape of those early days, when as a boy, he remembers the vast expanse of grass, lovely flowers and trees, the deer, the birds, bears and all the wind and timid denizens of the wilderness places.

All these are gone and never more will the great drama of life be played by such actors and with such a setting. The white man's guns and worst of all, the white man's diseases and vile liquors have sent the poor red man to near oblivion, and almost annihilated wild life in these parts.

The country no longer verdant, has become deserts of dust. Deep gullies and floods are eroding the beautiful valleys. One cannot help feeling sorrow and regret at the passing of those early day scenes and beauties, notwithstanding the great changes that have been wrought by means of modern travel and convenience which has so changed the picture, shifted the scenery and swept and dusted the stage.

True, many of the conditions, modes and circumstances of those old days have been vastly improved and living conditions made easier: schools, roads, buildings, means of transportation and other up-to-date conveniences in place of the ox team are far better than the old pony express ways. We don't regret the passing of the obsolete and outmoded conditions if we could keep the good, the fine and the beautiful of the old, but eliminate the crude, the hard and inconvenient. If we would have the wonderful modern things that have come to bless and make life easier and more pleasant.

The writer can well remember when it required from one to two weeks to take a grist of wheat to mill and return, and how really desperate it seemed when flour ran low, no store nearer than 35 miles and only slow old oxen to travel with and no money, a cow or steer, more or less, must be taken along to trade or exchange for what they could bring, the buyer nearly always fixing the price of both the cattle and what he paid for them [supplies].

Later men came to us to buy cattle. This made matters some better, but for several years we had no stores, and there were not enough people to justify the erection of a flour mill. The small acreage of land in cultivation did not produce as much surplus, and new settlers would arrive each fall and early winter and consume it all. Sometimes this caused a shortage of flour. I call to mind the winter of 1879-80, called the "hard winter." A prospector had picked up a piece of rich ore. The report went out and men by the hundreds came, some bringing families. It was late fall when they arrived; winter came early that year; deep snow closed the roads and here we were simply bottled up, shut in and not half enough food to go through the winter. I remember hearing a man say the snow was five feet on the level across the mountain. Men tried to break through and get out. Their animals were poor and weak, and the forage was all covered up. Men would shovel the snow out to make way for the animals, work hard all day to find at night they had moved only a very short distance, and to see the road completely closed behind them by the drifting snow. Still many miles of the great, white, silent wilderness was ahead, and only food enough to last a few days for the men, and absolutely nothing for the poor animals to eat; they were obliged to give up and turn back; however they would not starve to death as long as the cattle lasted, but it was not very pleasant to contemplate.

Well, we went on rations. My Grandfather, James Lewis Thompson, one of the heroic band of men who made the wonderful march from Fort Leavenworth to San Diego with the famous Mormon Battalion, was in charge of our little community, and he dealt justly by all so that all fared alike.

We finally got through the winter. Then we had a change of diet, GREENS, yes, almost any kind of plant a cow or a horse would eat. We tried some good ones and some bad ones and some

unpalatable. It didn't take long to learn which was best. Well, greens were filling and that's about all I can say for them.

We found our creek was full of minnows, so we turned to fish. It took a lot of them to fill a kid up, but there were lots of them. There were also sagos which also tasted good. Well, we just kinda grazed along till gardens came on. But never, no never! Will green corn taste so sweet, so exquisitely delicious as it did during the summer of the year of our Lord 1880 A.D. May heaven deliver us from another such time.

About this time or a little later, enough families had arrived to justify a school being started. The heads of the families, having canvassed their resources, each man having a small amount of produce from farms and gardens, contributed according to the number of children who were going to attend. They then made a bargain with a young man, Mr. W. [William] S. Thompson, who had good qualifications for those days, and he was employed as teacher. I do not remember how long the school term lasted, but I remember that after the pay was exhausted, the teacher kept going a month without remuneration for the sake of the children. He was a fine young man.

People who had brought in fruit trees now began to have fruit. All the hardy fruits did well and bore abundantly. It was early discovered that the greatest need of this country was water. Land was plentiful and fertile, but water was insufficient to permit extensive settlement. It was finally decided to obtain more water by diverting a small branch of the Sevier River known as East Fork, over the divide, by building a canal about eight or nine miles long. This would more than double the amount of water for irrigation. People had to work; it was a great undertaking for a small number of people, and took a long time to complete the task.

New people came in adding strength by their numbers, and a large increase in acreage under cultivation was the result, by then another town was organized, Tropic. Most of the people depended however on the vast open range. Cattle, sheep and horses were important things.

Little thought was given to conservation. The country became overstocked and over grazed. Then came several years of scant precipitation. Drought added to all the already overstocked conditions, brought on a real famine to all range livestock, and they died by the hundreds. Cattle men, to a large extent, went out of business. Losses were heavy also among the sheep, but they seemed to fare better than the cattle, and some were left which rapidly increased until the range was badly overcrowded. A very short-sighted and wasteful policy was adopted, grazing the winter range during the growing season, instead of allowing any forage to grow to reseed the ground. The sheep were kept on the winter range until the hot weather drove them out and all the spring growth of feed was consumed. Now after all these years of wanton waste, a once almost priceless resource, had been changed into a wilderness of sand and desert. At present the government has taken the matter in hand, but this is like closing the barn after valuable horses have been stolen. It will be long ere the country can possibly be restored to anything comparable to its primal conditions. Private interests have exploited and destroyed a vast and valuable resource.

Our mountains are unequalled in beauty and coloring. A different strata of sedimentary formation laid down during many long millenniums when this mountain system was the floor of an ocean, as indicated by vast beds of oyster shells now exposed on our mountain tops, having later been heaved upward, long periods of erosion have cut and sculptured it into weird and wondrous forms, with a background of stately pines, spruce and many other evergreen and deciduous trees and shrubbery, like

beautiful and many-colored flowers in vast green meadows. Our mountain tops are mostly table lands, flat topped with deep sides, and in many places precipitous.

What a glorious setting for a vast National Primitive Reserve or great National Park, set apart as permanent reservation and sanctuary for wild life. Remove all sheep, goats, and gradually the cattle and transplant the bison, elk and other wild animals for which the country is so splendidly adapted, and it would then become a veritable University for the students of nature, geology and many kindred subjects.

Now let's return to 1876 when the Thompsons were first entering the Pahreah Valley.

There was great excitement as the little wagon train finally entered "their valley." They traveled down the west branch of the Pahreah River to where they could easily cross the dividing hills to the East Branch. Everyone was in awe as they crossed the flats to their new townsite. It was a fertile valley with yellow and white colored cliffs on the east and west sides and red sandstone formations on the south. The beautiful plateau on the north was layered from bottom to top with grey, pink, and blue.

There was one Indian tepee in the valley when they arrived in 1876. John Orson Thompson and Ed Littlefield had seen it on their earlier visit. It was inhabited by one squaw and her two papooses, the older one about the same age as Joe, the other one was a sickly baby on a pack board. Joseph immediately became friends with the Indian boy.

The Indian woman's name was Autumn Moon. The father, Brave Bear, had gone hunting before the youngest boy, Shogweap, was born and he had not returned. They had built their tepee "just west of the Cross Country Trail, where it crossed the East Fork of the Pahreah River." For Autumn Moon it was very difficult to provide for the two children. In fact the young child only lived a few years. Joe and the older boy, also known as Two Feathers, became close friends and learned each other's ways.

There was also an Indian woman, Sally Ann, who later lived in the area as the Thompson children were growing up. She wanted to live in Cannonville full time and not migrate with the rest of her tribe. She helped the women and could do about any work she was assigned. She was good with children, laundry, storing food and using native remedies to heal. She won a place in the hearts of the early settlers who showed their appreciation by taking care of her. She was always invited to eat, wherever she happened to be at mealtime, and she attended the public parties and celebrations. People shared food and clothing with her.

It was common in those early days for the Paiute Indians to camp on the outskirts of town. They traded with the settlers and their children played with the local youngsters.

John and Lucy lived in Cannonville about three years, judging by the births of their children. Their sixth child, Lucy Matilda, was born in Cannonville, on 14 February 1877. Their seventh child, Sarah Jane, was born on 17 October 1879 in Cannonville. The site was first called Clifton, but it was changed to Cannonville in honor of George Q. Cannon.¹¹

¹¹ It is not clear if Clifton was the same site as Cannonville with a later name change, or as referred to earlier, a separate site.

A branch of the Church was organized in Cannonville in 1876 with Jonathan T. Packer¹² as the Presiding Elder. He had arrived in the valley with his son Nephi Ewell Packer shortly after the Thompsons. Nephi had brought his family with him. Nephi had a child, Asa Ebenezaer Howland Packer, born in Cannonville on 11 January 1878. The Cannonville Branch was organized as a ward the following year, 1877, and Jonathan T. Packer became the Bishop.

The last three children of John and Lucy Maria were born in Henrieville: George Franklin Thompson, Arthur Alonzo Thompson and Mary Francis Thompson.

Later Joseph W. Thompson was called to the Southern States Mission when he was about 25 years old. It is interesting to note, because of the medical history of the Groves family, that while Joseph was on his mission, he had a goiter so large that it was choking off his breath as it increased in size. Because of it, he was sent home early from his mission. Joseph said, "It got so bad they sent me home to die." He lived to the age of 80, but it is not known if he ever had surgery for the goiter.

John Orson Thompson went to Duchesne, Utah (then called Theodore) to find work. Mary Francis, their youngest child, was born on 27 November 1887 in Henrieville. It is not known why that location was chosen. He was only there two months before he died, on 31 October 1906.

Brigham Young sent a group there in 1861 to prepare the way for Mormon colonization, but in October 1861 the U. S. government set apart the Uintah Valley for an Indian Reservation. In 1905 a portion was opened for white settlement.

On 7 June 1905 the Secretary of the Interior directed the Commissioner of Indian Affairs to select one or more tracts of land in the Uintah Reservation suitable for townsites, so they could be reserved as such under the Statutes of the United States. Three sites were designated which are the current sites of Duchesne, Myton, and Randlett. A month later President Theodore Roosevelt approved the selections and declared these lands reserved as Townsites. On 28 August 1905 the US government opened up the Uintah Basin to settlement of land they had acquired from the Ute Indians under the allotment act of 1891. A "land lottery" was held in Vernal, UT where each person was given a ticket with a number. Sixty people, forty-six adults and fourteen children, settled on the townsite that is now Duchesne and called it by its first name "Elsie"(Glen). Government surveyors laid out the streets and the survey was accepted by the government on 18 October 1905. The first cabin was built by Charles Dickerson and Charles Ragland, in October 1905. A.M. Murdock with the help of a few men put up a large circus tent to act as a trading post and post office. The name of the town was changed to Dora for a short time, after Murdock's 23 year old daughter, then changed once again to Theodore, in honor of President Theodore Roosevelt. The first winter was harsh and the residents were living in tents or other temporary shelters. When spring came in 1906, the high water of the Duchesne River overflowed it's banks flooding the town. Many of the homesteaders dreams died after the first winter and they sold their claims off for next to nothing. Judge M. M. Smith recalls "one man asked me to write out a relinquishment for him, remarking, 'I must either give up my claim or my wife. She won't live here.'" Dikes were quickly built up but washed away and some of the town was under two feet of water until June. Tents and houses were moved to avoid the flooding problem before the next spring.

¹² Jonathan Taylor Packer (born 26 July 1817) was a younger brother of my ancestor, Nathan Williams Packer.

The flooding continued annually until 1910 when \$5000 was finally given to make the four river cut-offs needed to fix the problem. In 1906 the first bridge was built across the Duchesne River in east Theodore, by Wasatch County.

In 1908, A.M. Murdock took down the tent and built the first store, barber shop, and post office, the "Pioneer Supply." A town hall was built by the citizens in 1907. After the flooding issue was resolved the town grew quickly. In 1910 the population of "Theodore" was 929. The town's first newspaper, The Duchesne Record, started publication on 8 April 1909. By 1910 the citizens had decided to change the name to Duchesne. The Post Office kept the name Theodore until the town's petition to change the name was acknowledged on 5 May 1911. The town was incorporated in 1913 and A.M. Murdock was the first mayor.

It was said that John Orson Thompson went to Duchesne because he found work there. The family was desperately in need of money at that time. John Orson Thompson died in Theodore, (now Duchesne), Utah on 31 October 1906 at the age of 60 and was buried in the Theodore Cemetery in Duchesne. This cemetery was closed after 1914 because the soil was so rocky. There were a total of 41 people buried in the Theodore Cemetery; 29 were children under ten. The cemetery was improved and rededicated in 2009.

John's death certificate gives further information. It states that his former or usual residence was in Garfield County, which we know. But, it also states that he had only been in the Duchesne area for two months. He died of "General debility and dropsy." Dropsy is an old term for the swelling of soft tissues due to the accumulation of excess water. This may have been due to congestive heart failure. The death certificate also states that a contributory factor was cold and that he had contracted this condition 40 days prior in Indian Canyon. So, he



John Orson Thompson

had only been in the area for two months and he had been sick for 40 days. He must have been working out in the cold, possibly in the Laterite mine, or in the timber. There was a doctor in the town of Theodore, who had attended to him for the last five days. The informant for his death certificate was his son, John Orson Thompson, Jr. Who was living in Theodore. They may have been working together. John Orson Thompson, Jr. died on 27 December 1916 and was buried in Talmage.

Mary Francis Thompson, the youngest child, was almost 19 when her father died. Joseph reported that his father, John, was *a fine, honorable man, who was a hard worker and a good man.*

After John died, Lucy Maria moved back to Cannonville and lived with her son, George Franklin Thompson. They moved to Theodore (later called Duchesne), Utah a short time later and she apparently continued to live with George. George did not marry until 1923. Lucy had two daughters die: Sarah Jane Mead died on 16 April 1912 at the age of 32, and Mary Francis Averett died on 4 May 1923 at the age of 35. Both daughters left young families. Lucy had three of these grandchildren come live with her and her son, George. They were Fern Mead, Marie Mead, and Martin Averett.

John Orson and Lucy's son, James Elisha Thompson, married Cyrenia Young in 1901. Their fourth child, Heber Glen Thompson, was born on 10 December 1907 in Theodore and died eight days later. He was buried in the Theodore Cemetery only a year after John Orson.

The 9th child of John Orson and Lucy, Arthur Alonzo Thompson, died on 6 July 1910 in Salt Lake City, and was buried in the Theodore Cemetery at the age of 25. His death certificate stated that he was a resident of Theodore and had lived there for two months. Arthur's brother, Joseph, took the death of Arthur especially hard. Joseph had been very close to Arthur as their mother had given Joseph special responsibility for him since he was a baby. And, who can imagine the grief of his mother at losing this young boy?

Another son, Joseph Wallace Thompson, married Helen Grace Pratt in 1901 in Salt Lake City. They had a son, Joseph Barr Thompson who was born on 26 April 1909 in Salt Lake City. He died on 12 August 1910, age one year, three months and 17 days, in Theodore and was buried in the Theodore Cemetery. He (and his family) had lived in Theodore for twelve month.¹³ He died of spinal meningitis, after being sick for 16 days.

It seems that most of the children of John Orson and Lucy were in the Duchesne area in those early days.

There was also a Byron Q. Thompson (35 years old) who died on 12 September 1913 in the area and was buried in the Theodore Cemetery. He was not closely related to the family. His father was Richmond B. Thompson, who was born in North Carolina.¹⁴

George Franklin Thompson died and was buried in Duchesne in 1950.

Lucy Maria died on 5 July 1929 in Duchesne, Utah at the age of 81, and was buried in Duchesne. However, she was buried in the Utahan Cemetery near Duchesne because the Theodore Cemetery had been closed.



Arthur Alonzo Thompson



Lucy Maria Groves Thompson

¹³ From the death certificate.

¹⁴ Taken from the death certificate.

The history of William Llewellyn Thompson by his son, Wilford Henry Thompson,¹⁵ provides some additional information about his parents, John Orson and Lucy Maria. On one occasion while living in Henrieville, he relates the following:

The Paiutes were also very poor and came very often to beg biscuits and any other food. Sometimes they were very insistent and demanded food, especially if they saw no men around the place. On one occasion Mother Thompson [Lucy Maria] outwitted two very rough Indians. When they tried to force their way into the cabin she called Joe and Will and sent them into the outbuildings to fetch her husband to chase them off with his gun. The Indians left not knowing that all the menfolk had gone to the mountains for timber.

Another item of interest about the Henrieville years stated that they had a summer ranch:

During the summer months the family had a ranch up to the northeast in a canyon along the road to Escalante, where they milked cows and made cheese and butter. The older boys, James and John, herded sheep, and Brig had a sawmill on the location where Bryce Canyon Inn now stands.

In Henrieville they built a school house, church house and a dance hall all combined. It was about 12 by 16 feet and had a little steeple in which was hung a bell. From the bell down through the ceiling came the bell rope and the boys were always anxious to be the one to ring the school bell. The bell also rang on Sunday to call the Saints to Sunday School and other Church meetings. As time went on the boys enjoyed the dances held in the little church. They danced to the music of fiddle, guitar and Jews harp. Many danced the square dances, quadrilles and waltzes in their bare feet. How quiet the little valley was and how happy the people. The only means of transportation was the horse and buggy or sleigh in winter. Oxen were used for freight hauling and all the jobs on the farm.

William married Adelaide Smith in the St. George temple on 18 July 1900. They settled in Henrieville and their first child, Lorenzo Arthur, was born there on 2 May 1901. They could find no way to earn a living, so in the fall of 1901 they moved to Orangeville, Utah where they spent most of the winter. In the spring they moved to Wellington, Carbon County, arriving there in April 1902. He states that "Will's mother, [Lucy Maria] also had moved to Wellington and remained there for some time." Will moved his family on to Salt Lake City in search of work, arriving there in May 1902.

Will and Adelaide had two children in Salt Lake City, Wilford, born in 1903 and Lola, born on 18 January 1805. Will's father, John Orson, died in Theodore [Duchesne] on 9 October 1906. About this time Will's history continues:

One day a letter came from his mother [Lucy Maria]. She and the other boys had gone to the Ute Indian Reservation where the government had opened up the Uintah Basin for homesteading. It was a new land of opportunity so Will went out to look it over. He found it to his liking and on returning to the city he decided to make the venture and homestead some land for his own. . . As Will pulled into Theodore, he found, a place with three saloons, board walks and a store or two. The saloons were the main attraction for cattle men, sheep men, gun men, and outlaws. Will's mother lived in a log cabin about two hundred yards from the river and on Will's arrival, the first thing suggested was to catch a mess of fish for dinner.

¹⁵ Provided by Linda Kofford.

About 1909 William homesteaded 160 acres, 16 miles north of Theodore, in an area called Winn, which was latter called Talmage. Adelaide stayed in Salt Lake City with the younger children during the winters and came to Theodore in the summers. Grace Olive, their fifth child, was born on 8 September 1910 in Salt Lake City. The family was permanently settled on their ranch in Talmage, in the spring of 1911. Adelaide started a store in their home, about a mile from the townsite. It was a success and grew until it had it's own building beside their new home in Talmage. They had a total of nine children. Their last child, Ruth Elnor, was born on 24 February 1921 in Talmage. There were complications and Adelaide died the same day. The tiny Ruth was taken and cared for by a relative, Sarah Ellen McNelly Davies, who lived close by, so Ruth could be with her family as often as possible. Sarah's husband was John William Davies, the son of John R. Davies and Patience Sibyl Groves. Sarah took care of Ruth until Sarah died on 29 December 1927. Patience Sibyl Groves Davies Harris was living in Talmage with her son James Harris. As her health began to fail, her daughter-in-law, Sarah Ellen Davies, had an extra room built on her own home, making sure it had a fireplace for Patience. Sarah tenderly cared for Patience Sibyl until she died on 21 January 1923.¹⁶ So Sarah was taking care of a new baby in addition to her mother-in-law.



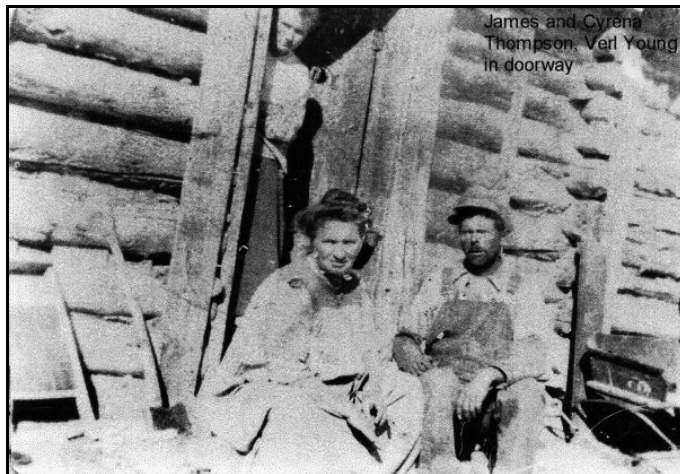
Store and home of William Llewellyn and Adelaide Thompson in Talmage. Photo from Stephen Thompson.

William had a difficult time after Adelaide died. He was not able to take care of the store and lost it and then ended up losing the farm. He worked wherever he could, to hold the family together. The children gradually grew up, married and most of them moved away to find work. Will spent his last years staying with various children and enjoying his grandchildren.

William Llewellyn Thompson died in Duchesne on 9 October 1955 and was buried in Talmage, Utah. He would have been 81 years old in three days.

¹⁶ *Llewellyn Harris, Child of Destiny*, by June Rowley, p. 99.

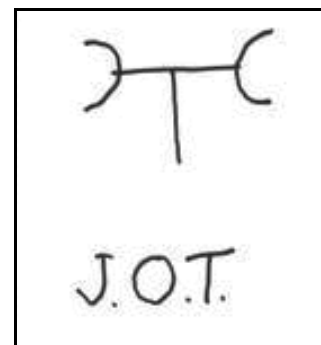
James Elisha Thompson was the third of ten children of John and Lucy Maria. He married Cyrenia Young on 17 February 1901. They had a hard life in east-central Utah and moved often trying to make a living by farming. James moved his family to Burley, Idaho in 1918 and lived just south of town. There was an infamous flu pandemic in 1918, and James died of that flu.



James Elisha Thompson & wife Cyrenia Young



Powder horn of John Orson Thompson, owned by Stephen Thompson.



Brand and initials scratched on the powder horn



Aunt Lucy Thompson & Family - Mother to Joe Thompson - Taken about 1886
Back Row - Joseph Wallace & James Esisha - Mid Row - John Orson Thompson with George Franklin,
Lucy Maria with Arthor Alonzo, Brigham Samuel, Sarah Jane and William Llewellyn

Eleh T. Shumway Lazenby remembered her grandmother, Lucy Maria Groves, and related the following:

I remember my Grandmother, Lucy Maria Groves Thompson. She was very old when I was a little girl. Her pioneer life had left her very wrinkled and worn. She was born on the plains on the way to Utah after the pioneers were driven from their homes at Nauvoo, Illinois, by an armed mob in the dead of winter.

My Grandma Thompson was a tiny woman when I knew her, small and shrunken by hardship. She had known hunger and cold most of her life and the effort of moving from one place to another.

After Grandfather Thompson died, she and my Uncle George, moved back to Cannonville and lived there for awhile. Dad and Uncle George built a cabin for them on the south part of Dad's lot. The cabin was torn down a long time ago. They lived in it for a time, then moved back to Duchesne. There Grandma Lucy Maria died 5 July 1929.

When my grandmother lived in Cannonville, the last time she moved back, she had three young grandchildren living with her and Uncle George. Their mothers had died and Grandma took them in to care for them. These were my cousins, Fern and Marie Mead and Martin Averett. Grandma reared her large family and these young grandchildren too.

I can remember Grandma used to make cookies for us all. After she rolled the dough out on the table, she would take a fork and make little decorations on it with tiny fork pricks. When the cookies were baked the tiny fork holes remained in them and made them taste better and look more interesting.

We used to burn cedar wood to keep warm and to cook with. There were no furnaces where we lived then. We had stoves made from steel or cast iron in which to burn the wood. One day I got down behind Grandma's little stove and was cleaning my ears out with a little sliver of cedar wood – a very dangerous thing to do. I wasn't very big and didn't know I could get an infection or a cedar sliver in my ear.

Well, Grandma saw me, and did she ever get after me! I still remember what she said, "Don't you ever put anything into your ear smaller than your elbow." Later, when I got away from her house, I tried to put my elbow into my ear, and guess what? It wouldn't go. For a while Grandma wasn't my favorite person. I thought she had been making fun of me, and I remember feeling very hurt until I realized she was just taking care of me like she did all her grandchildren.

Grandma Lucy Maria was a very talented person and a very good manager. As a girl she was very pretty too. I have a picture of her on my pedigree chart. She was a master pioneer. She could shear the wool from sheep, card it, spin it into yarn, then weave it into linsey-woolsey cloth – real homespun – that almost never wore out. She made her family's clothes in this way for many, many years. Grandma made homemade lye then used it to make homemade soap. She made cheese and butter. I have her little hand-carved butter paddle hanging on the wall in my dinning room. It is a treasure of Grandma. After she died, it was given to me as a keepsake. I love having it. I don't know who made it for Grandma, but the wood in it is gnarled and beautiful, full of tiny knots, that show on the smoothly carved paddle.

Grandma was an expert at running the spinning wheel and weaving cloth. There was little money in pioneer times. They traded what they could spare to get things they needed. Grandma was often hired to do spinning and weaving. She got many things for her family in this way. My other

Grandmother, Mary Julia Johnson Wilson, told me she hired Grandma Thompson to spin yarn and weave cloth for her family.

Church records show that Grandma Thompson was active in the Church organizations. My cousin, Bud Thompson, said, "The Church meant everything to Grandma." Her life is an example of hardship, pioneering and helping others. She is a wonderful ancestor and one to be proud of.

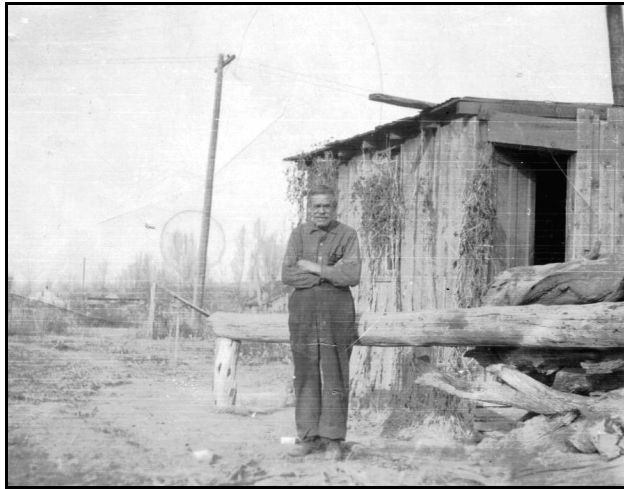
Eleh Thompson Shumway Lazenby (1915-2001) was the granddaughter of John Orson Thompson and Lucy Maria Groves. Her dedication to gathering and recording family history is priceless. Her work is particularly appreciated in this history. We would know very little about this family without her work.



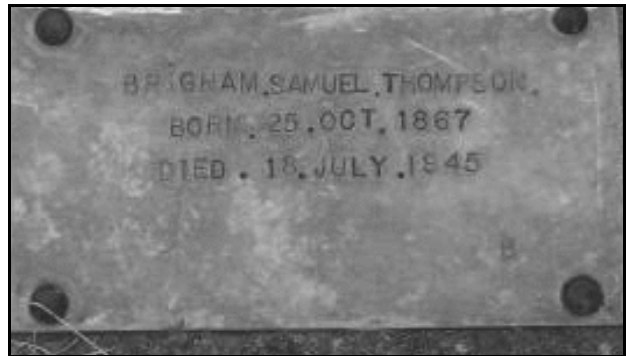
Eleh Thompson and Grant Shumway
(Photo provided by Randy Shumway)



Rachel Wilson Thompson (1886 - 1978) and Joseph
Wallace Thompson (1872 - 1952)



Brigham Samuel Thompson



Brigham Samuel Thompson

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12. *From Grandma With Love*, by June R. Rowley.

State Board of Health File No. 89
125

STATE OF UTAH—DEATH CERTIFICATE.

THIS CERTIFICATE MUST BE FORWARDED BY LOCAL REGISTRAR TO THE STATE BOARD OF HEALTH, SALT LAKE CITY, ON OR BEFORE THE 5TH OF THE FOLLOWING MONTH, AFTER FIRST HAVING BEEN PROMPTLY REGISTERED.

<p>PLACE OF DEATH County of <u>Kane</u> Precinct of <u>Duchesne</u> City, Town or Village of <u>Theodore</u> Street and No. <u>—</u> If in Hospital or Institution, give its name and how long deceased was an inmate <u>0503203</u></p>	<p>Full Name of Deceased (Initials only will not be accepted) <u>John Oscar Thompson</u> <u>John Oscar Thompson</u> Special Information for Hospitals, Institutions, Transients or Recent Residents: Former or Usual Residence <u>Garfield Co Utah</u> How long resident at place of death <u>2 months</u></p>
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PERSONAL AND STATISTICAL PARTICULARS		MEDICAL CERTIFICATE OF DEATH	
SEX <u>male</u>	COLOR <u>white</u>	DATE OF DEATH <u>Oct</u> <u>31</u> <u>1906</u> (Month) (Day) (Year)	
DATE OF BIRTH <u>Oct</u> <u>30</u> <u>1844</u> (Month) (Day) (Year)		<p>I HEREBY CERTIFY, That I attended deceased from <u>Oct 26</u> 190<u>6</u> to <u>Oct 31</u> 190<u>6</u> that I last saw him alive on <u>Oct 31</u> 190<u>6</u> and that death occurred, on the date stated above, at <u>1.2</u> M. The CAUSE OF DEATH was as follows: Chief Cause <u>General Debility & Dropsy</u> Where Contracted <u>Indian Camp</u> Duration <u>40</u> Days Contributory (if any) <u>old</u> Where Contracted <u>Indian Camp</u> Duration <u>40</u> Days</p>	
AGE <u>62</u> years, <u>—</u> months, <u>—</u> days			
SINGLE, MARRIED, WIDOWED, OR DIVORCED <u>married</u>			
BIRTHPLACE (State or country) <u>Iowa</u>			
NAME OF FATHER <u>James L Thompson</u>			
BIRTHPLACE OF FATHER (State or country) <u>Iowa</u>		<p>(Signed) <u>H. J. Johnson</u> M. D. Date <u>Nov 2</u> 190<u>6</u> (Address) <u>Theodore</u></p>	
MAIDEN NAME OF MOTHER <u>Matilda Willis</u>			
BIRTHPLACE OF MOTHER (State or country) <u>Iowa</u>			
OCCUPATION <u>Farmer</u>			
Return remunerative employment for all persons 10 years of age and over.			
THE ABOVE STATED PERSONAL PARTICULARS ARE TRUE TO THE BEST OF MY KNOWLEDGE AND BELIEF			
(Informant) <u>John Thompson Jr.</u>		<p>Filed <u>Nov 2</u> 190<u>6</u> <u>H. J. Johnson</u> Registrar REGISTERED NUMBER <u>2</u> NO. OF BURIAL PERMIT <u>2</u></p>	
(Address) <u>Theodore, Utah</u>			
Place of Burial <u>Theodore</u>			
Date of Burial <u>Nov 1</u> 190 <u>6</u>			
Undertaker <u>M. M. Smith</u>			
Address <u>Theodore, Utah</u>			

(OVER)

N. B.—WRITE PLAINLY WITH UNFADING INK—THIS IS A PERMANENT RECORD.
Every item of information should be carefully supplied. AGE should be stated EXACTLY. PHYSICIANS should state CAUSE OF DEATH in plain terms, so that it may be properly classified. Exact statement of OCCUPATION is very important. See instructions on back of certificate.

1 PLACE OF DEATH 2500 790 State Board of Health File No. 32
County Duchesne
Precinct Duchesne
Village Duchesne
City Duchesne No. Lucy Moree Thompson St. 512 Ward 512
2 FULL NAME Lucy Moree Thompson
(a) Residence, No. 512 St. 512 (IF NON-RESIDENT GIVE CITY OR TOWN AND STATE)
Length of residence in city or town where death occurred 4 yrs. 4 mos. 1 ds. How long in U. S., if foreign birth? yrs. mos. ds.

PERSONAL AND STATISTICAL PARTICULARS
3 SEX Female 4 COLOR OR RACE White 5 SINGLE, MARRIED, WIDOWED, OR DIVORCED (Write the word) Widowed
5a If Married, Widowed, or Divorced, HUSBAND OF (OR) WIFE OF John Orson Thompson
6 DATE OF BIRTH May 7 (Month) 7 (Day) 1849 (Year)
7 AGE 77 yrs. 1 mos. 29 ds. IF LESS than 1 day, hrs. or min.?
8 OCCUPATION OF DECEASED (a) Trade, profession or particular kind of work X (b) General nature of industry, business, or establishment in which employed (or employer)
(c) Name of Employer
9 BIRTHPLACE (City or town) Winter, quarters (State or Country) Kennett, Missouri
10 NAME OF FATHER Hurd Groves
11 BIRTHPLACE OF FATHER (State or Country) Un known
12 MAIDEN NAME OF MOTHER Lucy Grimmeron
13 BIRTHPLACE OF MOTHER (State or Country) Un known
14 Informant Miss George Thompson Address Duchesne Utah
15 Filed Aug 7 1925 Mary J. Hall Deputy Registrar
Registered Number 7 No. of Burial or Removal Permit 7

MEDICAL CERTIFICATE OF DEATH
16 DATE OF DEATH July 5 (Month) 5 (Day) 1925 (Year)
17 I HEREBY CERTIFY, That I attended deceased from May 1 1925 to July 2 1925, that I last saw her alive on July 2 1925, and that death occurred, on the date stated above, at 11:15 P.
The CAUSE OF DEATH* was as follows: (45) cancer of breast
(Duration) 12 yrs. 1 mos. 29 ds.
Contributory (Secondary) (Duration) yrs. mos. ds.
18 Where was disease contracted if not at place of death?
Did an operation precede death? ✓ Date of Aug 7 1925
Was there an autopsy? ✓
What test confirmed diagnosis? ✓
(Signed) D. E. Wood, M. D. Aug 7 1925 (Address) Duchesne Utah
*State the DISEASE CAUSING DEATH, or, in deaths from VIOLENT CAUSES state (1) MEANS AND NATURE OF INJURY; and (2) whether ACCIDENTAL, SUICIDAL OR HOMICIDAL. (See reverse side for additional space.)

19 PLACE OF BURIAL, CREMATION, OR REMOVAL Utah DATE OF BURIAL July 7 1925
20 UNDERTAKER Relief Society President ADDRESS Duchesne Utah

READ CAREFULLY INSTRUCTIONS ON BACK OF CERTIFICATE

HISTORY

OF

LEAH LEWIS

(7 May 1787 -- 3 November 1843)

And her husband

SAMUEL SIMMONS, our ancestor

(2 December 1780 -- February 1809)

And her husband

JOHN DAVID WESLEY THOMPSON

(1771 -- August 1823)

And her husband

NATHANIEL CHILDS

(16 June 1791 -- ?)

By

Murland R. Packer

Introduction

Leah Lewis was an outstanding woman who had a tremendous faith and stamina to live her convictions. She has left a marvelous heritage to her posterity. Her posterity must number in the tens of thousands and most of them are members of the Church.

Leah was born on 7 May 1787 in New Ashford, Berkshire County, Massachusetts. Her family had come from Rhode Island not many years before, where they were descended from early settlers.

Leah married Samuel Simmons and had one child, Lucy, before he died in February 1809. She then married John David Wesley Thompson and had five more children, three boys and two girls.

John went by the name David. He was the son of George Thompson, and was the third of eleven children, and the grandson of James Thompson. James had nine children.¹

John David died in August 1823, leaving Leah a widow again at the age of 36. She then married Nathaniel Childs. They had three children, two girls and a boy. The middle child of these, Patience Dolly Childs, lived to come to Utah. Little is know of the other two. They must have died as children. Leah was well educated and must have taught her own children, as schools were not readily available, especially on the frontier. She taught school as did at least three of her children.

In 1833 the family was converted to the Church by Brigham Young and his brother-in-law John P. Green. This brought on a torrent of abuse from family and friends. But the family stuck together and soon moved to Kirtland where the Church was located at that time. Her son, Samuel, said that he worked on the Temple in Kirtland. Hard times came again and they were forced to move to Missouri. The mobs then drove them out again and they moved to Nauvoo.

Leah died in Nauvoo on 3 November 1843 at the age of 56. If she had lived longer, she would have followed the Saints when they were driven out of Nauvoo. She would have traveled west to the Rocky Mountains. Her faith would never have failed her. It did not fail her children. Nathaniel Childs apparently died in Nauvoo also, but no date has been found.

Leah's Obituary extols her faith and her good works. Her children followed her example. Oh, what an example she was. When she gained a testimony of the gospel, nothing could stop her. She suffered much and she served much.

So little is known of Leah's life, yet we know so much about her by the faith which she exhibited. The world is a better place, because she was here. Her descendants have much to be grateful for and owe this dear ancestor much more than we can understand or repay. We can honor her by carrying on the work for which she gave a full measure.

----- MRP

¹ The will of James Thompson was found in the book of Eleh T. Shumway Lazenby, Vol. 5, p. 124, FHL.



The original seat of the English Lewis family is believed to have been County Kent. It was also spelled as Lewys on ancient English documents.

Lewis was a common name found among early American colonists. Direct ties to them is difficult. William Lewis came to New England as early as 1632, locating at Cambridge, Massachusetts. John Lewis was one of the first settlers of Malden, Massachusetts in 1634. George Lewis, a clothier from East Greenwich, England was at Plymouth, Massachusetts before 1635. Francis Lewis, an American patriot, who came from Wales, was a signer of the Declaration of Independence.

The Lewis coat of arms is a red shield with a golden griffin, a mythological animal said to be part eagle and part lion.

Leah Lewis was born on 7 May 1787 in New Ashford, Berkshire County, Massachusetts. She was the fifth of seven children born to Gideon Lewis and Sarah Card. Gideon and Sarah had both recently come from Rhode Island, where they descended from early settlers. The family was historically religious. They were members of the Methodist Church.

Gideon had moved to New Ashford as a young man with his brother, William, and his sister, Patience. He was a farmer in New Ashford for many years. He deeded land to the town for the Cemetery.

Most of the children of Gideon and Sarah were born in New Ashford.

1. **Patience Lewis**, was born about 1776 in New Ashford, Massachusetts. She married Robert Morrill Rust.
2. **James Lewis**, was born in Washington, Rhode Island in 1778. He married Anora Clothier and died on 18 August 1848 in New Ashford, Massachusetts.
3. **Gideon Lewis**, was born about 1783 in New Ashford, Massachusetts. He married Abigail Campbell.
4. **David Lewis**, was born about 1785 in New Ashford, Massachusetts. He married Susannah White.
5. **Leah Lewis**, (our ancestor) was born on 7 May 1787 in New Ashford, Massachusetts.
6. **Sarah Lewis**, was born on 22 September 1790 in New Ashford, Massachusetts. She married William White and died on 30 August 1834 in New Ashford, Massachusetts. Sarah is only shown on the records of Eleh T. Shumway Lazenby.
7. **Mary Lewis**, was born about 1791 in New Ashford, Massachusetts.

New Ashford is a long narrow valley bounded on the east and west by heavily wooded hills. Berkshire County was settled more than a century later than the Connecticut Valley. Because of the rugged terrain, Indians who claimed the land and borders, disputed with New York. Following the Revolutionary War, inducements were offered to get settlers into the area.

In 1880, New Ashford had a population of 203. It was originally incorporated as a district on 26 February 1781. In 1885, New Ashford had the distinction of being the smallest town in the State.²

On 15 April 1789, Gideon Lewis was awarded 58 acres of free land by the Commonwealth for his service in settling the uncultivated lands, preparing roads and making other improvements. He purchased an additional 222 acres for £28. In 1793, he was prosperous enough to buy the westerly half of lot #2 for £400.

Gideon built the grist mill and saw mill there at an early date. That is apparently how he made his living. He must have learned woodwork from his father, James Lewis, who was a cooper. According to the "Gazetteer of Berkshire County, Massachusetts, 1725-1885" by Hamilton Child, the mills were located on Green River and still operating in 1885.

Leah was apparently raised in New Ashford and Married Samuel Simmons, of Cheshire, in New Ashford on 3 November 1805, at the age of 18. They had one child, Lucy, who was born on 1

² Gazetteer of Berkshire County, Massachusetts., 1725-1885, by Hamilton Child, 1885.

February 1807 in New Ashford. Samuel Simmons died in February 1809. Some sources have indicated that Leah had a second Simmons child (some have indicated that it was a girl named Miriam, born in New Ashford, Massachusetts³). I have not been able to verify the source of that information. In the letter of Lucy Simmons (attached) to her cousin, William Lewis, she states that her mother had nine children (**six girls and three boys**). They are thought to consist of Lucy Simmons, five Thompson children and three Childs children. The information I have indicates that there were three Thompson boys and two Thompson girls, which is well documented. But, it also indicates that there were two Childs girls (Sybil Cornelia and Patience Dolly) and a Childs boy named Stephen. Patience Dolly Childs is well documented. She was born on 27 September 1827 in Pomfret, New York. She came to Utah, married William Hold and had five children. She died in Spanish Fork, Utah on 2 May 1860, at the age of 32. The only information I have on the other Childs children is that they were both born in Pomfret, New York. Sibyl Cornelia about 1825, and Stephen about 1829.

When considering the information of Lucy that her mother had six girls and three boys, there could not have been a Stephen Childs. There were Lucy, three Thompson boys, two Thompson girls and at least one Childs girl. That leaves two girls to be identified. There were either two more Childs girls, or one more Simmons girl and one more Childs girl. It seems likely that there was a Miriam Simmons (reportedly born in 1809) and Sibyl Cornelia Childs (born about 1825). In either case, these other two girls must have died young.

Leah married John David Wesley Thompson in 1812. He was born in 1771 in Pelham, Massachusetts, and was about 16 years older than her. John was of mixed Scotch and French Huguenot ancestry and had come from Pelham, Massachusetts. He may have lived in New Ashford for some time, but there is no record of him owning land or joining a church there. He and Leah were “of New York” when they sold her inheritance in her father’s land to a brother-in-law, William White, in 1812.

They had five children (three boys and two girls). The first four were born in Pomfret, Chautauqua, New York.

1. **Samuel Thompson**, (named after her first husband?) was born on 30 March 1813, in Pomfret, Chautauqua County, New York. He was a member of Zion's Camp and in Company “C” of the Mormon Battalion. He died on 22 April 1892 in Vernal, Utah and was buried in Spanish Fork, Utah.
2. **Mary Leah Thompson**, (named after Leah’s younger sister) was born on 8 May 1815 in Pomfret, New York. She died on 30 December 1868 in Kanarra, Utah.
3. **James Lewis Thompson**, (named after Leah’s oldest brother) was born on 22 January 1818 in Pomfret, New York. He married Matilda Delila Willis on 5 October 1837 in Nauvoo. He came to Utah in November 1852 with the Isaac Bullock Company and was a member of Zion's Camp and in Company “C” of the Mormon Battalion. He lived in Spanish Fork, Kanarraville and Henrieville, Utah.

³ Reported by Maxine Lines.

4. **Sarah Thompson**, was born on 20 March 1820 in Pomfret, New York. She died on 31 January 1896 in Mesa, Arizona.

5. **John Wesley David Thompson**, was born on 22 February 1822 in Fredonia, New York. He married Susan Amelia Davis in 1848. They had seven children. He died on 15 September 1889 in Charter Oak, Crawford County, Iowa. A copy of the local newspaper (*Denison Review*, of 25 September 1889) gives the following announcement: *J. W. Thompson, father of Mrs. John F. Adams [Charlotte LaVerne Thompson] died suddenly at the home of his daughter, on Tuesday of last week. He was apparently quite well in the morning and ate a hearty breakfast. He was 67 years of age.*

The name of the father, John David Wesley Thompson, is written in several ways. Several years ago I talked to one of his descendants, Clem (Clementine L.) Hansen, of Grant, Nebraska. She is through his last child, John Wesley David Thompson (her great grandfather). Clem's grandmother was the last child of Wesley, Idella Amelia Thompson. She said that the father and son had the same three given names, but they were in a different order. This has led to some confusion in genealogical work. It appears that they each went by their second name, David for the father and Wesley for the son.



John Wesley David Thompson



Susan Amelia Davis

Clem sent a story to Eleh T. Shumway Lazenby, of a girl who was born and grew up in Livonia, New York.⁴ Her name was Sarah (Sally) Richardson. She was the mother of John Wesley's wife, Susan Amelia Davis (born in 1829). The story had been handed down in Clem's family and follows:

In the early days of the town of Livonia, New York, there were no well laid out public roads or highways, but foot paths marked on blazed trees to guide a traveler through the dense forests. One of

⁴ The story was found in the Vol. 5, p. 116 of the family records of Eleh in the FHC, #929.273 Sh92L.

these old byways or roads ran from Turkey Hill to South Livonia through the above woods, and one summer morning Sallie Richardson started on a mission to a friends home. She walked along in a very happy mood until she reached the center of the woods, and as she looked, she saw what she thought was a big black dog sitting on his haunches by the path and looking toward her. She still walked along until within a few feet of the animal discovered it was a large bear. Her first thought was to frighten the bear so it would run off. Having a small bundle in her hand she shook it at the bear. But he seemed to pay no attention to her so she quietly passed, leaving him sitting on the log.

After going on for a short way she looked back and discovered she was being pursued, so she started to run, screaming at the top of her voice but the faster she ran the faster the bear came. She finally came to a log fence that blocked the north side of the woods. She scrambled over the fence, the bear still trying to follow by pawing at the fence. But two men who had been at work in the field and hearing her screaming, rushed to her, scared the bear away in time to save her life.

David Thompson, the father, died in Fredonia, New York in August 1823 at the age of about 52. Leah was a widow again at the age of 35. She was then alone with six children under the age of 16.

Leah then married Nathaniel Childs on 25 July 1824. They had two or three children, born in Pomfret, New York between 1825 and 1829, as discussed above.

1. **Sybil Cornelia Childs**, was born about 1825 in Pomfret, New York. No other information is known.
2. **Patience Dolly Childs**, (named after Leah's oldest sister) was born on 27 September 1827 in Pomfret, New York. She married William Holt and had five children. Patience died on 2 May 1860 in Spanish Fork, Utah one day after the birth of her daughter, Mary Leah Holt. Mary Leah only lived four months. Their third child, Dolly Patience Holt, lived only two months. Nothing is known of the other three children: William Nathaniel Holt (born 6 September 1854), John Holt (born 20 February 1856) and Samuel Holt (born 30 October 1858). They may have all died as children.
3. **A daughter Childs**, is reported to have been born about 1829 in Pomfret, New York. No other information is known. As discussed above, there is reason to believe that this is a daughter who died young.

From Samuel Thompson, Leah's oldest son, comes the tradition that the family was converted by Brigham Young and his brother-in-law, the Rev. John P. Greene on one of their missionary journeys in 1833. John P. Greene had received one of the Books of Mormon from Samuel H. Smith,⁵ brother of Joseph Smith, on the first mission of the restored Church. John P. Greene was not interested in it at the time, but his wife read it and was converted. She gave it to her brother, Brigham Young, who was converted and she also influenced her husband to read it and he was then converted.

⁵ See "Joseph Smith and the Restoration" by Ivan J. Barrett, p. 144-145, and "Church History in the Fullness of Times" p. 75.

The obituary of Lucy Simmons Groves, the oldest daughter of Leah, stated that Lucy was baptized by Samuel H. Smith in 1832 (I show the date as March 8). This is the same man (Samuel Smith, brother of the Prophet Joseph) who converted Elisha the previous year in Indiana. Lucy would have been 25 years old in 1832. She may have joined the Church a year before the rest of her family. According to the history of Lucy's half sister, Sarah Thompson, the gospel came to their home in 1831. Presumably they were still living in Pomfret, New York at that time.

Pomfret was a small town. "Mormon" missionaries in town would have been known by all. Joseph Brackenbury was one of the first missionaries to come into that town. He became the first missionary martyr of the Church, in Pomfret. Leah and her family must have know him, and possibility been taught by him. His story is told as follows:

Brackenbury, Joseph Blanchett, the first Elder in the Church who died as a martyr in the missionary field, was born Jan. 18, 1788, in Lincolnshire, England, and emigrated to America when quite young. Becoming a convert to "Mormonism," he was baptized and confirmed April 10, 1831, by John Correll and Solomon Hancock. He was ordained an Elder the day after his baptism and started on a mission in 1831. While filling that mission he died suddenly Jan. 7, 1832, at Pomfret, Chawtauqua [Chautauqua] Co., New York, from the effects of poison administered by his enemies. The doctors attempted to dig him up to use his body as a subject for dissection but were hindered in their intentions by Elder Joel H. Johnson, who was warned in a dream of the matter in progress, and rose from his bed at 11 o'clock at night. Together with his brother David he went to the grave and succeeded in arresting one of the parties while at work with a spade and a hand sledge. The intended grave robber was bound to appear at court, being placed under \$1,000 bond, but his case never came to trial. He [Brackenbury] is first mentioned as an Elder at June, 1831 conference held at Kirtland, Ohio, and was ordained a High Priest Oct. 25, 1831, by Oliver Cowdery. — L.D.S. Biographical Encyclopedia.⁶

Family records indicate that James Lewis Thompson was baptized on 9 February 1833 by John P. Greene. His brother Samuel was baptized by Brigham Young. Presumably the rest of the family was baptized at that time. The youngest Thompson child, Wesley, would have been about 11 when the family joined the Church. He probably was baptized at that time, but apparently did not follow the Church when he grew older. He stayed with the family, and presumably the Church, until they reached Iowa. He remained in Iowa the remainder of his life, and died there in 1889. Clem Hansen, his descendant, stated that none of Wesley's family were members of the Church, but she believed he was baptized with the family and then left the Church for an unknown reason, when he was in Iowa. Clem was living in Grant, Nebraska and not a member of the Church, when I talked with her in 1996.⁷ She was very active in family history research and had been to the Family History Library in Salt Lake City several times, to do research.

⁶ *The Latter Day Saints on the Missouri Frontier*, by Pearl Wilcox, p. 75

⁷ I talked to Clem again in January 2011. She is still living in Grant, Nebraska. She is 86 years old now and not doing any genealogy.

The history of Sarah Thompson states that, when the family joined the Church, all of their friends turned against them and their trials began. That must have been one of the reasons which lead Leah and her family to move to Kirtland, Ohio about 1833. It was the headquarters of the Church at that time.

Samuel reported that he helped build the Kirtland Temple. The family moved to Missouri about the summer of 1836.

Because of the persecution of the Saints in Missouri, Joseph Smith organized a group of 200 volunteers in Ohio early in the spring of 1834, to march to the aid of their brethren in Missouri. This organization came to be known as Zion's Camp. Leah's family was represented in this group by her husband Nathaniel Childs (45), her sons Samuel Thompson (21) and James Lewis Thompson (who was only 16) and her future son-in-law, Elisha Hurd Groves who later married Lucy Simmons. Waldo Littlefield was also with that group. He later married Leah's daughter, Mary Leah Thompson.

The men of Zion's Camp were heavily armed, well provisioned and marched the entire 1000 miles. It was a remarkable march of unseasoned infantry, and the order and dispatch with which the expedition was carried out attests to the organizing and commanding genius of the Prophet. A battle was avoided when they reached Missouri. Zion's Camp entered Clay County peaceably on 3 July 1834. It was then disbanded and the members given leave to return home. Thus ended the attempts to restore the Saints to their lands in Jackson County. Zion's Camp had failed in that mission. But it had nevertheless been of great value, and in the minds of its members was a glorious experience.

The organization used for Zion's Camp was later the pattern used in guiding the great Exodus to the Rocky Mountains. Brigham Young and others received their training for the leadership positions they would later assume. The first Quorum of Twelve Apostles and the first Quorum of Seventy with its seventy members were chosen from those who had been members of Zion's Camp. The willingness of these 200 men to give their all, even to their life's blood, is a lasting monument to their faith and courage.

A special conference was held in Kirtland, after the return of Zion's Camp, on 18 February 1835. The first Quorum of Twelve Apostles was selected and sustained. Two weeks later, on 28 February 1835, the first Quorum of Seventy was organized. Samuel Thompson was one of those sustained in the Seventy.

Lucy received a patriarchal blessing from Joseph Smith Sr., in Kirtland, on 15 July 1835. She married Elisha Hurd Groves there on 19 January 1836. Elisha records that they were married, "by the counsel of Joseph." The Kirtland Temple was dedicated on 27 March 1836. Lucy and Elisha were there, and presumably Leah and the rest of her family were in attendance also.

Elisha reported that they moved to Missouri shortly after the temple dedication, and that Lucy started out with her "friends" (this probably included Leah, her husband Nathaniel and her family). He later caught up with them after preaching along the way. Leah's patriarchal blessing was given by Hyrum Smith in Nauvoo on 15 September 1841, the same day as her husband, Nathaniel Childs. Joseph Smith Sr. had died in September 1840, and Hyrum had been called to the office of patriarch in a revelation given on 19 January 1841 (see D & C 124:91).

Nathaniel Childs is shown on the Nauvoo City tax lists for 1841-1844.

Leah and four of her daughters from three marriages were among the first members of the Relief Society,⁸ which was organized by Joseph Smith on 17 March 1842 and operated in Nauvoo until 16 March 1844. Lucy Groves and Mary Leah Thompson Littlefield joined on 19 May 1842. Leah and Patience Dolly Childs joined on 23 June 1842. Sarah Thompson Phelps joined on 31 August 1842.

Leah Lewis was baptized in Nauvoo for both Samuel Simmons and David Thompson (Nauvoo Baptisms for dead, FHL f. 820, 152) Leah was also baptized for the following relatives:

2nd cousin William Card and his wife, Dorcas Card

2nd cousin Nancy Card

Sarah Stanton as niece

Gideon Lewis as daughter

Sarah Lewis as daughter

Lucinda Lewis as granddaughter, also grandfather Lewis

Lucy Malery as niece

Patience Malery as niece

The obituary of Leah Lewis shows that she lived in Missouri and was driven out with the Saints. She would have had young children at that time. She died in Nauvoo, Illinois on 3 November 1843 at the age of 56 and was buried in the Pioneer Saints Cemetery, outside of Nauvoo.

Nauvoo Temple records show that Nathaniel Childs was on the endowment register on 29 January 1846, a little over two years after Leah died. He was listed as a seventy. No record of him has been found after that date. Church ordinance data shows that he married a second wife named Susanne. No last name or date has been found.

LEAH LEWIS OBITUARY

From the *Nauvoo Neighbor*, on 15 November 1843

Died on the 3rd inst. in this city, Mrs. Leah Chiles [Childs], of cancer and rheumatism, in the 57th year of her age.

Sister Childs was a firm believer in the doctrines of the Church of Jesus Christ of Latter-day Saints, as they have been revealed in the last days to man through the medium of revelation. She shared all the persecutions heaped upon the saints – was driven with them from the state of Missouri, and suffered much from exposure and fatigue. Never was the name of a more generous, benevolent and sympathetic woman enrolled upon the records of the Church. She was truly a "mother in Israel." She possessed great faith, which seemed, for a long time, to baffle the destroyer, death; but it was the will of her Heavenly Father to take her to himself, that her soul might be emancipated. She [was] released from the vicissitudes of this troublesome world. She had been afflicted for more than a year, and suffered the most excruciating pain, but she was perfectly resigned to the will of heaven and when

⁸ *Women of the Nauvoo Relief Society*, by Maurine C. Ward, pp 90, 111, 132, 151 and 170.

the period of her desolation arrived she fell asleep, as calm as the sleep of infancy, with the unwavering hope of participating in the first resurrection, when she should awake to everlasting youth, immortality and eternal life.

APPENDIX

The two following advertisements were put in the local newspaper by James, brother of Leah, and oldest son of Gideon Lewis.

The Pittsfield Sun, 18 March 1809

TAKE NOTICE

Came into the enclosure of the subscriber about the first of October last, a dark brown cow, with a white ring around her middle, and slim horns. Said cow is supposed to have strayed from a drove. The owner is desired to prove property, pay charges, and take her away.

James Lewis

The Pittsfield Sun, on 5 September 1810
A FARM AND MILL FOR SALE

Lying near the center of New-Ashford, containing 150 acres of land, which is well calculated for mowing, grain and grazing, and is well watered with brook and springs, and a good orchard and other fruit trees thereon; two barns in good repair, and a house, which is rather on the decay. Also, a grist-mill, with two run of stones, that have been in use only three years, and are not excelled (if equaled) in the County of Berkshire. There is water sufficient in the driest season. The whole will be sold at a reduced price, and a good title given by the subscriber, living on the premises.

— JAMES LEWIS [Gideon Lewis had died on 3 May 1810. This was Gideon's property being advertised by his son, James]

PATRIARCHAL BLESSING
OF
LEAH LEWIS CHILDS

A Patriarchal Blessing of Leah Child[s] daughter of Gideon and Sarah Lewis born in New Ashford, Berkshire, Co. Massachusetts on 7May 1787.

I lay my hands upon your head in the name of Jesus of Nazareth to confer a blessing upon you for your benefit and a blessing to your children and a strength to your faith from this hour because it is desirable and agreeable to your former manner of life and livelihood in the presence of God. Behold ye are blessed because of your faith and your entire obedience. Thou art a daughter of Abraham and a Mother in Israel and the blessing of that station in its fullness to its full extent shall be given you, the same is the Celestial Glory and a crown that shall glisten like the starry heavens, even the greatest of Glory and inheritance with your children and with your kindred is in the lineage of Joseph and the blessings of the Priesthood is and will be conferred upon your children to the last generation, and your name shall be had in honorable remembrance for even so if it is the desire of your heart, your years shall be many and you shall have health and strength; even your strength shall not fail you until you have lived three score and ten years, and I seal you up into eternal life and a resurrection with the just even so Amen.

Given by Hyrum Smith at Nauvoo, Illinois this day, Sept. 15, 1841, Vol. Pg 21

NOTE: Nathaniel Child's patriarchal blessing showed that he was of the lineage of Ephraim and is in Vol 4, page 20. It was also given at Nauvoo by Hyrum Smith, on 15 Sept. 1841.

Sources of information

1. Joy Thompson Johnson, Riverton, Utah.
2. Irene B. Wrigley, Centerville, Utah.
3. Stella Shamo, Hurricane, Utah.
4. *The Restored Church* by William Edwin Berrett.
5. Information provided by Clem Hansen of Grant, Nebraska
6. Family records.
7. Clem Hansen provided information and photos of Wesley and his wife Susan.

A BRIEF HISTORY OF
THE
WILLIAM LEWIS FAMILY

(27 August 1805 – 3 March 1885)

Nephew of Leah Lewis

By

Rachel Evangeline Lewis Keys
(23 March 1878 – 21 February 1948)

26 April 1937

Prepared
by
Murland R. Packer

(This history was received in the original hand written form of Rachel Keys, from Stephan Pence in July 2000. It gives a brief history of the family of Leah Lewis' nephew, William Lewis.)



William Lewis
27 August 1805 -- 3 March 1885



Susannah Dewey
22 December 1806 – 30 January 1885

The Lewis [family] migrated from the Berkshire Hills, Lanesboro, Mass, in 1852.? The family consisted of Wm Lewis [*William was the son of Leah Lewis' brother, James Lewis. The letter of Lucy Simmons Groves in her history was written to William in 1877.*] & wife Susanna Dewey Lewis, Albert, Jane, Judith, Wm. H., Franklin child sen [*senior?*] & Carlton Warner a 7 year grandchild - son of Mary Ann Lewis Warner, oldest daughter then dec'd, Maria Goodell also alcorn [?] married them. She later married John R. Wright, undertaker. They moved to a part of Mt Vernon estate & started to make cheese. Later they bought a place at Burke

Station, which was sold in 1859? to Dr. Bogan of Wash[ington] D.C. They rec'd deed for 2 houses in Wash[ington] D.C. also deed for a 40 acre tract of land in White Co. Ill. [town of] (Carmi). This deed was registered by Albert Lewis, [son of William Lewis and Susanna] just as the Civil War started, no taxes were ever paid on this land.

Family moved to Annandale (land now, 1934, owned by former Sen. Bristoe). But this house burned down. They then moved to Cottage Farm, home of my mother, later hrying [renting?] Oasis Farm across a field owned by Willard N. Miller. Wm [Henry] Lewis married Cora A. Barnum. Her father Harmon S. Barnum bought a road 20 ft wide across this field so that he could drive or walk to see his daughter. The deed was lost before it was registered.

Wm H. & Cora had ten children - Rachel, Ava, Earl, Guy, Kendall, Ralph, Clara, Mary, Delle, & June who was an invalid & passed on at 18 years - Feb. 1920.

The Deming family moved to Fairfax Co [VA] in 1848? from near Auburn N.Y. Levi Deming, Bachelor, Eunice Deming, Spinster, Lois Deming Barnum, widow, Eunice Barnum, Levi Barnum, Isaac Barnum, Harmon S. Barnum children of Lois. Levi Deming was a man of affairs - surveyor, justice of peace Etc. "Squire Deming" he was very even tempered & honest in all his dealings, used no tobacco or liquor. Gave the land for the Lincolnia Methodist church, but never joined it. (Or any church) passed on 1874?

"Cottage Farm" extended from the Fitzhugh Farm to the Clamfrett Place (now Howdershell, 1934) Levi Deming gave the county the entire road for that distance - now known as the Back road from Carter's Store to Annandale, and the family paid taxes on 10 acres more land than they owned - according to Survey by Gray Morley 1914?

Uncle Levi named "Lincolnia," Va & got a P.O. [post office] in 1870, Willard N. Miller as first P.M. [post master].

Eunice Barnum taught the first school in Lincolnia, before the Civil War, in a brick Union Church known as "Lebanon Church". My great grand mother Lois Barnum was very religious, Methodist, very industrious, her mother was Lois Wheeler. Lois Barnum lived to be 92 & passed on in 1884?

Harmon S. Barnum married Angeline Churchill who died in Oil City, PA 1864, leaving my mother, Cora Barnum, a 5 year old child. Cora lived with her mother's sister for 2 years & came to VA at the age of 7 years. She lived with her grandmother & great Uncle. She married Wm H. Lewis & went to the Centennial Exposition in 1776 in company with her father & "Mate" & Geo. Salisbury. She lived with grandfather & G.M. [grandmother] Lewis & took care of them, also took care of aunt Judith. The three passed on within seven months of each other 1884?

Guy was born Oct 9 1884 with a brass band in attendance. Note: a Political Picnic had wound up with a member of the band breaking his rib & as the Dr. was at our house, the whole band parked on our front porch, until the man's rib got pasted up.

Our mother, was a very intelligent sweet tempered woman. Not much of a talker, but a wonderful listener & a writer of real ability. Sandwiched in with 10 ladies & the sick folks she had things published and got real checks for them. She passed on at 50 in her very prime of life.

Frank Bell when a small boy would drop in to see "Mis Barnum," our great G.M. [grandmother] & say with a woe-be-gone look, his hands folded over his stomach. "Mis Barnum I feels

all holler.” G. G. M. [great grandmother] Barnum would hurry around & give the little boy the best she had. Her young sons finally saw that their mother was giving away food that they wanted so they chased the colored boy off every time he returned.

In 1855[?] Mother’s family came from N.Y. State to VA. A large farm wagon was loaded with the “better” things & Gr.[great] Uncle Ike drove it. A light one horse wagon was loaded with the “best” things & gr [great] Aunt Eunice then 16 with G. G. M. B. [great grandmother Barnum] drove it. They came down the Sus trail stopping at farm houses along the way. They were treated with the greatest hospitality, during the trip that lasted nearly 2 weeks.

Cottage Farm was 100 yrs old. When family moved to it, it was a rambling farm house with 15 rooms, huge chim [chimney ?] & Fire PS [place?]. 200 acres of land belonged to it.

Thos. Lord of Fairfax granted to John Summers (a part of Prince Wm Co., 1740) owned by Summers until Oct 1813, bought by Dr. Di__.

One other owner - bought by Levi Deming willed to Lois Barnum, willed to Eunice Barnum, willed to William Lewis & his 10 children May 1910.

An old lilac bush close to an ancient English boxwood tree in a garden in Va has an interesting story -- 6 generations of children have picked its flowers. A little girl in Pantelettes etc, etc, & now Wendell a little six year old school boy carries flowers to “teacher” dressed in the latest mode with a thermos bottle etc. for lunch where his great G [grand] mother carried buck wheat cakes (flour ground between 2 mill stones) with homemade molasses on them for her lunch etc.

Note: These ideas are out of order etc. I have a perfect picture do you get it at all?

Rachel Keyes
R 3 Alex. [Alexandria] , Va
4/26/37

This is true

HISTORY
OF
THOMAS HAZARD, ship's carpenter
(1610 - 1680)

G-G-G-G-G- Grandfather of Leah Lewis

And his wife

MARTHA
(About 1613 — 1669)

By

Murland R. Packer

Thomas Hazard was born in England in 1610, probably in Dorset County. He married Martha _____, probably in England. Thomas was probably not a Puritan.

The first known record of Thomas is in Boston, Massachusetts in 1635. He is referred to as a "Ship's Carpenter." Thomas was admitted a freeman of Boston on 25 March 1638. Two years later he was admitted as a freeman of Portsmouth, Rhode Island.

Thomas and Martha had four children of which we have record. It is not known when they came to New England. Their children are listed as follows:

1. **Robert Hazard**, was born in 1635, possibly in England. He died in 1710 in Portsmouth, Rhode Island.
2. **Elizabeth Hazard**, was born about 1637, probably in Boston. She died 8 November 1711 in Portsmouth, Rhode Island.
3. **Hannah Hazard**, was born about 1638. She was known to be "of Portsmouth, Newport County, Rhode Island." She may have been born in Boston, Massachusetts, Newport, R.I. or Portsmouth, R.I.
4. **Martha Hazard**, (our ancestor), was born about 1641 in Portsmouth, Newport County, Rhode Island. She married Ichabod Potter about 1661 at Newport, Rhode Island. They had six children before he died in 1676. Our ancestor was their first son, Thomas, who was born in 1663. There is a long line of descendants from Martha and Ichabod Potter. Martha married second Benjamin Mowry, and they had four sons.

When Thomas and Martha moved to Rhode Island is not known. However, it was probably between 1636 and 1638. It was in 1639 that he was appointed to a committee to lay out the town which is now called Newport.

On 28 April 1639, Thomas and eight others (including Judge William Coddington) signed the following contract, preparatory to the settlement of Newport, Rhode Island:

It is agreed by us whose hands are underwritten, to propagate a Plantation in the midst of the Island or elsewhere: and do engage ourselves to bear equal charge, answerable to our strength and estates in common, and that our determination shall be by major voice of Judge and Elders, the Judge to have a double voice.

A few weeks later, on 5 June 1639, Thomas was named one of four proportioners of land in Newport, any three of whom might proportion it; "the company laying it forth to have 4 d. an acre for every acre laid."

Thomas was admitted freeman of Newport on 2 September 1639, and he was appointed a member of the General Court of Elections on 12 March 1640.

Thomas was in Newtown, Long Island for a short time in 1665. He is said to have removed to Middleburg (Newtown), Long Island, and to have been sent as delegate to the convention of 1653 in New Amsterdam (New York).

There are no other records of Thomas in Newport until his will of 1669. Martha died in 1669. That must have caused him to prepare his own will. The 1669 will was later refuted. A new will was made on 13 November 1676.

In 1675 (about age 65) Thomas married Martha, the widow of Thomas Sheriff. She died in 1691. This second Martha must have been financially strong, because prior to this marriage he recorded a declaration ". . . that I do take the said Martha Sheriff for her own person without anything to do with her estate or anything that is hers . . ." (And I thought prenuptial agreements were new!)

He made a will dated 6 August 1677. The will was recorded in Portsmouth. Thomas Hazard died in Portsmouth in 1680, about 70 years of age. He was buried on the farm lying on the west shore of the island, north of Lawton's Valley. That farm was later occupied as an asylum for the poor of the town of Portsmouth. His will provided that: ". . . my loving wife, Martha Hazard, whole and sole executrix of all and every part of my estate." He referred to Martha as his "beloved yokefellow." After five years of marriage, he left Martha all of his estate. One shilling was left to his son, Robert, and the same to his daughters Hannah and Martha.

From Americana:

The Rhode Island Hazards were among the founders of the colony. They have been long one of the most wealthy and influential families. The name Hazard is conspicuous in the Rhode Island annals. Several of the earlier generations were among the largest land holders of the section. As farmers, manufacturers, professional men, men of letters and literature and science, they have left the impress of their strong personalities and achievements upon the State.

Few families in Rhode Island have a brighter record than the Hazard family. It is marked with sobriety, honesty, and integrity.

General References

1. *Babcock and Allied Families*, by DeForest.
2. *Hazard Family of Rhode Island*, by C. E. Robinson.
3. *Vital Records of Rhode Island*, by Arnold.
4. *Am. Pub. Anc.* 21R, Vol. I, p. 72.
5. *Bacon and Allied Families*, by Murray and Gee, p. 96.

HISTORY
OF
JOHN LEWIS, immigrant
(About 1631 – About 1690)
Great Great Grandfather of Leah Lewis

And his wife
SARAH
(About 1640 — About 1705)

By
Murland R. Packer

Little factual information is available to define the life of John Lewis. Some of the known information is even conflicting. He was apparently born in England about 1631.¹ A John Lewis was one of the first settlers of Malden, Massachusetts in 1634, as stated by Charles Guarino in *The National Academy of Heraldry*.

One source indicates that he came to New England as a child.² It is a common name and the information may be from several people of the same name. The following is reported:

If the Newport records were complete, we might be able to be certain whether, as probably is the case, the following reference fixes the parentage and origin of our John Lewis. It appears in Hotten's Original Lists of Immigrants, page 281: 'John Lewis, aged 3 years, Thomas Lewis, aged 3 quarters, were sons of Ed. Lewis, who with them were forced to sail in the Elizabeth of Ipswich, Mr. Wm. Andrews, bound for New England the last of April 1634, for refusal to take the oath of allegiance.' This would put the year of John's birth as early 1631, which fits fairly well with what is known of him.

John and his wife Sarah³ had eight children. They were married about 1658. She is believed to have been born in England. From the book, *Lewisana* Vol. 4, p. 35, the following interesting account is given:

Tradition given by Mrs. Sally Lewis, is that John Lewis came to America and the young lady with whom he was in love did not come over because her parents did not like him. She wrote to him asking him to come to England to get her, but he answered her that he could not but would meet her if she came to him. She wrote him that she would come, and he went to work and built a log cabin and when the time for the boat to arrive came, he went down to the shore at Plymouth and met her. As soon as the boat touched the shore he jumped on board and met her. He kissed her and then they went and got married immediately. They lived together for a number of years before he died. She survived him 15 years.

¹ John came from East Greenwich, England, as stated by data given to the author. from Stephan Pence of Alexandria, VA, in August 2000.

² *Some Prudence Island Allens and Related Families*, p. 35, 36, 146, Vol. 3, 929.273 AL53an. See also page 148.

³ Info from Clem Hansen of Grant, Neb. Clem's record shows that Sarah was born in 1640.

A slight variation of this story is given in *Pioneer Lewis Families*, Vol. I p. 36:

The name of his wife is unknown, but she came to America against the wishes of her parents, to meet John Lewis, who had the reputation of being a "wild blade." When the boat on which she embarked neared the land, John Lewis waded into the surf, clasped her in his arms and carried her to shore. They were married and were the parents of seven sons and one daughter.

Their children, all recorded as being born in Westerly, Washington County, Rhode Island, were:

1. **Jonathan Lewis**, born in 1659.
2. **John Lewis Jr.**, born in 1661.
3. **Daniel Lewis**, born about 1662.
4. **James Lewis**, (our ancestor), was born 3 June 1664. He married Sarah Babcock, daughter of James Babcock and Jane Brown about 1687. Three of his brothers married three of Sarah's sisters. James and Sarah had eight children, who were all born in Westerly, Rhode Island. James died on 6 September 1745 in Westerly at the age of 81. His will was dated 6 May 1740 and was probated 30 September 1745. The executor was his son, James (our ancestor). John names his wife, Sarah, daughters: Sarah, Enos, Mary Hall and Elizabeth Crandall, and his sons: James, John David, and grandson, Benjamin Lewis, son of his daughter Ruth Lewis.⁴
5. **David**, born in 1667.
6. **Israel**, born in 1669.
7. **Samuel**, born in 1671.
8. **Dorcas**, the only daughter, born about 1673.

Land was purchased in June 1660 from the Indians to start the town of Westerly, Rhode Island. It was not long before settlers began to arrive, and John Lewis was among them. It is supposed that he came from Newport, Rhode Island. but this cannot be proved as the records of Newport were captured by the British during the Revolutionary War and carried to New York. When they were returned, they had been in water and were in such condition that they were incomplete.

In 1661, John Lewis signed the Articles of Agreement in Westerly.

The records of the Rhode Island Colony state that John Lewis of Misquamocott (Westerly) was admitted a freeman in 1668. John Lewis was on a list of free inhabitants in 1669, John Lewis Jr., in 1679, and James Lewis, David Lewis, Israel Lewis and Samuel Lewis in 1680. A warrant was issued on 16 May 1671 requiring the inhabitants of Westerly to appear "tomorrow at Tobias Saunders house

⁴ *Pioneer Lewis Families*, by Michael L. Cook, C.G., Vol. 1, 1978, p. 291. *Pioneer Lewis Families*, p. 291. *Lewisana*, Vol. 6, p. 133 (Am. Pub. K).

to see how they stand as to their fidelity to His Majesty and this Colony." Twenty-two persons, including John Lewis, appeared and took the oath of allegiance to the government of Rhode Island.⁵

Pioneer Lewis Families, Vol. I, p. 36 gives the following account:

It is stated that John Lewis, the founder of the family in this country, came from East Greenwich, England, in 1630. He bought 600 acres of land from the Indians near Misquamicut, now called Westerly, R.I. He was a signer of a treaty with the Indians and one of the five deputies who established the Rhode Island colony, 22 March 1661. He was admitted a freeman 28 October 1668. Tradition has it that John Lewis was well versed in the Indian dialect and that he was elected captain of a company for protection against the Indians, and was a famous and brave Indian fighter.

According to a Land Grant Chart in the Rhode Island Historical Society, a John Lewis had a grant of land between 1638 and 1657 in Portsmouth, Rhode Island, on the mainland in the southern part of the town toward Newport, or what is now Middletown. This is a strong indication that John was of Newport before going to Westerly in 1661.

John Lewis died about 1690 in Westerly. In "Westerly and Its Witnesses," Denison describes the Lewis burial ground in these words:

This is a large, unfenced spot, in the southeast corner of a field now owned by George D. Cross, Esq., on the east side of the highway leading to Lottery Village, just below the village of Westerly, and in front of the house of Thomas E. Saunders. The land once belonged to the Lewis family. It is said that seven generations of the Lewis family, beginning with John Lewis, are here buried; but their tombstones are unlettered.

SOURCES

1. *Pioneer Lewis Families*, 929.273 585c V 1, p 35 & 36.
2. *History of Hopkintown, R.I.* by S.S. Griswold. It states, ". . . John Lewis, who came from England and in company with his four brothers, at the first settlement of this country settled in Westerly. His brothers located themselves near Boston, Massachusetts."

⁵ *Pioneer Lewis Families*, Vol. I, p. 35.

HISTORY

OF

JAMES LEWIS

(About 1689 - 21 May 1752)

Grandfather of Leah Lewis

And his first wife

ABIGAIL

(About 1690 — ?)

And his second wife

SUSANNA (or LUCIANNA) PETTIS, our ancestor

(6 July 1716 — ?)

By

Murland R. Packer

James Lewis was born about 1689 in Westerly, Washington County, Rhode Island. He was the son of James Lewis and Sarah Babcock. He was a cooper by trade and appears often in the records of Richmond, Rhode Island.

He married first, Abigail _____ about 1708. They had eight children born between 1709 and 1726. The first two were born in Richmond, Rhode Island, the others in Charlestown, Rhode Island.

1. **James Lewis**, was born about 1709.
2. **Sarah Lewis**, was born about 1711.
3. **Jacob Lewis**, was born about 1713.
4. **Abigail Lewis**, was born on 28 March 1717.
5. **Hannah Lewis**, was born on 5 August 1720.
6. **Hannah Lewis**, was born about 1722.
7. **Ruth Lewis**, was born on 2 February 1724.
8. **Elizabeth Lewis**, was born about 1726.

In 1747, James married Susanna (or Lucianna) Pettis in Richmond, Rhode Island. She was born 6 July 1716 in Charlestown, Rhode Island, the daughter of William and Mary Pettis. She was a 31-year-old widow of John Fordice, with 5 children. James was a 58-year-old widower with eight children. However, his youngest child had been born about 1726 and would have been about 20 years old at that time. In the next 5 years they had three more children:

1. **William Lewis**, was born on 26 May 1748 in Richmond, Rhode Island.
2. **Gideon Lewis**, (our ancestor), was born on 15 December 1749 in Lanesboro, Berkshire, Massachusetts. He married Sarah Card.

Patience Lewis, was born on 15 December 1752 in Richmond, Rhode Island.

James died on 21 May 1752 in Richmond, Rhode Island. at the age of about 63. This was before his last child was born. Susanna was a widow again, at the age of 35, with eight children. Her oldest child would have been 18.

James left a will dated 4 May 1752, in Richmond, Rhode Island.

REFERENCES

1. *Arnold's Rhode Island - Lewisiana*, Vol. 6, p. 133 (Am. Pub. K.)
2. *Pioneer Lewis Families*, p. 296-7, 929.273 L585c.
3. Will dated 4 May 1752, Richmond, Rhode Island Probate, Vol. 1, 1747-1768, pp 91-93, The will was proved on 21 May 1752

HISTORY
OF
JOB CARD
(about 1653 – about 1739)
AND FAMILY
(Ancestors of Leah Lewis)

Prepared
by
Murland R. Packer

RHODE ISLAND GENEALOGICAL REGISTER

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DESCENDANTS OF RICHARD CARD OF NEWPORT

By Maxine Phelps Lines

(Editor's Note: Little has been published on the Card family. A five page account appeared in the New England Historical and Genealogical Register Vol 83 pages 89-93 (1929) covering little beyond the second generation, but correcting errors in Austin's Genealogical Dictionary. The Author has indexed the Card Manuscript compiled by the late Lester Card of Ansonia, Conn. and has incorporated the data from it into her paper. This is an extensive manuscript of 4 Volumes containing about 1750 pages and mentioning about 25,000 names. In addition the Author has done extensive research in the original records particularly on the family of Job 2 Card. For this reason the descendants of Job 2 Card will be carried on in this paper before those of his older brothers Joseph and James whose lines it is planned to follow later. The Editor wishes to express his sincere thanks to Mrs. Lines for a significant contribution to Rhode Island Genealogy.)

1. **Richard 1** Card was born roughly in 1620, possibly of Devon or Dorset in southwest England where the name is found. He was of Newport by 1653, the first mention of him being on 29 Aug 1653 when he was a juryman. (Essex Court Files 1:314) In 1655 he was a freeman of Newport. He was one of the original grantees of Connecticut Island (Jamestown) in 1656 and in June 1658 was on a jury at Newport. He died before 1 July 1674 when Joseph Card was granted land next to that of Job Card, then in the possession of his mother. He married Rebecca _____. His widow married (2) before 20 Nov 1692 George HASSELL of Newport and Westerly. Little more is known of Richard 1 Card because of the partial destruction of the early Newport Records (RIGR 1:176).

Children of Newport:

- 1 Joseph 2, b 1648; m Jane _____.
- 2 James, b ca 1650; m (1) ____; m (2) 24 Mar 1703 Martha WES(?)
- (2) 3 **Job** (our ancestor), b ca 1653; m (1) 1 Nov 1689 Martha Acres; m (2) 28 May 1716 Margery ACRES; m (3) 27 Aug 1726 Hannah HOLLOWAY.

Possibly there were daughters, names unknown. The son John listed in Austin's Genealogical Dictionary was not John Card, but John Grade.

SOURCES: Lester Card manuscript & notes. Early Black Island Families, NEHGR 83:89-93 (1929). J.O. Austin, Gen Dict R.I. p 270-271, 461-462, 488, R.I. Colonial Rec 1:301. Ipswich, Mass Court Rec.

2. **Job 2 CARD** (Richard 1) was born about 1653 of Newport son of Richard and Rebecca Card, and his will was dated 25 Jan 1730/1 and proved 7 Sep 1739 at Charlestown). He was of Newport, moving to New Shoreham about 1685 and to Westerly (the part that later became Charleston) and South Kingstown about 1713, although he was also of Washington County temporarily earlier. His farm appears to have been located in both the towns of Westerly and South Kingstown. He married (1) 1 Nov 1689 at New Shoreham Martha ACRES who was born on 26 Feb 1668 daughter of John and Margery Acres of Dorchester, Mass and Providence, Newport, and New Shoreham. He married (2) on 28 May 1716 Margery ACRES who was born on 24 May 1665 daughter of John and Margery Acres, widow of Daniel TOSH whom she had married 19 Oct 1685 at New Shoreham and whose will was dated 4 Jan 1706 and proved 11 Apr 1706 at New Shoreham. The will of John Ackurs dated 12 Nov 1698 and proved 10 Jan 1698/9 at New Shoreham mentioned only two children: daughters Margery Tosh wife of Daniel Tosh and Martha Cards, wife of Job Cards. Job married (3) on 27 Aug 1724 at South Kingstown Hannah HOLLOWAY who was born 1 Mar 1667 daughter of Mr Holloway and widow of Ephraim Bull whom she had married 20 June 1700 at North Kingstown and whose will was dated 14 Feb 1720/1 and proved 3 Mar 1720/1. (SK TCP 1:149). A chronology of certain events in the life of Job 2 Card as recorded in the original records in the NEHGR article (83:19-93) to which the reader is referred. Additional events in his life include: in 1692 land was granted to Job Card and John Acres in Westerly (We LE 1:52). In 1695 Job Card and William Chaplin sold 500 acres, the so-called :Ferry Farm” together with boating privileges located in Kingston. About 1703-1705 Winnicraft, an Indian Sachem of Westerly voluntarily “gives and bestows 50 acres of land unto Oliver Babcock he being destitute of land of his own but more especially for love of Job Card unto Oliver Babcock.” (WeLE). In 1705 Job Card and William Champlin purchased shares of Thomas Mumford one in Matunuck neck and the other in the backside section which they later sold to George Whiteman. In 1705 he purchased land at Rocky Point from Thomas Hazard which he resold. On 3 Dec 1706, a complaint by Job Card that Richard Partelow was using his land in Great Neck, apparently feeding his cows there.

Children, of first wife [Martha Acres], born in New Shoreham:

- (3) 1 **Job 3** [our ancestor], b 2 Sep 1690; m Judith GREENMAN.
- (4) 2 Rebecca, b 4 May 1694; m 6 July 1709 Acres TOSH.
- (5) 3 Martha, b 6 Apr 1699; m 30 Nov 1721 Joshua RATHBONE.
- (6) 4 Margery, b 19 Feb 1701/2; m 11 June 1724 John FOSTER.
- (7) 5 Jane, b 18 Sep 1703; m ca 1720 Isaac SHEFFIELD.
- (8) 6 Sarah, b 9 Aug 1705; m (1) Mr RATHBONE; m (2) 20 Apr 1727 Isaac SHEFFIELD, widower of her sister Jane.

SOURCES: Vit Rec NS, SK, & Ch. NEHGR 67:286; 83:89-93. J. O. Austin, Gen Dict R.I. p 271. N.S. Town Rec 1:307-308 Will John Ackurs; 1:328 will Daniel Tosh, abstracted RIGR 3:109. Ch TCP 1:85 Will Job Card.

3. Job 3 CARD (Job 2, Richard 1) was born on 2 Sep 1690 at New Shoreham son of Job and Martha (Acres) Card and died 1756-1760 at South Kingston. He married Judith GREENMAN who was born ca 1688 of Westerly, daughter of Thomas and Mary (Weeden) Greenman, and died 1786 at Charlestown.

Children, of Westerly, order uncertain and dates of birth approximated, list possibly incomplete

(9) 1 Job 4, b ca 1718; m Martha.

(10) 2 Joseph, b ca 1720. (Included in this family by Lester CARD, but evidence does not support this conclusion.)

(11) 3 Joshua, b ca 1722.

(12) 4 Martha, b ca 1724.

(13) 5 Prudence, b ca 1726.

(14) 6 **John** [our ancestor], b ca 1728.

(15) 7 Phoebe, b ca 1730.

(16) 8 Jonathan, b ca 1732.

Job 3 Card was a farmer and large landholder; also he was called "Captain", having sailed goods to New York, and was also an officer in the militia. Point Judith was named for Job's wife. A tradition says that in crossing from Block Island with her husband, she exclaimed, "I see land." He said, "P'nt Judy, P'nt." The land which she saw is a dangerous point on the coast at the southeast corner of the state on which a government lighthouse now stands. The location is still known as Point Judith and is now in the town of Narragansett, formerly South Kingstown. Concerning Job 3 Card the New England Register 83:92 states "m _____, and had issue." In Lester Card's manuscript a few references are made, and he stated that the line "is muddled or irrevocably lost."

In 1739 Job Card Jr was admitted freeman in South Kingstown. In 1742 Job and his son, styled Job 3, signed the oath of allegiance. In 1747 Job sold to his daughter Martha, wife of Thomas Potter, blacksmith, land in Charlestown. In 1756 Job gave to his son John for love and affection a tract of land, and in the same year he sold to his son Jonathan a lot of land. In 1760 there were deeds of adjoining land referred to as land owned by the late Job Card, so it is presumed that he died about 1759 or 1760. No will or probate record was found. The name of Job's wife did not appear in any of the records until after his death, when "Job Card was appointed guardian of his aged grandmother Judith Card." When the grandson could no longer act, her son John was appointed. In Nov of 1786 Joshua, her son, was made administrator of the estate of Judith Card late of Kingston. An inventory of her estate was taken on 10 Dec 1786 Joshua, her son, was made administrator of the estate of Judith Card late of Kingston. An inventory of her estate was taken on 10 Dec 1786. Lester Card gave the information that Judith's parents were Thomas Greenman and Mary Weeden. Although no proof has been found, there are circumstances which lead to this conclusion. Job Card was a witness to the will of Thomas Greenman. A recent typescript gift to the New England Historic Genealogical Society from J. Burt Greenman of 116 Tangelo Court Maitland, Florida lists the children of Thomas Greenman (born 1669, son of Edward) as Sylvanus born 1694, Silas born 1700 Catherine, and Abigail. In his will dated 11 Nov 1728 on file at Charlestown Thomas Greenman mentioned sons Silas and Sylvanus and unnamed daughters.

Land records of Washington County, R.I. (presumable South Kingstown and Charlestown).

Vol 1 p 58 Job Card to son Job 30 Acres land in Charlestown

p 237 Job to son Joshua 100 A in Ch

P 311 Job to son John 40 A in Ch

p 373 Job to son John 100 A in Ch

p 374 Job to son Joshua 14 A

Vol 2 p 443 Job to daughter Martha wife of Thomas Potter

p 145 Job to loving son Thomas Potter blacksmith

p 515 Job to Jonathan 40 A SK 6 Dec 1755

p 580 Job to son Job 90 A SK 21 Apr 1756

p 582 Job to Job Jr 30 A SK 28 Apr 1756

p 587 Job to loving son John 12 A SK 12 Mar 1756

Vol 4 p 787 Job to son Joshua 1746

p 428 Job to Job Jr 90 A SK

P 528 Job to Jonathan land SK 13 July 1754.

Deeds in Washington County did not mention daughters Prudence and Phebe. Possibly Job gave them land he owned in other places. There were no deeds or mention of a son Joseph. In 1741 Peleg Card of North Kingstown deeded land to two sons Joseph and James in Charlestown. Possibly Job did not have a son Joseph, but because Joseph's name appears in the Charlestown records, Lester Card erroneously assigned a Joseph to the family of Job. (Ch LE 1:58, 108)

SOURCES: LE of Ch, SK, & We. Town Council & Probate rec of Ch & SK. Vit Rec R.I., J.N. Arnold & A.G. Beaman, R.I. Censuses 1774, 1782, 1790. Court of Common Pleas Rec Washington Co Church & Cemetery Rec. J.O. Austin, Gen Dict R.I.

4. Rebecca 3 CARD (Job 2, Richard 1) was born on 4 May 1694 at New Shoreham, daughter of Job and Martha (Acres) Card, and was not mentioned in her husband's will dated 7 May 1739. She was mentioned in her father's will receiving one fourth of the household goods and 60 pounds. Her son Job was also mentioned. As Rebecca Card she was witness on 28 May 1716 with her brother Job to her father's second marriage to Margery (Acres) Tosh. She married on 6 July 1709 at New Shoreham Acres TOSH who was born 5 Apr 1687 at New Shoreham son of Daniel and Margery (Acres) Tosh. Margery Acres was a daughter of John and Margery Acres. Ackers Tosh's will was dated 7 May 1739 and proved on 5 July 1739 at New Shoreham, mentioning all his children except his son Daniel.

Children, surname TOSH, born New Shoreham:

(Page 198 missing)

(Page 303 missing) . . . her the son of Peleg Card of North Kingstown who sold land in Charlestown to his son Joseph and to his son James (Ch LE 1:53, 08.) Job 3 Card (Job 2, Richard 1) deeded land to several sons, but there is no record of him having given any land by deed to a son Joseph -- see his family for a record of his land transactions.

SOURCE: Research of the author.

11. Joshua 4 CARD (Job 3-2, Richard 1) was born about 1722 at South Kingstown son of Job and Judith (Greenman) Card. He died 15 Dec 1808 at South Kingstown and is buried in a Card Cemetery in Shannock (near the border of Richmond and Charlestown). He married 26 Feb 1746 at Charlestown Alice CLARK daughter of William and Mary Clark who was born in South Kingstown and died in Charlestown. Joshua was made a freeman in South Kingstown 6 May 1746. He was a lieutenant in Charlestown in 1759, 1760, and 1761 and a Captain in 1762. He served in the Revolution in Capt Amos Green's Company. On 7 Aug 1775 he signed for his wife Alice's share of her father's estate, IOL. His family was listed in the 1782 and 1790 censuses. He was appointed guardian of his mother Judith 9 May 1785 replacing his brother Job, and he was appointed administrator of her estate 13 Nov 1786. No probate or death date has been found for him or his wife. He received land in South Kingstown from his father in 1746 and 1748 and in Charlestown in 1749 and 1756. He (often with wife Alice) disposed of land in Charlestown as follows: Ch LE 3:372 to son Achus. 3:372 to son Augustus. 4:140 to son William. 1:314 to George Clark. 3:2 to Job Card. 3:81 to Joshua Jr. 3:92 to son William. 4:272 to Acus. 4:273 to William. The Bates Collection at the R.I. Historical Society gives the following somewhat different information for the family of #11 Joshua Card: Joshua Card, born 1716 died 1808, son of Job and Martha (Acors) Card. He married (1) Alice SHEFFIELD and had children: William who married Mary Clark; Joshua G. born 1743 who married Sarah Pettis; Alice born 1742 who married John TUCKER. He married (2) 26 Feb 1746 Alice CLARK and had children: Augusta who married Penelope PETTIS; Acors who married (1) Sarah LETSON and (2) Susan GAVITT; Mary who married Simeon ADAMS; Daughter who married Augustus HENAN.

Children, of South Kingston: (Note: Since the Bates Collection data, v.s., indicate an earlier wife also name Alice and since the dates of births of many children are approximated, some of the children may have been born earlier than shown.)

(30)1 Joshua, 5 b 13 Nov 1747; d 16 Nov 1833; m Sarah PETTIS.

(31)2 William, b ca 1749; d 4 Aug 1814; m Mary CLARKE.

(32) 3 Acres, b ca 1751

(33) 4 Mercy, b ca 1753; m William ROSS.

(34) 5 Alice, b ca 1755.

(35) 6 Augustus, b ca 1757; m Penelope PETTIS.

7 Daughter, possibly Mary who m Augustus HEENEN.

SOURCES: J.N. Arnold, Ch Marr Rec. SK LE. Ch LE. Ch TCP. Lester Card mms p 6. Shannock, R.I. Cem Rec from Mrs Bruce. Bates Coll, R.I Hist Soc. Research by compiler.

12. Martha 4 CARD (Job 3-2, Richard 1) was born about 1724 daughter of Job and Judith (Greenman) Card. She married Thomas POTTER who was born about 1720 of South Kingstown and died about 1785 at South Kingstown, son of Thomas Potter and grandson of Ichabod and Margaret (Helme) Potter. For the author's write-up of this family and for a discussion of two contemporary Martha Card's who both married a Thomas Potter see RIGR 1:163-169.

13. Prudence 4 CARD (Job 3-2, Richard 1) was born about 1726 daughter of Job and Judith (Greenman) Card. She married 25 Feb 1746 at Richmond Elisha CLARK who was born 10 July 1714 of Charlestown son of William and Hannah (Knight) Clark. Children, surname CLARK:

1 job, m (1) 14 APR 1776 at Charlestown Anna Wilcox HERRON; m (2) unknown. Children of first wife: job, Prudence, Eunice, Lucy, Anna Randall, John, & Amy.

2 Phebe.

SOURCES: Ri TCP. Lester Card mms p 148.

14. John 4 CARD (Job 3-2, Richard 1) was born about 1728 of Charlestown and died in 1803 son of Job and Judith (Greenman) card. He married (1) Sarah SIMMONS and (2) Dorcas POTTER who was born about 1732 and died after 1805 possibly the daughter of Thomas and Rebecca (Gardner) Potter. Lester Card referred to the line of #14 John 4 Card as "Muddled and irrevocably lost." The lineage of John's daughter **Sarah Card** (compiler's lineage) [and our ancestor] was lost as well until the will of the above John Card was found recorded in Charlestown, dated 21 June 1803, proved 15 Aug 1813. In this will John mentioned his wife Dorcas and all of the above children including his daughter **Sarah Lewis**. In the 1776 census John had 2M over 16; 1M under 16 and 5F. In the 1782 census the John Card family of Charlestown included 2M 0-15; 2F 0-15; 1F 16-21; 1M 50 and up and 1F 50 and up. (J.M. Holbrook, Rhode Island 1772 Census p 25.) John was deeded land from his father: 40 acres in 1753, 100 acres in 1756 and 12 acres in South Kingstown in 1756. From Charlestown Land Evidence: 4:128 Joshua Tucker and Dorcas Card widow of John sign off her right of dower to Augustus and William Card 25 June 1804. 4:237 John Card sold to his son Jonathan 14 Nov 1796. 4:423 Paul Card sold to Christopher 7 Nov 1804. 4:494 Paul of Petersburg, Dorcas widow of John signed off as well as Susannah wife of Paul Card. 5:242 Paul of Petersburg sold to Joshua Card Jr Sep 1831. South Kingstown Land Evidence: 8: 571 John Card of Charlestown sold to his sons Jonathan Card and John Card Jr. Dorcas widow of John signed as well as Susannah wife of Paul Card. 5:242 Paul of Petersburg sold to Joshua Card Jr Sep 1831. South Kingstown Land Evidence: 8:571 John Card of Charlestown sold to his sons Jonathan Card and John Card Jr. Dorcas wife of John and Phebe wife of Jonathan signing, 5 Mar 1793. 11 Apr 1811 George Hazard as administrator of will of John Card was cited to appear.

Proof of the parentage of Dorcas Potter wife of #14 John Card is needed. A Thomas Potter of South Kingstown had daughters Dorcas, Deborah and Judith who were paid by the town council to care for their sister Marbury Potter in 1785 after the death of the said Thomas. Although their surnames Potter suggests these girls were unmarried, a Deborah Potter of Charlestown married 23 Nov 1757 James Congdon, and she may well have been the daughter of the said Thomas Potter; if so, the Dorcas Potter wife of John Card may have been his daughter as well. Another possibility is that Ichabod Potter of Charlestown whose wife was Dorcas (Maiden name unknown) may have had a daughter Dorcas. Children, of Charlestown, first of first wife, others of second wife:

(36)1 Jonathan 5, b ca 1748; m Phebe Champlin.

(37)2 John, b 20 Jan 1750; m Sarah Collins.

(38)3 **Sarah** [our ancestor], b ca 1753; m Gideon LEWIS.

4 Rebecca. In the 1850 census of Petersburg, N. Y. she was living with her brother Paul, and her age was given as 75; she was probably older.

5 Christopher P., b ca 1760. He bought and sold land in Charlestown as late as 1834 with wife Abigail. No children mentioned in any of the records.

6 Alice, b ca 1764.

(39) 7 Dorcas, b ca 1766; m Gideon HOLLOWAY.

(40) 8 Paul, b ca 1768 (82-1850); m Susannah BRAYMAN.

9 Priscilla. No trace of her has been found. Could she be the wife of her cousin James 5 Card (Job 4) who with James' brother William and their cousin and sister of Priscilla (?) went to New Ashford, Mass?

SOURCES: Probate records, wills, town council records, land evidence records, Court of Common Pleas Records, vital records of J.N. Arnold & A.G. Beaman for the towns of South Kingstown & Charlestown. Research of the compiler, 5th ggda of **Sarah Card** [our ancestor] wife of Gideon Lewis of Richmond, R.I. & New Ashford MA.

15. Phoebe 4 CARD (Job 3-2, Richard 1) was born about 1730 of Charlestown (then Westerly) or South Kingstown daughter of Job and Judith (Greenman) Card. She married 27 Nov 1751 Elijah CHAMPLIN who was born in 1730 at Charlestown (then Westerly) son of Jeffrey and Sarah (Bond) Champlin. His will was dated 14 Jan 1799 and proved 11 Mar 1779 and mentioned Elijah, Jeffery, Joseph, William, Mary Gavitt, Amy Young, Hannah Champlin, Anna Champlin, Elizabeth, & Alice. Children, surname CHAMPLIN, born Charlestown:

1 Phoebe, b ca 1750; m Jonathan CARD son of John 4.

2 Jeffrey, b 23 Oct 1753 or 10 Mar 1761 as given in the Lester Card mms & the records of Pearle Card Sloan; m 23 Oct 1783 Ann CARD daughter of Job 4--see her entry.

3 Elijah, b 27 Oct 1756; d 23 Apr 1835; m Margaret CONGDON. They had a daughter Rebecca who was mentioned in the will of Rebecca Congdon of Sktdt 1794, pvd 1796

(41)4 Joseph, b ca 1758; m Nancy KENYON.

(Page 308 missing)

DESCENDANT OF RICHARD CARD OF NEWPORT

By Maxine Phelps Lines

[Continued from page 29.]

37. John 5 CARD (John 4, Job 3-2, Richard 1) was born 20 Jan 1750 of Charlestown son of John and Dorcas (Potter) CARD, and he died in 1814 of Tyringham, Mass. He married Sarah COLLINS who was born 6 Dec 1756 at Charlestown and died after 1814 probably in Williams town or Tyringham, Mass, daughter of John and Mehitable Collins. John Card received land from his father in 1786 and in 1793. He was called "Captain John" by his descendants. He bought land in Tyringham, Mass in 1794. His will, filed in Tyringham, was dated 20 Aug 1814, disallowed 1 Nov 1814. The estate was divided among the widow and heirs: John Card, Priscilla Card, Hannah wife of Mr Benson, Sarah wife of David Chadwick, Amy Card, Newman Card of Tyringham, and Phebe wife of Elija Millard. Children, of South Kingstown:

1 Priscilla 6, b 1 Mar 1771; m Joseph 5 CARD (Job 4). See his sheet.

(117) 2 John, b 1 Feb 1773; m Lois ROSS.

3 son, b ca 1775.

4 Hannah, b 17 Oct 1779; m Joseph BENSON; had 2 chn.

(118) 5 Sarah or Sally, b 23 Oct 1781; m David CHADWICK.

(119) 6 Amy, b 22 Feb 1784; m William MEEKER.

(120) 7 Newman, b 28 Mar 1787, Betsy DEWOLF.

(121) 8 Phoebe, b 5 Nov 1789; m Elijah MILLIMAN or MILLARD.

SOURCES: Probate rec Bershire Co, Mass. Tyringham Vit Rec nil

38. **Sarah** [our ancestor] 5 CARD (John 4, Job 3-2, Richard 1) was born about 1753 of Charlestown daughter of John and Dorcas (Potter) Card. She married Gideon LEWIS who was born 15 Dec 1749 at Richmond and died 3 May 1820 probably in New Ashford, Berkshire Co, Mass, son of James and Susannah (Pettis) Lewis. **Sarah** (Card) and her husband Gideon Lewis, William Card and his wife Dorcas, and James Card and his wife Priscilla all moved to New Ashford, Mass. about 1790. Gideon received 280 acres of land as compensation for improving lands and roads in New Ashford. The compiler, Maxine Phelps Lines (1550 N. Stapley, #11, Mesa, Arizona 85203) would welcome correspondence with anyone having more information of the children of this family since she is a descendant of child #5 Leah.

Children, surname LEWIS, first prob b Washington Co, R.I.; others of New Ashford, Mass.

(121) 1 James, b 1775; m Anna CLOTHIER.

2 Patience, m 31 Jan 1796 Robert MORILL.

3 Gideon, m 20 May 1804 Abigail CAMPBELL.

4 David, m 14 Dec 1803 Susannah WHITE.

(122) 5 **Leah** [our ancestor], b 7 May 1787 New Ashford, Mass; m (1) Samuel SIMMONS; m (2) John David THOMPSON; m (3) Nathaniel CHILDS.

6 Mary.

(123) 7 Sarah, b 22 Sep 1790; m William WHITE.

SOURCES: Vit Rec New Ashford, Mass. Pittsfield Sun 11 Sep 1834 & 17 Feb 1833. Mass. Eagle, Lenox 7 July 1836. New Ashford Cemetery rec. 1830 Census Berkshire Co, Mass. Probate Rec Vol 49:52. Quit claim deed Berkshire, Mass Northern District, Vol 63: 521, 522, Vol 95:425; Vol 120:240.

39. Dorcas 5 CARD (John 4, Job 3-2, Richard 1) was born about 1766 probably at Charlestown daughter of John and Dorcas (Potter) Card. She married Gideon HOLLOWAY who died after 8 Jan 1838 at Charlestown son of Joseph and Elizabeth Holloway. Gideon married (2) Martha CLARKE daughter of Rowland Clarke. In his will Gideon mentioned his wife Martha who was to receive all the movable property which she brought with her to me at our marriage including the money. This will was dated 8 June 1838 and proved 4 Mar 1844. On Apr 1, 1846 Joseph H. Cross Administrator to Martha Holloway signed a receipt to the will of Gideon Holloway. Will Chp 4:258-260; receipts ChP 4:345-346. Between 30 May 1846 & 13 Jan 1848 Joseph H. Cross Administrator to the estate or Martha Holloway took receipts from the heirs at law to her estate who were her brothers and sisters

(and a niece and nephew). ChP 4:427-429. These brothers and sisters check the sons and daughters mentioned in the will of Rowland Clark proved 5 May 1817. (ChP 2:78-79 & receipts ChP 2:145) The death record of John Holloway born 1792 at Charlestown and died 6 Feb 1876 at Exeter (ChD 1-26) states he was the son of Gideon & Martha. It seems improbable that he was the son of Martha or he would have been her heir at law rather than her brothers and sisters. Errors of this kind occur occasionally in death records.

Children, surname HOLLOWAY, of Charlestown, apparently all of first wife, order of birth uncertain:

1 Gideon.

2 Isaiah.

3 Joseph, m unknown; had son William.

4 Rebecca, prob m William E. BECKWITH.

5 DORCAS, m (1) Mr HOLLOWAY (had a dau Julia Ann who m Jeremiah A. Kenyon); m (2)

Acus Card TUCKER son of John & Alice (Card) Tucker.

6 Mary, m Martin CARTER.

7 John, b 1792 Charlestown; d 6 Feb 1876 Ex; m Martha BRIGGS b 1797, d 9 Oct 1874 & bur SK, dau of Sweet & Martha Briggs.

SOURCES: Ch Probate & Death records cited above.

40. Paul 5 CARD (John 4, Job 3-2, Richard 1) was born abut 1768 (82-1850) of Charlestown son of John and Dorcas (Potter) Card. His will was dated 28 July 1842 at Petersburg, N.Y. and was filed at Rensselaer County, N. Y. apparently after the 1850 census in which he was listed (1850 census, Petersburg, pg 181). He married Susannah BRAYMAN.

Children:

1 Christopher 6.

2 Job

(124) 3 John, b 1795; m Minerva MASON.

(125) 4 Elsie, b 18 Dec 1798; m Clark SWEET.

(126) 5 Paul, b 1802; m Sarah SWEET.

(127) 6 Weeden, b ca 1803; m Amanda BABCOCK.

(128) 7 Esther, m Samuel CRANDALL.

8 Daughter, m James P. Hall. Children: James R., Andrus, Albert, & Anna who m Jacob Hydom.

SOURCE: Ch LE 4:423 Paul Card of Rensselaer sold to Christoper 1804. Probate Rec Petersburg, N. Y. 1850 Census Petersburg.

41. Joseph CHAMPLIN was born about 1758 of Charlestown son of Elijah Champlin and Phebe 4 Card (Job 3-2, Richard 1).

HISTORY
OF
JAMES BABCOCK
(about 1612 — 12 June 1679)

And Wife

SARAH
(About 1616 — 1665)

Assembled by
MURLAND R. PACKER

HISTORY OF JAMES BABCOCK

Taken from book *Saturday's Children, A History of the Babcock
Family in America*, by C. Merton Babcock

The salient features of the American character, and of the American experience, are clearly evident in the history of the Babcock families. Their Christian ideals, their political acumen, their sense of community, their belief in justice, their propensity for hard work, and their never-ending quest for a better life are American in the strictest sense of the word. The intimate details of their lives promise a more accurate and understandable account of the birth and development of the nation than is supplied by undocumented books on the social and political history of the country. It is not presumptuous to say that these people, together with their compatriots, were among the designers of the American way of life. Hundreds of reference works have been employed in the collection of pertinent evidence.

Origins of the Babcock Family

That the name Babcock is of English origin there can be little if any doubt. The name is a familiar one in Cornwall, in Devonshire, in Lincolnshire, and in Middlesex. Genealogists are generally agreed, however, that the progenitors of the family in America came from Essex County. The name, itself, may have been of Saxon origin, dating back to the Norman Conquest in 1066; but their evidence for this conjecture is in the nature of tradition, rather than of verifiable fact.

A certain Sir William Seager, who reportedly visited Essex County in 1612, is said to have testified that Sir Richard Babcock was a descendent, in the nineteenth generation, of the first holder of the family mansion. According to this tradition, Sir Richard's ancestor lived, during the eleventh century, at Wivenhoe, near the sea in Essex County. The report, as has been indicated, may, or may not be true.

What is certain, however, is that Essex County was settled by the Saxons, who gave it its name, and erected it into a kingdom. It is also certain that as early as the twelfth century the Babcock family abounded there.

Some genealogists maintain that Sir Richard (no matter what his heritage) had three brothers--George, Robert, and James--who came to America during the seventeenth century). Others argue that

these three brothers were sons of David Babcock, who arrived at Boston during the 1630s, and whose name appeared on the Dorchester, Massachusetts, church roll in 1640.

It is a matter of record that James Babcock settled in Rhode Island during the 1640s. He was admitted as an inhabitant of Portsmouth 25 Feb. 1642.

Whenever he arrived in New England, he found the Americans embroiled in political and religious quarrels over the nature of a defensible government. John Winthrop, governor of Massachusetts Bay Colony, was up to his wig in ecclesiastical house-cleaning. He wanted to rid the colony of any and all persons who refused to conform to Puritan standards, both social and religious. As it turned out, no less than 200 colonists were banned, exiled or otherwise deported from the sacrosanct precincts of 'the New Canaan'.

One of the first to be cast out was Roger Williams, who had dared to think out loud in the pulpit, and to disseminate new and dangerous opinions against the authorities of magistrates. William Coddington, John Clarke, and Samuel Gorton were others who made themselves obnoxious to authorities and joined Roger Williams. These four men were largely responsible for the settlement of Rhode Island and for the creation there of a new British colony.

The Puritans in Massachusetts, of course, looked upon this Cinderella of American Colonies as an offensive neighbor. They maliciously referred to it as, Rogues Island --an asylum for religious crackpots and misguided enthusiasts, But here it was that the principles of civil freedom and religious liberty took root in America.

James Babcock (1612-1679)

It was to Portsmouth that the Babcocks came. Precisely how or when they arrived is not recorded, but on Feb. 25, 1642, James Babcock, the progenitor of the Babcock family was officially recognized as an inhabitant of the town. His name was variously recorded as Babcock, Badcocke, Badcok, Badcoke, and Badcook.

Born in England in 1612, James Babcock was twice married: first to Sarah whose maiden name is unknown, sometime prior to their arrival at Portsmouth. Sarah died in 1665. [We are descended from James and Sarah's first child, James, born in 1641, who married Jane Brown].

James married secondly, in 1669, Elizabeth March. There were seven children in the family, four from the first marriage and three from the second. [I show five children in the first marriage.]

A skilled blacksmith and gunsmith, Mr. Babcock found his talents in great demand in the wilderness settlement. The islanders, aware of the incessant danger of Indian attacks, kept themselves prepared for whatever action might prove necessary.

At a town meeting Oct. 5, 1642, James Babcock and Richard Morris were ordered to lock up all the arms in the town within the month; and to mend any which were found defective. Furthermore, every man was ordered to have four pounds of shot and two pounds of powder lying by him in readiness by the 24th of the month, and be prepared to assemble at the beat of the drum for general training. At a later date, he, along with six others, was chosen to go over to the mainland to trade with the Indian Sachems.

He was given ten acres of land in Portsmouth when he first became an inhabitant of the town. On July 10, 1648, after he had become a Freeman, he was granted four addition acres. On November 30, 1657, as a member of a committee chosen and authorized to dispose of 200 acres of land, he received eight more acres.

Having demonstrated his importance to the welfare of the community, Mr. Babcock began to assume many public responsibilities. On the day he was made a freeman, he was appointed to a committee 'for the tryall of the general officers'. On Feb. 19, 1650, he was made tax assessor and collector of revenue. Between November 21, 1649, and October 1, 1661, he served as jurymen five times, and on Aug. 8, 1661, he served as a member of the coroner's jury. During the years 1660 and 1661, he served as one of the town constables, and on December 27, 1660, he was chosen as a member of a five-man committee "to order all the highways and to see them recorded." Most important of all, during the years 1657, 1658 and 1659, he was a member of the General Court of Commissioners of the Colony of Rhode Island, for the town of Portsmouth.

A Westerly Movement

The Narragansett Nation of Indians occupied, in 1660, the southwest portion of Rhode Island's mainland, between the Pawcatuck River on the west of Narragansett Bay on the east. Following the restoration of King Charles II to the British throne, settlers at Portsmouth and Newport, recognizing the economic importance of the territory, began making plans for further purchases from the Indians.

A Newport company including James Babcock, purchased, on March 22, 1661, a tract of land, twenty miles long and ten miles wide, known as Misquamicut (now Westerly) from the Niantic Indian Chief Sosoia. An agreement containing twelve articles, designed to regulate the division and settlement of the land, was drawn up and signed by seventy-six men. On Sep. 15, 1661, lots were drawn and cast. James Babcock drew Lot Number 52.

That Mr. Babcock was one of the original town fathers of Westerly, Rhode Island, can hardly be denied. On Nov. 12, 1661, he was made one of the trustees of Misquamicut to act for and in behalf of the company of purchasers, and on March 1, 1662, he was commissioned, with three others, to act for the company in managing the affairs of the settlement, and to warn trespassers not to build, or sow, or mow, or fell timber upon that tract of land. On March 28, 1664, Mr. Babcock moved his family and belongings to Westerly, having sold his house and land in Portsmouth.

James lived through the trying times of settling new lands, vicious border disputes and the year of King Philip's War 1675-1676. This war between the Indians and the white settlers was bitterly fought for over a year. Altogether, some six-hundred colonists fell in battle, or were butchered by the savages, and as many dwelling houses were completely destroyed. This war affected all of the New England colonies, but Rhode Island's mainland became the principal theater, and suffered the most damage. There was hardly a house left standing between Westerly and Providence.

The lack of resistance displayed by the colonists in Rhode Island may be explained by the fact that the Quakers, who were in positions of power at the time were pacifists, conscientiously opposed to

bearing arms. Furthermore, the Indians had always been their friends. It was the never-ending expansion of the white territories that alarmed the red man; and when he had seen enough to convince him of the white man's treacherous duplicity, he let loose a war-whoop that shattered the civilized tepees.

James Babcock, who lived through all of these trying times, died in Westerly, RI June 12, 1679.

[We are descendants of James Babcock (1612-1679) and Sarah through their first son, James (1641-1698), however the following history of their second son, John (1644-1685) is very interesting. The following history of John's son, James (1663-1736), is also of interest. These two histories are also taken from *Saturday's Children, A History of the Babcock Family in America*, Page 15-17.]

John Babcock (1644-1685)

John Babcock, second son of James and Sarah, as soon as he was old enough, went to work for George Lawton, of Portsmouth, and he promptly fell in love with his employer's daughter, Mary. The Lawtons were not favorably impressed. While the girl apparently did not resist the young man's overtures, the parents did. They would have none of it. Elizabeth Lawton, Mary's mother, was a Hazard (a name that carried considerable weight in Rhode Island social circles); and George Lawton had been a Captain in the British Navy. They could not see their daughter married to a common laborer, and they flatly refused to give their consent. The young couple, not to be discouraged, were forced to elope, and the 'affaire d'amour' has since become a familiar Rhode Island legend. Historians still do not agree about how much of the story is true, and how much is fanciful.

John and Mary, so the tradition goes, took a canoe from Newport early one summer morning, sailed along the coast of the mainland, past Point Judith, rounded Watch Hill, and came to the mouth of Pawcatuck River. Then they paddled up the river until they reached Mastuxet Cove, where they landed, made friends with the Indians, and established their home. They exchanged marriage vows enroute, without benefit of clergy. The place where they allegedly landed is just south of Westerly, and slightly north of the present town of Avondale. A cove in the river there, called, Babcock Cove, may well have gotten its name from the legend.

A natural trader, John Babcock carried on such a profitable commerce with the Indians that he became wealthier than his father-in-law, George Lawton.

Quite apart from the legend, the record shows that on February 22, 1661, John Babcock accompanied a party of 18 persons, including his father, James Babcock, to Misquamicut, and there

made preparations for settlement of the land in the Westerly purchase. It has been established that he settled on the banks of the Pawcatuck River, near what is now Avondale.

During King Philip's War, John Babcock remained in Westerly, while other inhabitants of the town found refuge on the island of Aquidneck. Having no adequate protection from the warring Indians, he volunteered in the Connecticut Militia and fought with this unit in the Great Swamp fight on December 19, 1675. He received a generous bounty of land for his services during the war.

Within the next two years he returned to Westerly, for on June 12, 1682, he was elected Conservator of the Peace in the King's Province of Rhode Island. He was also made Deputy for Westerly to the Colonial Legislature. He was, for the period in which he lived, a wealthy man.

Captain James Babcock (1663-1736)

James Babcock, eldest son of John and Mary (Lawton) Babcock, was the first white male child born in Misquamicut (Westerly), Rhode Island. He inherited all of his father's holdings, but was so generous with his wealth that he was held in highest esteem by all who knew him. The consensus of opinion in Westerly was that "he was as good as he was rich, a true philanthropist, who lived for God and his fellow men."

According to British law, James was entitled to all of his father's estate, and so had his father willed it. But James would not have it so. On June 26, 1685 [the year of his father's death], he surrendered half of the estate to his mother with the stipulation that she dispose of it as she might see fit during her own lifetime, or to her male children after her death.

James was declared a freeman of Westerly in 1686, and some time prior to 1690, he was commissioned Captain of the town's militia. From that time on, he was recognized as one of the town's leading citizens and familiarly known as Captain Babcock. Like his father and grandfather before him, Captain James was an important figure in town affairs. He served as Town Councilman and Treasurer and held a seat in the Rhode Island legislature for six terms. Having joined the Seventh-day Baptist Church, he was a constituent member in Westerly, and in his will be bequeathed to the Church "one hundred pounds in money."

James lived to be about 73 and was buried near the grave of his first wife, Elizabeth in the family plot.

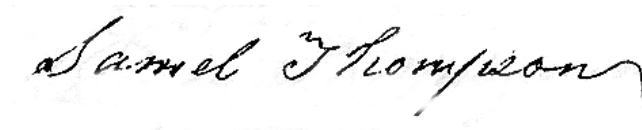
HISTORY

OF

SAMUEL THOMPSON

(30 March 1813 — 22 April 1892)

Son of Leah Lewis

A handwritten signature of Samuel Thompson in cursive script, written in dark ink on a light-colored background.

And his wife

MARY ANDERSON

(5 August 1822 — 16 September 1899)

And his wife

DRUZILLA HOLT

(22 March 1818 — 30 January 1881)

By
Murland R. Packer



Samuel Thompson



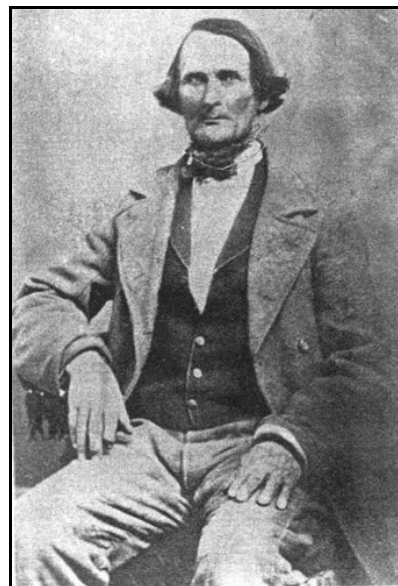
Mary Anderson



Mary Anderson

Samuel Thompson's father, John David Wesley Thompson, was born in 1771 in Pelham, Hampshire County, Massachusetts, a Scots-Irish settlement.

Samuel's mother was Mary Crossett. The name of the father is written in several ways. Several years ago I talked to one of his descendants, Clem (Clementine L.) Hansen, of Grant, Nebraska. She is through his last child, John Wesley David Thompson. She said that the father and son had the same three given names, but they were in a different order. This has led to some confusion in genealogical work. It appears that they each went by their second name, David for the father and Wesley for the son.



Samuel Thompson

David was about thirteen, the third child and oldest son in the family, when their father, George Thompson, died on 4 April 1784, leaving his widow, Mary, with eleven young children. David probably assumed the duties of helping to care for the family. In 1795, David Thompson bought 14 acres in Belchertown, Massachusetts, which is south of Pelham. On 4 May 1796 he sold five parts or shares out of eleven acres in Pelham from his father's estate, and on 13 September 1797 he was recorded as being, of Belchertown, when he sold the 14 acres he had bought there. He then moved on.

Just west of Hampshire County, Massachusetts is Berkshire County, Massachusetts which borders on New York State. In Berkshire County, Massachusetts, David married Leah Lewis, the young widow of Samuel Simmons, in 1812. David was 41, Leah was 25 and Leah's daughter Lucy was 5 years old. Leah was a daughter of Gideon Lewis and Sarah Card, who had migrated from Rhode Island.

Leah Lewis was born in New Ashford, Berkshire County, Massachusetts on 7 May 1787. She had one child, Lucy Simmons (born on 1 February 1807), by her first marriage to Samuel Simmons. Samuel died in February 1809. There is no record that David bought land in Berkshire County.

Leah's father, Gideon Lewis, died in 1810. She and David Thompson were recorded as being, of New York State, when land owned by Gideon Lewis was sold on 5 December 1812 by his heirs, to Leah's brother-in-law, William White.

David and Leah had four children born in Pomfret, Chautauqua County, New York before they moved to Fredonia, New York, near Lake Erie, where Wesley was born:

1. **Samuel Thompson**, was born on 30 March 1813.
2. **Mary Leah Thompson**, was born on 8 May 1815.
3. **James Lewis Thompson**, was born on 22 January 1818.
4. **Sarah Thompson**, was born on 20 March 1820.
5. **John Wesley David Thompson**, was born on 22 February 1822, in Fredonia, Chatauqua County, New York.

The township of Pomfret was not organized until 1808, so the people of that town were pioneering a new settlement. It was in Fredonia that David Thompson died in August 1823, aged about 52, when Samuel was ten years old.

Samuel's mother was soon married for the third time, to Nathaniel Childs, on 25 July 1824. He was 35 and she was 37. By him, Leah had three more children, born in Pomfret between 1825 and 1829. These three children are usually recorded as: Sybil Cornelia, Patience Dolly and Stephen. I have no information on Sybil or Stephen. They may have both died young and it is likely that the third child was a girl. See the history of Leah for more details.

Samuel must have had an education better than the average boy, as he taught school later in life (as did his mother and sisters). He was taught by his mother. As he grew to maturity he gained experience in farming and carpentry among other skills, and he developed qualities of leadership. He later described himself as being six feet tall with auburn hair and blue eyes. One source says he was a man of more than ordinary strength.

In 1833 Brigham Young was on a mission, preaching and baptizing in western New York State. Samuel Thompson readily accepted the restored gospel, along with the rest of his mother's large family. He was baptized by Brigham Young in April 1833, when he was 20 years old. Leah and the others of her family also joined the Church.

Before long the Thompsons, along with other converts, gathered in Kirtland, Ohio, struggling to help build up the kingdom. During the construction of the Kirtland Temple, Samuel labored diligently. He was present at its dedication on 27 March 1836 where he witnessed, and often spoke of, the divine manifestations on that great occasion. A Kirtland High Council Minute Book lists "Names of those who were blessed in consequence of their working on the House of the Lord in Kirtland and those also who consecrated to its up building." The list includes the name of Samuel Thompson.

According to family tradition, Samuel was a close friend and body guard of the Prophet Joseph Smith, and on one occasion when they had ridden all day to escape the mobs, they came to a Negro shanty and there asked for food. The black woman gave them some hoe cake and hid them until the mobs had passed.

On another occasion Samuel was with Joseph Smith and being chased by a mob. To delay the mob, Samuel held back and used a stick to draw a snake into a tree. The mob stopped to watch and then without harming Samuel, they continued on their way.¹

While the Saints in Kirtland were building the Temple, the Saints in Missouri were having trouble with other settlers who were determined to drive the Mormons out.

On 1 May 1834, the men from Kirtland with their loaded wagons started their march to Zion. They called themselves Zion's Camp. They were joined by other volunteers along the way until the camp consisted of 204 men, several women and some children. Also in the camp were Samuel's brother James, his father-in-law, Nathaniel Childs, and his future brother-in-law, Elisha Groves. They reached Zion after a difficult march, and were discharged on 3 July 1834. Although they were

¹ *History of Samuel Thompson*, by Mary LeVern Davis Adams.

unsuccessful in getting the Saints restored to their lands, the supplies they brought were badly needed by the Missouri Saints. The Lord's purpose had been accomplished, in that the Prophet could more easily choose men who would later lead the Church and the members of that march learned much about leadership.

While living in Ohio, Samuel met and courted Mary Anderson, a daughter of John Anderson and Lydia Kellogg. The Andersons came from Connecticut and were probably among settlers from that state who had gone to the area in Ohio known as the "Firelands," which included Huron County. Mary was born in Lyman, Huron County, Connecticut, on 5 August 1822. The Andersons had also joined the LDS Church about 1833.

Samuel Thompson and Mary Anderson were married in Huron County, Ohio on 29 October 1837. Mary wasn't yet sixteen and Samuel was 24. They settled with others of their families at Far West in Caldwell County, Missouri. They were not able to remain there long. The Saints at Far West received much persecution and were driven out in 1838. Samuel was with Apostle David Patten at the battle of Crooked River in October 1838, when the Mormons were trying to defend themselves against the mobs. Elder Patton and two other men were killed, and nine were wounded.

After they were driven from the State of Missouri, many of the displaced people sought refuge east in Illinois, but Samuel took his wife into Iowa Territory. In both places the suffering Saints were given shelter. Samuel and Mary were in the village of Nashville in Lee County, Iowa when their first child, a son they named Almond Worthy, was born on 9 March 1839. Before the next child was born, Samuel and Mary were living in a town they called Macedonia (also called Ramus, or Webster), near Nauvoo. Three daughters were born to Samuel and Mary: Sarah Marinda on 25 September 1841, Lydia on 26 November 1843 (just 23 days after the death of her grandmother, Leah), and Belle was born some time in 1845, in St. Louis, Missouri.

Samuel's mother, Leah Childs, was among those who "suffered much from cold and fatigue" during the Missouri persecutions. She died in Nauvoo on 3 November 1843, at the age of 56. Her obituary was in the "Nauvoo Neighbor" on 15 November 1843.

Following the martyrdom of Joseph Smith and his brother, Hyrum, in June 1844, the trials of the Saints increased. A serious problem was division among them as to who was now to lead the Church. Samuel and Mary, along with other relatives including her parents, followed the Twelve at that time. John Anderson, his wife Lydia, and their daughter, Mary, received their endowments in the Nauvoo Temple on 26 January 1846, while Samuel Thompson was endowed three days later on the same day as his sister, Patience Childs.

The Thompsons and probably the Andersons were with the Saints when they left Nauvoo and moved slowly across the Territory of Iowa. The Saints were at Council Bluffs in Iowa when Captain James Allen came among them in July, 1846. He was recruiting 500 volunteers to support the Mexican War.

The formal enrollment took place at Council Bluffs on 13 July 1846. An American flag was "hoisted to a tree mast, and under it the enrollment took place." Colonel Thomas L. Kane, a friend of the Mormons, was also there.

Four companies of soldiers enlisted that day. By July 16th, a fifth company had enlisted. The soldiers left Council Bluffs on 20 July 1846, for Fort Leavenworth, Kansas. There were 549 soldiers and about one hundred women and children.

The mission of Captain Allen wasn't a surprise to the leaders of the Church. Brigham Young and others saw the importance of sending a battalion of Mormon men to California. It was a way to assist in the forthcoming westward emigration of the body of the Saints. Samuel Thompson was mustered into the Mormon Battalion, in "C" company. His brother, James Lewis Thompson, also enlisted, as a private in "C" company.

Samuel Thompson was 33 when he joined the Mormon Battalion. He was soon promoted to the rank of 2nd Lieutenant in C Company and is mentioned several times in histories of the long march to San Diego. The pay of the Battalion men ranged from \$7.00 a month for privates to \$50.00 a month for captains. At the end of one year's service their equipment was to become the personal property of the men, on their discharge in California.

A further benefit was soon realized. The Battalion men were allowed to wear their regular clothing rather than uniforms, and were paid in advance for their clothing when the companies reached Fort Leavenworth. A year's pay in advance for their clothing, at the rate of \$3.50 per month, would mean \$42.00 each. The greater part of this was sent back to their families, together with their first month's pay. In a letter to the Battalion, Brigham Young said:

We consider the money you have received, as compensation for your clothing, a peculiar manifestation of the kind providence of our Heavenly Father at this particular time, which is just the time for the purchasing of provisions and goods for the winter supply of the camp.

There are several conflicting versions as to when and why Mary and Samuel separated. It was surely very painful for both of them. He took the two older children and put them with the family of his sister, Lucy Simmons, who had married Elisha Hurd Groves and had four young children. Mary took the two younger girls and went to be with her parents. The members of this family never saw one another again. Mary divorced Samuel. She stayed in Iowa with her parents and with them joined the Reorganized Church.

Eliza R. Snow captured the essence of the Battalion in her poem:

The Mormon Battalion

When Mormon trains were journeying through
To Winter Quarters from Nauvoo,
Five hundred men were called to go
To settle claims in Mexico.
The fight for that Government
For which, as fugitives we went.
What were their families to do –
Their children, wives, and mothers too

When fathers, husbands, sons, were gone?
Mothers drove teams and camps moved on.
And on the brave Battalion went
Ere the Battalion started out
Upon that most important route
T'was predicted by the tongue
Of the Apostle Brigham Young
"If to your God and country true
You'll have no fighting there to do."
Was General Kearney satisfied?
Yes, more – for he with martial pride,
Said, "O'er the Alps Napoleon went,
But these men crossed a continent.
And thus, with God Almighty's aid
The conquests and the roads were made,
And Lo! The Saints of God were saved."

The Battalion marched to Fort Leavenworth in Kansas, where they were issued tents and were given money for their clothing allowance, much of which was sent back to the Saints in Iowa. They marched on to Santa Fe, suffering much from fatigue and thirst. Some of the time they survived with only meat without salt. The history of the march of this Battalion is one of a dreary march without any military engagement. On one stretch of the journey, going north from present day Tucson, they marched 24 hours without stopping because they had to reach the next water. They said that was the hardest part of the trek. The Mormon battalion reached an old Spanish mission at San Luis Rey on 4 February 1847. It was a beautiful place overlooking the Pacific Ocean, but they had hard work to rid the mission of fleas. Their clothing was ragged; most men were without a change of clothing.

After two weeks at the mission, Colonel Cooke sent ten men under Lieutenant Samuel Thompson back to the region of the Colorado River to bring in the wagons and supplies that had been left there.²

In May, when the Battalion was at Pueblo de Los Angeles, Colonel Cooke chose Samuel to lead a much harder mission. He was to take twenty men with rations for three days and march to a rancho within six miles of the foot of the mountains, where he was to use every effort to destroy the hostile Indians reported to be in the vicinity.

Of this assignment, Charles W. Hancock wrote:

These Indians generally beat the Spaniards in battle. Colonel Cook, on learning of their need of help . . . ordered Samuel Thompson to go and whip them. . . Thompson said he wanted twenty men. "Take enough," said Cooke. "That's enough," said Thompson, but I want to pick my men." . . . He reported the incident: "The line of march was taken up at the setting of the sun. After being on duty all

² Journal of Henry Standage, dated Sunday, 28 February 1847.

day, we traveled all night, getting on the trail of the Indians who made their raids in the night time, and took shelter in the mountains and rugged rocks in the daytime. We halted about 8 o'clock in the morning, taking a little refreshment, then pursued the Indians, hoping to surprise them, which was done successfully.

Daniel Tyler reported the following:³

Lieutenant Samuel Thompson, of company "C," and party, who had proceeded to rout the Indians, according to the Colonel's order, surprised a small band in a cove in the mountains, killing six of them. F. T. Mayfield and George Chapin, two of his men, were slightly wounded – Mayfield in the groin, Chapin under the eye, both with arrows. One Spaniard, who accompanied them, was also slightly wounded. The Spaniard ran, unobserved, and scalped and took off the ears of the dead Indians. Under The California rule, a premium was given for wild Indians' scalps. This barbarous custom, however, was there and then abolished, and the Alcalda forbidden to pay any bounty on those referred to, or any others in the future. The Lieutenant commanding, as well as the men, were horrified and disgusted at the Spaniard's atrocity.

A Mormon Battalion history states that Lt. Thompson ordered his men to give the Indians a decent burial.

An item in the diary of Henry Standage dated 8 May 1847 states:

Worked in the ditch. Lt. Thompson gave us a very large task and we told him we would not do it but rather work the usual time. Sergeant Chase told him it was too much, then he said the sergeant might give us our task; performed it by noon.

A history of Willard Gilbert Smith, written by his daughter Cordelia gives a description of the American flag raised for the first time in Los Angeles.⁴ Samuel was one of those who prepared and raised that flag:

The Battalion was quartered at Los Angeles for some time. July 4, 1847, according to data recorded by Foster, the historian, found in the Public Library of Los Angeles, the Mormon Battalion erected the first flagpole and on this date the American flag was raised for the first time in the city's first observance of Independence Day. A company of men, one of them by father, was sent by Colonel Cook seventy-five miles into the San Bernardino mountains to secure this pole, which was of white pine poles spliced together and was 150 feet long. It was raised by these men, July 4, 1847, on Fort Hill, not called Fort Moore, on North Broadway.

Samuel Thompson received his discharge from the army on 17 July 1847, along with the other Mormons. These men had endured much during their year in the military. When he was 72 years old,

³ *A Concise History of the Mormon Battalion in the Mexican War, 1846-1848*, by Daniel Tyler, p. 282.

⁴ *Faith Like the Ancients*, by N. B. Lundwall, Vol. 1, p. 68.

living in Spanish Fork, Utah, Samuel applied for a disability pension, on 16 October 1885, stating that in the month of December 1846, on the Rio Grande Del Norte, he contracted rheumatism and had to purchase a horse, being unable to continue his journey on foot. This Officer's Certificate of Disability was witnessed by two men who were with him. One of the men was William Holt who later became his brother-in-law.

Following their discharge from the army, the men of the Mormon Battalion split into several groups. In the fall of 1847, the group of men Samuel Thompson was with started the journey to the Valley of the Great Salt Lake. They were met by Captain James Brown, who was on his way to collect the mustering out pay for the sick men who had been sent to Pueblo. Captain Brown brought instructions from Brigham Young who requested that these Battalion men winter in California and in the spring bring as many supplies as they could to help the saints in the young settlement.

The group Samuel joined, traveled north to the area of Monterey, then moved on to San Francisco and Sacramento. Samuel was among the men who went to work for John Sutter, and was one of the six men who helped build a sawmill for him on the American River. LaVerne Pope reports that Samuel was employed at Sutter's Mill when gold was discovered.

A Golden Jubilee for the discovery of Gold in California was held in California in 1897. James S. Brown and three other Mormons who were present at the time of the discovery, were in attendance. At the request of the jubilee committee, Mr. Brown remained in San Francisco where he wrote the story called *California Gold*.⁵ His record gives a wonderful account of the part the Mormons played in the discovery of gold as they were building the sawmill for Mr. Sutter. It is too lengthy to include here. Samuel Thompson died in 1892, or he may have also attended that event. His name has not been found in any of those early records of gold discovery. However, his obituary states that he was there when gold was discovered and his first job after reaching Utah in 1848 was to help build the first sawmill in Mill Creek Canyon. He was very experienced in building a sawmill, having just helped build one for John Sutter.

It is both important and interesting to examine such an influential time period in American history. In the early 1840's California was a distant outpost that only a handful of Americans had seen. The sleepy port that would become San Francisco had just a few hundred residents. On 24 January 1848, James Marshall, a carpenter hired to build a sawmill for John Sutter, spotted two shiny nuggets in the American River. James Marshall showed the gold to John Sutter and they agreed to keep it quiet for six weeks, but the secret of gold was not easy to keep.

On 12 May 1848, Sam Brannan, a newspaper man in San Francisco, broadly announced, "Gold, gold, from the American River." He well understood the laws of supply and demand. Prior to his bold announcement, he had purchased every pickaxe, pan and shovel in the region. Through the gold rush he would become the richest person in California. A metal pan that sold for 20 cents a few days earlier was now available from Brannon for \$15. Within three days, a third of the city's 600 men were on their way to Sutter's Mill. In just nine weeks Brannan made \$36,000, an incredible fortune for the

⁵ This is found in the DUP publication, *Our Pioneer Heritage*, Vol. 11, beginning on page 364.

time. His profits did not stop there, for he also purchased vast amounts of California real estate, which he sold for incredible profits. Sam Brannan had led a group of 238 Mormons, in 1846 in the ship Brooklyn, from New York to San Francisco on their way to Salt Lake City. But, he chose to leave the Church and stay in San Francisco. He became California's first millionaire. Through unwise investments he lost his entire fortune and spent the final years of his life in poverty. John Sutter and James Marshall did not have the same economic success as Sam Brannan.

By the winter of 1848, the rumor of gold in California had reached the East Coast. The rumors were validated by President James Polk in his message to Congress on 5 December 1848. The talk of gold rang through every house, farm, cabin, and harbor, across the country and the world. By the early 1850's over 100,000 gold seekers had reached California. A plot of San Francisco real estate that cost \$16 in 1847, sold for \$45,000 by 1849. But the procurement of gold and money did not necessarily ensure the gold miners wealth. There was simply too much money in the territory and not enough supplies. A 49er who earned a dollar a day back home could make \$25 in a day of mining – but that was hardly enough to buy dinner.

Some famous Americans had extraordinary economic success because of the gold rush, but not from mining. They saw a larger opportunity, providing goods and services to the miners. To name a few:

Levi Strauss – His sturdy pants made out of canvas were extremely popular with miners and cowboys.

Philip Armour – The founder of Armour Meat Packing company got his start from profits he made as a butcher in Placerville, California.

John Studebaker – The enterprising wheelbarrow maker got his break in the wagon-building business from profits he made at his wheelbarrow shop in Placerville. The family enterprise would eventually go on to build automobiles. My grandfather, Isaac Alma Packer, sold Studebaker wagons about 1904. He hired men to help him take a long train of wagons throughout the state of Idaho, and sold them as he went.

John Sutter had the highest respect for the Mormon Battalion men who worked for him. They were skilled and worked hard. He was very pleased with them when gold was discovered and all his other men left to search for gold, but the Battalion men stayed and finished their work commitment. He would have been very perplexed when they left to return to their families in Salt Lake City after their work was completed, rather than succumbing to gold fever. Their contract with Sutter expired on 1 March 1848. The mill was running and they had all done some gold mining in their spare time. Now that they were free to go, their thoughts turned from gold to their families and their religion.

Due to problems Sutter was encountering with the gold rush emigrants, he paid the ex-Battalion members mostly “in kind” instead of wages. Included among the items of payment were two small decorated parade cannons mounted on runners, which Sutter had obtained from Russians at Fort Ross.

June was set as the departure month for the Battalion men. They further decided to try to find a route across the Sierra Nevada Mountains that was shorter than the Truckee route. By word of mouth and notes carried by horseback riders and boat captains, news of the June departure began to spread. In addition, a group of 238 Mormons who had arrived in San Francisco in July 1846, after sailing around Cape Horn in the ship Brooklyn with Sam Brannan, were invited to join the trek to the valley of the Saints.

Eight men chosen as the advance exploring company to find an alternate route over the Sierras, started on 1 May 1848. Daniel Browett, selected as captain, was accompanied by Ira J. Willis, James C. Sly, Israel Evans, Jacob G. Truman, Ezra Allen, J. R. Allred, Henderson Cox and Robert Pixton. It took them three days to reach Iron Mountain, where they found the snow too deep to travel. They decided to postpone their explorations and for the next two months passed the time by panning for gold and obtaining wagons, supplies and cattle.

On 17 June 1848, nineteen-year-old Henry Bigler and two companions left the flour mill at Natoma and rode into the foothills “to find a suitable place to rally, from which point all who were intending to go up to the Great Salt Lake would start.” Locating a green, fertile area about eight miles southeast of Placerville, they named it Pleasant Valley, built a pine-log corral and waited for the travelers to begin assembling.

By June 21st the first group arrived with a band of loose horses and 22 wagons drawn by oxen, followed by cows and calves. Along with gear for the trail, most of the men carried pouches of placer gold dust. Three days later, three of the first exploring party – Captain Daniel Browett, Ezra Allen and Henderson Cox – decided to try again to find a route through the mountains. Allen carried a double pouch of gold dust around his neck. Each of the three had a riding animal, a pack mule, saddle and gun. They planned to travel slowly, find the best way to cross the Sierra Nevada range, and then return to their companions. Unfortunately these three men were killed by Indians at a place the company called Tragedy Springs.

The gathering at Pleasant Valley continued, including some of the Brooklyn Saints, until by 2 July 1848 the full company consisted of 45 men and at least one woman, Melissa Coray, wife of First Sgt. William Coray, who had marched all the way from Council Bluffs with her husband. There may have been two women from the ship Brooklyn in the group as well. Anxious to begin the journey, they chose Samuel Thompson, former second lieutenant of the Battalion’s Company “C,” as the captain, since Browett had not returned. They became known as the Holmes-Thompson Company. Jonathan Holmes was the secular leader and Samuel Thompson was the captain and military leader.

It was not long until they discovered the bodies of their three companions. On a tree close by was engraved by Hudson, *Sacred to the memory of Daniel Browett, Ezra H. Allen and Henderson Cox, who were supposed to have been murdered and buried by the Indians on the night of the 27th June 1848.*

Will Bagley, in his account, “A Road from El Dorado” wrote:

Comparing the Ephraim Green journal with other primary accounts of the journey gives new insights into this important Sierra Nevada crossing. Like many other overland parties, the Battalion veterans were typically scattered for miles along the road, often camping on or passing significant

landmarks a day or two apart. The party repeatedly stopped to build corrals or at assembly points where they could work on the road, find lost stock and let stragglers catch up.

Norma Baldwin Rickets wrote:

The Holmes-Thompson Company did not know they were pioneering two more wagon roads before arriving in the Salt Lake Valley. They took the first wagons across Carson Pass and built the road that became a major entrance into California for thousands of gold seekers.

By 26 September 1848, they reached Brown's Fort (later named Ogden), only 25 miles from the Great Salt Lake. There the teams were rested for a day, wagons were mended, and clothes were washed. The men trimmed their hair and beards. They were busy and in good spirits.

Then Samuel Thompson and several others, who learned their families were in Salt Lake City, left on horseback to get there as soon as possible.

Samuel's two children, Almond going on nine, and Marinda who had turned seven on 25 September, had made the long journey with their aunt's family (Lucy and Elisha Groves) in the Brigham Young Company which arrived in Salt Lake on 22 September 1848.

The history of William Wesley Willis⁶ states that he arrived in the Salt Lake Valley on 29 July 1847 as part of the Mormon Battalion. He spent the winter in the fort with his family. In the spring of 1848 he moved his family to Big Cottonwood Creek for the purpose of establishing a lumber mill. He first built a cabin for the family then started on the mill. William stated that Samuel Thompson became his partner on the mill.⁷

Samuel undertook to make a home for his two children. On 8 April 1849, he married Druzilla Holt in Spanish Fork and they were sealed in the Endowment House three years later. She was born in North Carolina on 22 May 1818, a daughter of John Holt and Mary Redd. Samuel was 36 and Druzilla was 31. Druzilla's brother, William, was in the Mormon Battalion with Samuel. William married Samuel's sister, Patience Dolly Childs, four years later.

Unhappily, the two children from Samuel's first wife, Mary, did not get along with their new step-mother. She was, according to Marinda, especially hard on Almond. Marinda later told of this period of her life in which she did the work of a grown woman, standing on a chair to be able to reach the top of the cook stove and the table to wash the dishes. She also said that her father would have returned to Iowa to get Mary and the two little girls except for the attitude of his new wife. It is completely understandable that Marinda would resent another woman coming into the house and would dream of her divorced parents getting back together. Marinda corresponded with her mother, Mary, as long as her mother lived. In 1850, Mary married William Potter, and in 1859 she married G. A. Williams. There is no known record that Mary had additional children.

Druzilla was the second of eight children. She married Amos L. Pearson on 19 September 1839, in Rutherford, Tennessee. It is not know how many of her family joined the Church, or when.

⁶ Included in this collection of histories within the history of Samuel Elisha Groves.

⁷ See, *Five Hundred Wagons Stood Still*, by Shirley N. Maynes, p. 530.

Her younger brother, William, was in the Mormon Battalion with Samuel Thompson. Druzilla and her husband must have both joined the Church and they probably lived near Nauvoo. If they had children, they must have died. The next we find Druzilla is in Summer Quarters, Nebraska, as a widow.

Before the Mormon pioneer contingent left Winter Quarters in the spring of 1847, Brigham Young established a farm to provide food supplies for later wagons of emigrants. This farm was called Summer Quarters. Brigham selected an area roughly 13 miles north of Winter Quarters, near the abandoned Fort Atkinson, in the vicinity of present-day DeSoto, Nebraska. The plot included lands which had previously been cultivated by the frontier army at the fort. Brigham appointed John D. Lee, to be in charge of the project. Operations at Summer Quarters began in March of 1847. Lee wrote in his journal about building houses, providing forage for the cattle, constructing bridges, and breaking farm ground. The Mormons salvaged brick from chimneys which were still standing at the fort, which had been abandoned in 1827. The farm operated only during the 1847 season.

The journal of John D. Lee for Sunday, 27 June 1847, in Summer Quarters, states that “at 11 a.m. the Saints gathered for a meeting and a meal.” Those in attendance included Druzilla Pearson.

The journal dictated by Peter Wilson Conover, a prominent pioneer, provides interesting details of how Druzilla came to the Salt Lake Valley in 1848 as a widow. Her husband had died and if she had children, they must have died also. Peter relates the following:

When I got home, I found my family all sick with chills and fever, not one able to take care of another, and myself just able to walk.

My wife never got any better. She died the 10th of November, 1846. I was just able to follow her to the grave, and that was all. There I was left with ten little children, the youngest only two years old. What to do I did not know.

One day as I was sitting beside the house, thinking of my hapless condition, and of my departed wife, and such a wife--never would I find another such a mother for my poor children. Brother Brigham and Heber rode up to see me. After shaking hands and inquiring after the welfare of my children, they told me they had a widow lady for me to take to the valley with me, to take care of my children. I did not like the idea, but they insisted as they knew I needed someone to take care of my children. At last I consented to take her across the plains. Her name was Percilla Pearson.⁸ She afterwards married Samuel Thompson, and settled in Spanish fork; she was very good to the children and they all thought a great deal of Zilla, as we called her.

Zilla and one Jane McCarl made my children clothes to cross the plains in.

I started with six yoke of oxen, and one yoke of cows. We came out six miles south of Winter Quarters and organized two companies under Brigham and Heber. They organized them into tens and fifties. Brigham started one day, and Heber on the following day.

⁸ This was Druzilla Holt Pearson, the widow of Amos L. Pearson. Her first name must have been misspelled from his handwriting, as the name Druzilla was very uncommon.

I was in Heber's company. The second day we came to the Elk Horn River. Being so high, we had to build a raft to ferry our wagons across the river. While we were getting them over, the Indians came and stole our cattle. Heber's boys and mine were herding them. We had to swim the cattle across the river so they were on the opposite side from the wagons.

Heber came and asked me to get some men and go after the cattle. I raised the men and went right after them and had a fight with them. Four of the men went down within a half a mile of three hundred lodges.

Several Indians were killed and several pioneers were wounded in that battle. Their company was following the company of Brigham Young which included Elisha H. Groves and his family and the two children of Samuel Thompson.

While in Salt Lake City, Samuel built the first sawmill in Mill Creek Canyon. A newspaper item in the Deseret News on 4 July 1850 records a General Assembly granting the "timber in the canyon south of Thompson's mill" to Thompson if he would make a road and bring the lumber into market as speedily as possible.

Samuel and Druzilla had four children:

1. **Elizabeth Thompson**, was born on 13 March 1850 in Salt Lake City.
2. **Druzilla Thompson**, was born on 4 March 1853 in Spanish Fork, Utah. She died on 20 May 1927 in Bennet, Uintah County, Utah, and was buried in Hayden, Uintah County, Utah.
3. **John David Thompson**, was born on 18 December 1855 in Spanish Fork, Utah. He died on 22 April 1905 and was buried in Vernal, Uintah County, Utah.
4. **George Patten Thompson**, was born on 29 December 1858 in Spanish Fork, Utah. He died on 23 February 1917 in Spanish Fork and was buried in Spanish Fork, Utah.

In 1852, Samuel moved his family to Spanish Fork, being among the first settlers there. He contributed to building a house for George A. Smith and other improvements, provided that he would come to Provo to live, and take the lead of matters there. Samuel built a sawmill up Benny Creek. One day Samuel was coming down the canyon with a load of lumber when the wagon tipped over and he was badly hurt. This was probably when his neck was broken, as reported in an interview with the Provo newspaper in 1889.

Samuel kept busy in Spanish Fork as a member of the City Council (1861-1866), as Street Supervisor, Water Master, and a captain of the Silver Gray Regiment.

His next child, named Druzilla for her mother, was born on 4 March 1853. When the baby was a few days old, the Indians went on the war path and the family had to move into the fort. They prayed

that their grain would not be destroyed. The Indians burned the sawmill to the ground, but the grain was saved.

In 1854, the family returned to Salt Lake City, where Samuel taught a private school of 25 scholars in the Fourth Ward.

The first general festival of the Battalion was held in the Social Hall in Salt Lake City on the 6th and 7th of February 1855. On that occasion all the Battalion members in the Territory attended with the First Presidency of the Church and a number of other friends met together to enjoy a social reunion:⁹

The Social Hall was tastefully decorated, the best of music was in attendance and a number of tables were spread with all the delicacies and luxuries which the country afforded in the shape of edibles, to tempt the appetites of the assembled guests. During the course of the proceedings, a number of speeches were delivered, which were replete with interesting reminiscences of days of service, and fatherly counsel from the First Presidency of the Church and others.

During the course of the proceedings Samuel Thompson was called upon for his remarks. He said:

With peculiar feelings I arise to make a few remarks. I am very grateful for this privilege of meeting with my brethren. I am one of those who helped to lift out the wagons when almost embedded on the sandy plains, and my spirit is glad within me when I think of the privileges we enjoy as a people in this lovely valley, and I hope we may live still further to rejoice together. My prayer is that we may live to see each other's faces again and enjoy ourselves as we are doing here, and as we did on the plains.

Samuel and his family were back in Spanish Fork when Druzilla had a child named John David (after Samuel's father), on 18 December 1855.

At the Church's General Conference in April 1855, President Young announced that he would colonize the heart of the desert between Cedar City and San Bernardino as part of the southwest expansion of Deseret. Later that spring, a first group of settlers left Salt Lake City after each man had acquired a wagon-load of provisions. It required 35 days for 40 ox-drawn wagons, 15 cows, and several riding animals to complete the journey to Las Vegas. There followed many months of hard labor digging ditches, clearing land, planting gardens, and building bridges, fences, corrals, and a fort of sun-baked adobe bricks. Inside the fort they built their houses. The men, under the leadership of William Bringham, met with the area Indian chiefs to seek their approval to settle the land. These Indians were Paiutes who lived in the valleys near the springs. One of the men wrote, "The country around here looks as if the Lord had forgotten it."

In November, 11 of the missionaries went back to Utah, intending to return, but after a while they secured President Young's permission to stay in Utah. This left just 17 men in Las Vegas to carry on the work.

Samuel Thompson was among a second group which was called to strengthen the Las Vegas

⁹ This was reported by Daniel Tyler in, *A Concise History of the Mormon Battalion in the Mexican War, 1846-1848*, pp. 345-363.

mission. His name was read from the stand in the Tabernacle in Salt Lake City on 24 February 1856.¹⁰ A *History of Samuel Thompson* by his granddaughter, Mary LaVern Davis Adams, states that Elder Lorenzo Brown¹¹ wrote from the Virgin River as follows:

June 4, 1856 Wednesday, Samuel Thompson captain of tens; there are in the company 23 efficient men, 14, women, 15 children, 70 or more head of cattle and 15 wagons. All is peace and everything seems to harmonize with the spirit of God. We have been blessed and prospered in all things that we have undertaken. The brethren of the different settlements have been very kind, and seemed to vie with each other in acts of kindness and hospitality except Johnson's Fort where the brethren politely asked for pay for grass and water.

Of those who have done us good and blessed us, not with words alone but with means to prosecute our journey, I would mention the fisherman of Provo and the citizens of Parowan who were kind indeed. Some of us leaving home were rather scant of provisions, etc., and small favors were always received with grateful hearts. One of our number who started without a mouthful and left nothing at home, had on leaving Parowan more breadstuff than any man in camp, and had sent considerable to his family.

We have plenty, and are daily giving small quantities to the natives, who are very friendly. On leaving Cedar City one of them came with us nearly 100 miles to talk good to the next chief, who quarters on the Santa Clara. We made them presents, and the chief sent three of his men with us to the next chief. These three have behaved well, assisted to drive cows, etc., and this morning have returned to their home, having deputed two others to go with us to the chief on the Muddy, _____ is lost, if found they invariably bring it to camp, for which they expect a present, yet we do not trust them too far, Knowing their propensities and realizing they are Indians.

Our progress to this place has been slow, owing to the weakness of our teams, which we have been obliged to recruit; they are now in pretty good condition. Our camp moves on admirably, under the direction of Br. Wm. Covert, Brs. Samuel Thompson and George Mayer, Captains of tens, and Almon L. Fullmer captain of guard.

Samuel Thompson joined in the hard work of building the fort at Las Vegas, and trying to raise crops in the arid desert. It was said that the Indians would work in exchange for food, especially squash, but they were compulsive at stealing.

The beginning of dissension in the mission began following the arrival of Nathaniel Jones with the intention of mining for lead. He came with authority which led to a division of leadership between him and Bringham.

The mining venture was unsuccessful and problems increased until in December 1856, when Jones returned to Utah for supplies and came back with a letter from President Young to Samuel

¹⁰ Our Pioneer Heritage, Vol. 18, p. 128.

¹¹ Lorenzo Brown was ten years younger than Samuel Thompson, born in the same place, Pomfret, Chautauqua County, New York. His family joined the Church in 1835 and followed the Saints west. Lorenzo and his family crossed the plains to Salt Lake City in 1848 with the Brigham Young Company, the same company that Elisha and Lucy were in. It seems that Lorenzo would have been well acquainted with Samuel Thompson and his family.

Thompson. Brigham Young wrote to Samuel: "You are appointed to take charge of and preside over the Las Vegas mission. You will take charge of all papers, records and other property, and business pertaining to the mission." He also sent a message disfellowshipping William Bringham from the Church. Bringham departed for California.

Samuel exchanged several letters with Brigham Young. On 16 December 1856 he wrote: *In consequence of the almost entire failure of our crops ... we have started Wm Hawk and son ... and my son [Almond Worthy], with four wagon teams to California for ... provisions.* (Almond Worthy Thompson was 17 years old in 1856.)

On 15 January 1857, Samuel wrote to Brigham: *I have my doubts about the prospect of our families remaining here under the present circumstances.*

On 4 February 1857, he received a letter from Brigham Young authorizing the abandonment of the Las Vegas mission (see appendix).

LaVerne Pope states that on the return trip, the roads were rough and the children were walking beside the wagon when little Druzilla, age 4, slipped and fell, rolling down the hill toward the Colorado River. She was miraculously caught on a sage brush. *An old fellow by the name of Henry McCromical hurried down the hill and saved her life.*

Samuel took his family to St. George after leaving the Las Vegas mission. They were living there when Marinda married George Spencer on 2 April 1858. She was 16 and he was 29. Her brother, Almond Worthy Thompson, married Truelove Ward on 23 October 1863.

By December of 1858, Samuel and his family were back in Spanish Fork. A son, George Patten Thompson, was born there on 29 December 1858. Druzilla then had poor health for over 20 years until she died in 1881. In the 1860 census, Samuel said he was a carpenter. He was an officer in the state militia during the Black Hawk war which started in 1859. His son Almond also fought in that war. A Utah history tells that in June of 1866 some Indians raided Spanish Fork, and the settlers of that town and Springville combined forces to follow the Indians into the canyon, where the Mormons recovered most of their stolen cattle. The war continued until 1872, when a treaty was signed at Mount Pleasant.

Apparently Samuel's marriage to Druzilla was a happy one, and it was a great loss to him when she died in Spanish Fork on 30 January, 1881. By that time all of his children were married except Belle, Mary's youngest daughter, who had died in 1879. She was about 34 years old.



Lydia Thompson



Belle Thompson

Some sources say Samuel was given a grant of land in Vernal as a veteran of either the Black Hawk or Mexican war and he moved there. Mary LaVern Davis writes that Samuel's son-in-law, John G. Davis, (her father) moved to Ashley Valley with Samuel's son, John David Thompson. She also states:

Grandfather [Samuel] came with us, living with us part of the time.

My father, John G. Davis and Uncle John Thompson bought farms in the Ashley Valley. They moved to Vernal in 1887. They settled one mile north of Fifth West. Grandfather Thompson came with them. It took two weeks to reach their destination. Grandfather Thompson is the only grandparent I have ever seen and I have only a faint recollection of him. He was very good and kind. He wore his hair long, and I loved to comb it.

In early 1890, Samuel heard from his daughter Marinda, who lived in Huntington, Utah, that she was going to Mexico with her second husband, William Morley Black, and that she had trained to be a nurse midwife. So Samuel went to Huntington to see his daughter and spend some time with her. His grandchildren there learned to love him, and always remembered him as a wonderful grandfather. He had saved money from a pension and bought medical magazines and books for Marinda to help her on her mission in the Mormon colonies in Mexico.

After returning to Vernal, Samuel lived with the family of his son, John David. LaVerne Pope wrote, *I remember how I loved to comb his long hair. He died in Vernal on 22 April 1892. We buried him in Spanish Fork on Friday, 29 April 1892.*

Samuel made a family record on 10 October 1873, which was later given to a genealogist hired to research the Thompson line, Francis Richmond Sears, of Swansea, Massachusetts. Mr. Sears, wrote on 4 May 1949 that it was "A remarkably accurate genealogical record, I consider it. I don't think I have ever seen another example quite so correct in every particular." A copy of the record written by Samuel has not been located.

A Kirtland High Council Minute Book lists "Names of those who were blessed in consequence of their working on the house of the Lord in Kirtland and those who consecrated to its up-building." the list includes the name of Samuel Thompson.

Samuel spent much of his life in Spanish Fork. It was also a gathering place for several other members of his family.

His son, Almond Worthy Thompson, went there with his father in 1852. He married there in 1862 and continued to live in Spanish Fork until 1865. He always considered it his home and was buried there.

Samuel's sister, Patience Dolly Childs, also went to Spanish Fork in 1852 and lived there until she died in 1860.

His brother, James Lewis Thompson, went to Spanish Fork in 1852 and lived there until 1861 when he moved to Kanarra.

Other relatives, Thomas and Margaret Reese, lived in Spanish Fork from 1858 until 1859.

From *Our Pioneer Heritage*, Vol. 18, p. 136:

Samuel Thompson was . . . a member of the Mormon Battalion. While in California, he helped get out the timber and make and raise the first flag staff for the Stars and Stripes upon the western shores of this great Republic. He was at Sutter's place when gold was first discovered. He came to Salt Lake City in the fall of 1848 and helped to build the first sawmill in Mill Creek Canyon. His talents as a builder qualified him for his call to the Las Vegas Mission in 1856. Later he made his permanent home in Spanish Fork. He died at Vernal, Utah, April 22, 1892, and was buried at Spanish Fork.

Mary Redd Holt, the mother of Druzilla Holt, came to Utah in 1851 at the age of 58. Her history follows:¹²

Mary Redd Holt

Born: 27 September 1792 at Snead's Ferry, North Carolina

Died: 18 November 1875, in Spanish Fork, Utah County, Utah

Parents: Whittaker Redd and Nancy Cary

Pioneer: October 1851 in the Alfred Hardin Wagon Train

Spouse: John Holt

Married: November 1814 in Onslow County, North Carolina

Death of Spouse: 26 April 1872 in San Gabriel, California

They had eight children:

- 1. Nancy, born on 2 May 1816.*
- 2. Druscilla [Druzilla], born on 22 May 1818.*
- 3. William, born on 11 September 1820.*
- 4. John Redd, born on 3 January 1823.*
- 5. Sarah Ann, born on 20 April 1825.*
- 6. Mary Mariah, born on 14 November 1827.*
- 7. Elizabeth Ann, born on 14 December 1830.*
- 8. Jesse Payton, born on 19 June 1833.*

Mary's mother died before Mary was two years old. Her father then married Elizabeth Hardison, who gave birth to her brother, John. Her step-mother died when Mary was seven years old and her father married a third time to Lurana Wilkins. John and Mary were always together, until he went to serve in the War of 1812.

After the war, her brother brought his friend, John Holt, home. Mary and John Holt were married in November of 1814. After John received his honorable discharge, they lived in Onslow County, North Carolina, where two children were born to them. They then moved to Rutherford County, Tennessee, where the rest of their children were born while John was a farmer and a carpenter.

They were converted and baptized in the Church of Jesus Christ of Latter-day Saints on 6 June 1843. John Holt was then called on a mission to North Carolina. Upon his return in 1847, he married another wife in polygamy. He left his first family in Council Bluffs, Iowa, and went to Utah with his second wife.

Mary was in such poor health that her children feared she never would get to Utah. After her son, William, returned from the Mormon Battalion service, their family prepared to cross the plains in a company of 50 wagons under the command of Captain Alfred Hardin, arriving in the Salt Lake

¹² Recorded in the DUP publication, *Pioneer Women of Faith and Fortitude*, Vol. II, p. 1400.

Valley in October 1851.

In February 1852, her son Jesse, moved with his mother to Spanish Fork and lived in a dugout until a better home could be built. In 1853, John left with his second family for California. Mary was left behind.

William and Jesse made a home for their mother and their sister, Mary Mariah.

Mary may have lived with Samuel and Druzilla. She died in Spanish Fork on 18 November 1875. There is a record that Samuel Thompson was married and sealed to Mary Redd on 19 April 1855, “in the President’s Office in Salt Lake City.” No other information has been found on this marriage.

A Provo Newspaper interview with Samuel Thompson gives additional information:

AN OLD VETERAN

Lieutenant Samuel Thompson, of the, “Mormon Battalion” in Town.

We had a pleasant call from Father Samuel Thompson on Wednesday, who has been living in Ashley, but who has now come to stay with his son at Spanish Fork for a season. Father Thompson is an old member of the Mormon Church, his associations with the people extending back as far as 1832. He was one who got all ready to go with that memorable body of men, the Zion’s Camp, but whom the Prophet asked to stay home and work on the Kirtland Temple, and to give his team and outfit that he had prepared for that journey to another brother.¹³ He was also present in the Kirtland Temple when the first quorum of the Twelve Apostles were ordained. This was on the 17th day of February, 1834.

When Father Smith blessed him, he told Brother Thompson that he would never make a preacher, but would be much used as an appendage to the Church. This prophecy has been remarkably fulfilled, as the life of Father Thompson fully demonstrates. He occupied in the early days the offices of postmaster, justice of the peace, quarter-master, sergeant in the army, and other positions of trust and emolument under our nation. He was one of the noble five hundred known as the Mormon Battalion, and passed through all the hardships incident to their famous journey. He held a distinguished position in the army, being second lieutenant in Company “C” the same company in which Mr. Daniel Tyler, author of the “History of the Mormon Battalion,” served as sergeant. Father Thompson related considerable of his experience in that campaign to us, which was very interesting, and showed that he possessed considerable vitality and strength of memory. He achieved distinction and merit for a remarkable fight with three hundred Navajo Indians near Los Angeles, on May 8th, 1847, which he routed with the aid of but twenty men. Of this engagement Lieu, Col. Cook spoke in high terms when he returned to Washington. Father Thompson is 76 years of age, and enjoys remarkable vitality, notwithstanding the fact that his neck is broken, and has been for the last forty

¹³ It is noted that the name of Samuel Thompson is on the list of those who went on Zion’s Camp.

*years. At present he is in town on business connected with his pension, which he draws regularly from the government.*¹⁴

Samuel Thompson died in Vernal, Utah on 22 April 1892, eleven years after Druzilla had died. He was buried in Spanish Fork, Utah, beside her.

From the Provo Daily Enquirer Newspaper, 1892-05-02, Vol. 5, no. 129

A VETERAN GONE

Samuel Thomson's Noble Life

An Eloquent Tribute To One Of Nature's Noblemen

His Active Career Ended

Of the many noble minded men whose whole lives have been devoted to the interest of humanity, none are more worthy of mention than that of Samuel Thompson.

True his name and fame are not world-wide. His history is known to but few in comparison with the many, yet no one has carved in the hearts of those few a deeper impression, a more lasting remembrance. Had circumstances placed him in a position where the pulses of his great, big heart could have been more audibly heard or his courage, fortitude and self sacrifices more widely appreciated, he would by virtue and strength of his character have attracted the attention of the world's civilized multitudes. Notwithstanding his comparative obscurity, his name is indelibly written on the roll of honor, as a sleepless sentinel in danger, a hero in war, merciful to the vanquished, a born patriot and a ceaseless advocate of the gospel truths revealed to Joseph Smith.

Less than a week ago Samuel Thompson, in the little town of Vernal away out in Ashley, and in the seventy-ninth year of his age, bade farewell to his relatives and friends who had gathered around his couch to see him die, ---and then expired. His body was conveyed to Spanish Fork and it now lies in its silent home, the 1135th tenant of that solemn city of the dead on the hillside.

Having been baptized by President Brigham Young, he was ever afterwards identified with the Church.

Amid the surges of persecution, in the midst of pillage, driving, burning and massacre, he never flinched – his loyalty to truth never wavered, his fidelity to principle he ever held aloft. At the erection of the Kirtland Temple he labored diligently and at its dedication he was an eye witness of the glory and the power of the Lord and ever afterwards until the death of the Prophet Joseph, Samuel Thompson was that favored man's born companion, his tried and trusty friend, his watchful vigil and protector.

On the 15th day of July, 1846, at Mt. Pisgah, when the Prophet Brigham called for volunteers to fight for the cause of the Republic against Mexico, Samuel Thompson placed his patriotic name on the list of the defenders and for his soldier-like qualities was promoted to be second lieutenant in the army. After arriving in California he received an honorable discharge, and was among the first discoverers

¹⁴ *The Provo Daily Enquirer Newspaper 1889-06-07 Vol 13, No.46.*

of gold in that country.

An incident now takes place that may be of some historic value. One day he went into the woods, cut down a long pine pole, trimmed it and peeled it, placed it in a deep hole and to its top hoisted the stars and stripes – the first time the proud banner ever waved on the western terraces of the Sierras.

He arrived in Utah in 1852, helped to build one of the first sawmills in the territory, was appointed captain of the Silver Greys, fought the Indians in the Black Hawk War, filled a mission to Las Vegas, and always answered “Aye, aye, sir,” to the roll call of duty.

The funeral addresses delivered at the meeting house yesterday told in words more powerful than my feeble pen can describe, his manly virtues.

The Hon. Wm. Creer spoke of him as a man of sound military judgment -- a true type of Revolutionary heroes, full of unquestioned integrity, broad minded, philanthropic and cheerful.

The eloquent tribute paid him, by Elder Thos. Evans, was pregnant with grand recollections of noble deeds done by this great man. “It is not Samuel Thompson,” said he, “that I speak of, but of that royal manhood, that diadem of honor, that crowned his brow and gave such ineffable luster to his whole life.”

Fathers Brimhall and Wikins added their indorsement in fitting words to the life of the noble dead.

The last chapter of Samuel Thompson’s earthly life is ended, an earnest true and faithful man has departed and though but few attended the last rites at his leaving, his old companions of long ago will doubtless greet him in great number on the other side, and bid him join that throng upon whom the seal of God’s pleasure is seen forever more. J.A.R. Spanish Fork, April 20, 1892.

OBITUARY OF SAMUEL THOMPSON

Deseret Evening News, page 8, Wednesday 4 May 1892

Death of Samuel Thompson. The following particulars are furnished to the Deseret News by Brother William Creer of Spanish Fork.

Brother Samuel Thompson, another veteran, passed away. He died at Vernal, Uintah County, on the 22nd day of April. His remains were brought to Spanish Fork, where he had lived for many years, and interred there on Friday last. Brother Thompson was born March 30, 1813 at Pomfret, Chautauqua, New York, and was baptized by Brigham Young in 1833. He afterwards moved to Kirtland, Ohio, and assisted in building the Temple there, from its commencement to its completion, and was present at the dedication thereof, witnessing and has often spoken of, the divine manifestation on that occasion. He afterward went to Far West, Missouri, and suffered the persecutions of those trying times. He was in the Crooked River battle where David Patton fell.

In June 1846, he enlisted at Mount Pisgah [Iowa], as a private in the Mormon Battalion, and passed through all the privations of that command, and for his efficiency was promoted to the rank of Second Lieutenant. While in California he helped to get out the timber and make and raise the first flagstaff for the Stars and Stripes upon the western shores of this great Republic.

Brother Thompson was at Sutter's place when gold was first discovered. He came to Salt Lake City in the fall of 1848, and helped to build the first sawmill in Mill Creek Canyon, Salt Lake County. Having moved to Spanish Fork in 1852, he became one of its first settlers.

In 1854 he returned to Salt Lake City, and in the spring of 1856 was called on a mission to Las Vegas, and remained there until the mission was abandoned, then returned to Spanish Fork, making that place his permanent home. He was commissioned Major of Militia and though advanced in years, rendered active service in the Sanpete and Black Hawk war. Love of the Gospel and love of country were his great characteristics.

As a postscript to the life of Samuel Thompson, a group of his descendants on the 100th anniversary of his death, in April 1992, held a memorial service at the grave site in Spanish Fork. Representatives of the Mormon Battalion, in full uniform, placed a memorial marker on the grave. They were assisted by Wayne E. Carroll, a great grandson. Prayers were offered by 3rd great grandsons Warren Bittner and Douglas Cornish, and a brief sketch of Samuel's life was presented by William Wrigley, also a 3rd great grandson.

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8. Spanish Fork, Utah, LDS Membership Records.
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12. *A Road from El Dorado, The 1848 Trail Journal of Ephraim Green*, Will Bagley, editor.
13. *A Concise History of the Mormon Battalion in the Mexican War 1846-1848*, by Daniel Tyler.
14. *An Enduring Legacy*, Vol. 6, p. 318.
15. Journal of George Mayer.
16. *History of Samuel Thompson*, by his g-daughter Mary LeVern Davis Adams, found in Vol. 5 of records by Eleh T. Shumway Lazenby in the FHL.
17. *History of Samuel Thompson*, by Irene B. Wrigley, a second great granddaughter.
18. *Kirtland High Council Minute Book*, pp. 9, 146, 193, 196.
19. *Our Pioneer Heritage*, Vol. 18, several pages.
20. Research information provided by Karen Mitchell and George Hawkins.

APPENDIX

Las Vegas Dec. 16th 1856

President Brigham Young

Dear brother, I thought I would take this opportunity of sending you a few lines to let you know how we are getting along at the Vegas.

I received your letter to me, by the hand of Br N.V. Jones, who did not arrive here till the 4th day of the present month.

The change of the presidency here, has been effected without any particular difficulty. A very few of the brethren adhered to the cause of President Bringherst with any degree of tenacity. While the great majority were decidedly in favor of a change, by some means or other. All now seem well satisfied with the exception of [Br William Bily?] who has adhered to the cause of Bringherst & counsel seemingly to me with blind madness & still does. They pretend that they believe that the president has been deceived.

Bringherst has gone to California as he says to dispose of his stock & return to S. L. Valley in the spring. Covert is now expecting to remain here till spring. [Bily ?] also expects to leave in the spring or sooner. He has charge of all [Bringherst ?] effects.

In consequence of the almost entire failure of our crops and the consequential scarcity of provisions, we have stayed.

Brother Wm Hawk & son James, T. S. Alred, Miles Anderson & my son with four wagons & teams to California on the 11th inst. for provisions. Our concerns here at present are not very flattering. Our number at present is only 14 men. Everything is in a backward state on an account of the want of union & enterprise which has existed here for the last 6 months or more. Our fort is still incomplete & our farm badly inclosed, little or no wheat in ____ ____ feelings have been [flatish ?].

We have commenced however with renewed energy & the brethren with the exception already mentioned manifest a determination to go ahead & do all in their power. We have put in some 10 or 12 acres of wheat for the Piutes & intend as soon as we can get time to put in 10 or 8 acres more. They yet seem disposed to be peaceable and manifest a considerable interest in our operations amongst them. Though they are in a very poor & hungry state & it seems cannot forbear occasionally killing a calf, stealing little things. But we intend guarding against these things as much as possible. We held a meeting at their wickiups yesterday. They seemed well satisfied & manifest a very good spirit saying they did not desire to steal and would try to prevent it. We intend holding meetings amongst them occasionally & endeavor to keep as good a spirit in them as we can.

Brother Cuthbert intends returning to the city with this mail by my consent after soliciting me considerably. We cannot get along here to any advantage without a blacksmith.

I will now bring my letter to a close by subscribing myself your Brother in the gospel.

Samuel Thompson

P.S. I shall be happy to receive any instructions from you at anytime.

S. T.

Las Vegas, January 13, 1857
President Brigham Young

Dear brother, I take this opportunity of sending you a few more lines to let you know our present situation here. We have a general time of health, excepting myself. I have been afflicted with rheumatism more or less ever since I arrived here. Nothing of any particular importance has happened with us since I last wrote except 3 or 4 animals being taken from us by the Indians. Besides some 2 or 3 from the [Lamanite ?] Brethren. Some hundred pounds or more of flour from Br [Walt ?] & occasionally some from their mill. Our present relation with the Indians is not altogether so favorable as it would be were they not influenced more or less to our injury by a party unknown to us who have taken a stand against us. The Indians seem to desire to be friendly and [use?] as a pretext for their stealing, their extreme hunger which is no doubt more or less the case. Their leaders pretend to be so decidedly, opposed to it, but say that their influence over their people is not sufficient to restrain them at times. One of their chiefs after exposing some of them for stealing an animal lately came and said they had threatened his life and came to us for protection promising he would use all the influence he could to prevent their stealing if we would protect him.

There seems to be almost an entire lack of energy & determination on the part of the Brethren who are now here. Everything seems to be dull and forbidding. Men generally seem to be nearly discouraged, not knowing whether they will be called on to remain here or not on account of our present uncertain & weak & unprotected situation, and what work we do seems to be done in a state of uncertainty. I have my doubts in relation to the [propriety?] of families remaining here under present circumstances. We are so few in number & unprotected. I would like to know your mind on this subject.

The weather here this winter has generally been pleasant. Nights some cool. Ice never exceeding $\frac{1}{2}$ an inch thick. No snow worth mentioning, very little rain.

On the morning of the ____ inst. at 9 o'clock a.m. we experienced quite a sensible reeling to and fro of the earth, like a drunken man. We could not account for it only that it was an Earthquake. It caused a giddyness and momentary sickness in most all. It lasted probably 1 $\frac{1}{2}$ minutes.

I will close by subscribing myself your brother in the Gospel Covenant.

Samuel Thompson

Samuel Thompson

President's Office

GSL City, 4 February 1857

Bro. Saml. Thompson
Las Vegas

Your favor of the 15th January has come to hand. I regret to learn the uneasy feelings that exist among the Indians towards your settlement, and the division existing among yourselves. We now give you liberty to leave the Las Vegas Fort to solitude and the Indians.

It would appear you cannot sustain yourselves, and consequently this station becomes an expense to the Kingdom, and at present seems not to add any honey to the hive. Should you leave, come away in wisdom, and if possible so speak to and leave the Indians that they will regret your departure and in some future day welcome those who may declare the truth and salvation to them. The Brethren working the lead mines will in all probability leave in March or April and it would not be wisdom for you to remain after they leave. But our desire is you should co-operate with Bro. Jones in all matters & help him to wind up & bring away what you should bring away.

I desire you will call the Indians together & leave your rooms, gardens etc. that you do not bring away, in charge of some of the best of them & say to them, if they will do good, perhaps the Great Spirit may send you or some other good Mormons again to live among them. At present we do not think it wisdom to imperil your lives -- being few in number, among so many at present partially disaffected. Make all the presents possible to the Indians, so as to leave them in good feelings.

Praying the Lord to bless you and direct your mind.

I remain your Bro. & friend.

Brigham Young

Las Vegas, Feb 16th 1857

President Young

Dear Brother

I embrace another opportunity of addressing you a few lines to let you know of our present situation & c.

The state of health is still generally good with us.

Upon the receipt of your last letter which came to us by due course of mail, we made arrangements & commenced raising our fort wall which in the course of 8 or 10 days we finished it to the height from 10 to 14 feet high all around.

In the meantime Bro Jones abandoned the mines returned to the fort. I went immediately to the north mines & soon returned abandoning that with the intention of leaving for the city.

(Cavent & Bily?) left on their way back the 4th inst.

When Bro Jones & company leave we shall be very few in numbers left & but few of them properly united with me.

I have often thought if I could see you I would suggest the idea to you of calling us all away and if you wish the mission continued to send an entire new set of missionaries to carry on the work on a better policy than has been carried out heretofore which I do not think can be done under present circumstances.

There are a few here who do not wish to leave at present.

When Bro Jones returned from the north mines. He sent on an express to Cedar to stop the provisions & men who were coming to his assistance with the exception of some teams to help move away. I not previously having been informed that they were either coming to assist at the lead mines or here at the mission. They were therefore sent back except 2 men with the teams who expect to return with Bro Jones.

Our relations with the Indians at present are much as they generally have been. They have killed two yearling calfs since we last wrote you. One was taken out of the fort at the time the mail came in and the other was shot through with an arrow in the coral which died in a day or two. Consequently I thought it best to corral the stock in the fort which we are still doing. We keep up night guards & keep 3 or 4 men with the stock always.

We have put in some 12 or 15 acres of wheat for the Indians. They seem very anxious we should stay with & assist them in their operations & c. I do not know what I could say any more at present but leave you to direct as you may think fit.

With sentiments of love & respect I subscribe myself your brother in the gospel.

Samuel Thompson

Las Vegas March 20th 1857

President Young,

Dear Brother

I received your last, liberating us from the Las Vegas. We now expect to start on Monday next the 23rd but we should have left sooner but the Brethren had not returned from California. E K Fuller arrived about a week since. Br James Alred (?) arrived the 17th. Br Hawk has remained in Cal. to bring on the teams when they recruit. Br Alred came with N.V. (James/Jones'?) mules & wagon and Anderson's horses with which he expects to take away his family. Br Anderson has staid to work out his salvation. We are rather weak to move with ease. We shall be under the necessity of leaving some considerable stuff in the care of the Indians.

I have sent on to Cedar City for 1 wagon, 4 yoke of oxen & some flour to meet and assist us on.

The Indians seem to be very friendly and are very sorry to have us leave. They seem to be sorry that their conduct has had an influence to cause us to leave. They are very anxious that either we or some other good Mormons should be sent on soon to remain amongst them.

I have no more at present but remain your brother in Christ

Samuel Thompson

WIS 1204

Corvallis March 20th 1871

Feb 8, 1992

Dear Mrs. Wrigley,

Enclosed is a copy of the of the program that we have done on placing the Mormon Battalion Marker on the graves of the original Mormon Battalion members. It is a bronze marker and is set in cement.

The Marker ceremony will consist of a military flag ceremony by the Battalion group, an opening prayer by a family member followed by placing the marker and history of the man or woman read by a family member. Then will be a brief history of the Mormon Battalion presented by a member of the present day group. The Mormon Battalion then has a salute and a moment of silence for the person being honored. This is followed by a closing prayer and dedication of the marker by a family member.

Additional program items such as a musical number or special items of tribute can be included in the program if appropriate.

David S. Gentry

Spanish Fork, Utah County

The grave of Samuel Thompson is located in the Spanish Fork, Utah, Cemetery. Spanish Fork is eight miles south of Provo on I-15. The cemetery is at 400 East and 400 South. Take I-15 to exit 260 and go East on Spanish Fork's Main Street to 300 South. Turn left and go to 400 East Street. Enter the cemetery from 400 East.

The grave of Samuel Thompson is 45 feet west and 40 feet north of the corner. It is marked with a 35 inch tall, yellow marker which reads:

In Memory
Of
Samuel Thompson
Born
March 30 1813
At Pomfret, Chautaugua Co.
New York
Died April 22 1892
at Vernal, Uintah Co.
Utah
25 April 1992

With remembrance of our (prayer in the name of)

Pres. B. Young

Samuel Thompson

A DECLARATION for ORIGINAL INVALID PENSION. A

To be Executed before a Court of Record or some Officer thereof having custody of its Seal.

State of Utah County of Utah SS.

On this 4th day of December, A. D. one thousand eight hundred and eighty three, personally appeared before me, Benj. Bachman, of the County of Utah, a court of record within and for the County and State aforesaid, Samuel Thompson, aged 70 years, a resident of the Town of Spanish Fork City, County of Utah, Utah Territory, who being duly sworn according to law declares that he is the identical Samuel Thompson, who was ENROLLED on the 16th day of July, 1846, in Company 16 of the Mormon Brigade Mexican War, commanded by James Brown, and was honorably DISCHARGED at Los Angeles Cal. on the 16 day of July, 1846, that his personal description is as follows: Age 70 years; height 6 feet 4 inches; complexion Light, hair Auburn, eyes Blue. That while a member of the organization aforesaid, in the service and in the line of his duty at on the Rio Grande del Norte in the State of on or about the 10th day of November, 1846, he contracted rheumatism from exposure to the name or nature of the disease, or the location of wound or injury. If disabled by disease, state fully its cause; if by wound or injury the precise manner in which received. the weather and was obliged to purchase a horse to enable him to continue in the service.

That he was treated in hospitals as follows: Here state the names or numbers, and the localities of all hospitals in which treated, and the dates of treatment.

That he has never been employed in the military or naval service otherwise than as stated above. Here state what the service was, whether prior or subsequent to that stated above, and the dates at which it began and ended.

That since leaving the service this applicant has resided Salt Lake City and Spanish Fork, Utah Territory.

and his occupation has been that of a Millwright. That prior to his entry into the service above named he was a man of good, sound, physical health, being when enrolled a Millwright and a man of more than ordinary strength. That he is now very much disabled from obtaining his subsistence by manual labor by reason of his injuries, above described, received in the service of the United States; and he therefore makes this declaration for the purpose of being placed on the Invalid Pension Roll of the United States.

He hereby appoints, with full power of substitution and revocation, JAS. H. VERMILYA & CO., of Washington, D. C., his true and lawful attorneys to prosecute his claim. That he has not received has applied for a Pension. That his Post Office Address is Spanish Fork City County of Utah State of Utah Territory.

Claimant's Signature, Samuel Thompson

ATTEST: Benj. Bachman
D. Evans

485-175-841

War Department,

ADJUTANT GENERAL'S OFFICE,

Washington, Feb'y. 4, 1884.

Sir:

I have the honor to acknowledge the receipt of your request of Dec. 29, 1883, for certain information for use in the consideration of application for pension No. 011, and to return it herewith, with the following information from the records of this office:

It appears from the rolls, &c., on file in this office that Samuel Thompson was mustered into the service of the United States as 2nd Lt. with Co. C. Regiment of Mormon Battalion, to date July 16, 1846, to serve one year, or during the war. On the Muster-roll of Company C of that Regiment for the month dated Aug. 31, 1846 he is reported present, and as reported to June 30, 1847.

Returns for Sept. & Nov. 1846, and Jan'y, March, and May, 1847, report him present.

Station of Co. Oct. 31/46, near Suora, N. M. Nov. 30/46. Camp in Pass of Guadalupe, Sonora, Mexico. He was mustered out with Co. July 16, 1847.

No evidence of disability.

I am, sir, very respectfully,

Your obedient servant,

M. Barber,
Assistant Adjutant General.

THE COMMISSIONER OF PENSIONS,
Washington, D. C.

Mexican War.

CLAIM OF SOLDIER FOR SERVICE PENSION.

This must be Executed before a Court of Record or some Officer thereof having Custody of the Seal.

I am
State of Utah, County of Utah, ss.

On this 28th day of February, A. D. one thousand eight hundred
and Eighty seven, personally appeared before me, W. B. Ashmun Jr. of the 1st
District Court a court of record within and for the county and State aforesaid, (1) Samuel
Thompson

aged 43 years, who, being duly sworn according to law,

declares that he is the identical Samuel Thompson
who served under the name of (2) Samuel Thompson as a (3) Second Lieutenant
in the company commanded by Captain James Brown in the 1st regiment
of Utah Volunteers, commanded by Col. Allen Smith in the 1st
in the Mexican War; that he enlisted at Paria, Bluff, Iowa on or about the
1st day of July, A. D. 1846, for the term
of One Year, and continued in actual service in said war for the term of (4) one year
and was honorably discharged at San Diego, California
on the 10th day of July, A. D. 1847

That since his discharge from said service he has resided as follows, viz: (5) at Salt
Lake City for four years, and subsequently in Spanish
Fork City, Utah County, Utah Territory.

The following was his description at the time of his enlistment, viz: Age, 43 years; height, five feet
three inches; color of hair, dark; color of eyes, blue; occupation, farmer

Furthermore, he alleges that he was born in the county of Albany, in the State of
New York, on or about the 1st day of March, 1843,
and that he is at this time 43 years of age, (6) [and that being under 62 years of age he is at this time subject to
[See note 2.]

some disability or dependency equivalent to some cause prescribed or recognized by the pension laws of the United
States as a sufficient reason for the allowance of a pension; to wit: that he now suffers from
[redacted], and that said disability was not incurred while in any manner,
voluntarily engaged in, or aiding or abetting the late rebellion against the authority of the United States.]

He further declares that he is not now under the political disabilities imposed by the Fourteenth Amendment
to the Constitution of the United States.

He makes this declaration for the purpose of obtaining the pension to which he may be entitled, and hereby
appoints with full power of substitution and revocation, James M. Thompson
of Spanish Fork, Utah, his lawful Attorney to prosecute his claim

He also declares that he has heretofore made an application for (7) an
pension and land warrant (received)

and that his residence is No. East street, city (or town) of Spanish
Fork, county of Utah, State of Utah.

and that his post office address is Spanish Fork, Utah Co., Utah
Terr.

ATTORNEY: (Two Witnesses who write sign here.)

James M. Davis
John C. Holt

Samuel Thompson
Claimant's Signature.

Also personally appeared John G. Harris aged 39 years
residing at No. 100 street, in Spanish Fork and John C. Holt
aged 21 years, residing at No. 100 street, in
Spanish Fork, persons whom I certify to be respectable and entitled to credit, and who, being
by the duly sworn, say that they have known the said Samuel Thompson for
28 years and 23 years, respectively; that they were present and saw him sign his
name (or make his mark) to the foregoing declaration; that they have every reason to believe, from the appearance
of said claimant and their acquaintance with him, that he is the identical person he represents himself to be; and
they further say that they are able to identify him as the identical person who rendered the service alleged in the
above application (in the company of Captain John Brown in the regiment
of Major B. Battalier in the war with Mexico,) by the following named facts and circumstances, viz: (8) that he has been
represented to have served in
and Battalier
and that they have no interest in the prosecution of this claim.

(If affiants sign by mark, two persons who can write sign here.)
John G. Harris
John C. Holt
[Signature of affiants]

Sworn to and subscribed before me this 26th day of February, A. D. 1887
and I hereby certify that the contents of the above declaration, &c., were fully made known
and explained to the applicant and witnesses before swearing, including the words herein
and the words herein
added; and that I have no interest, direct or indirect, in the prosecution of this claim.

(L. S.) B. Battalier
Deputy Clerk 1st District Court, Utah
[Signature of official]

To be executed before the CLERK OF A COURT OF RECORD.

NOTES

1. Here allege full name of the claimant.
2. Here allege the exact name under which the service was rendered.
3. Here allege the rank under which the claimant was usually engaged in a battle. If the claim is made for battle service, the rank should be so varied as to allege such service in addition to the allegation of term of service.
4. Here state all the places of residence; if in a city, giving the street and number, and from and to what dates he resided at each place.
5. If the applicant is 61 years of age, all of this allegation in brackets may be stricken out.
6. If any application for bounty land or pension has previously been made state the fact here, giving the date and number, if possible, and designating whether it was a claim for bounty land or pension, and whether a warrant for the land or a certificate for the pension was ever issued.
7. Here name all the facts and circumstances which enable the witnesses to swear that they know the applicant to be the identical person who rendered the service alleged.
8. If the applicant was a regimental or staff officer, or served in the Navy, the declaration must be varied according to the facts of the case.
9. If the claimant was discharged in consequence of disability incurred by the service, or if he was in captivity with the enemy, he must vary his declaration so as to set forth the facts of the case.

All services rendered by the soldier in the war for which claim is made, or in any other war, with the names of officers in each service, must be given in the application.

If the service was rendered as a substitute the name of the principal for whom the substitute served should be given.

13-5104

MEXICAN WAR.
APPLICATION FOR SERVICE PENSION.
Samuel Thompson
of Capt. Brown
or
Regt. of Major B. Battalier

Filed by
J. H. Venable & Co.
U.S. PENSION ATTORNEYS
AND CLAIM AGENTS
WASHINGTON, D. C.
BOX 605.

W. H. Moore, printer, 611 Eleventh St.

(3-229.)
No. 8425 2201 ✓

B. L. No. _____

SURVIVOR'S SERVICE PENSION. MEXICAN WAR.

ACT OF JANUARY 29, 1887.

Samuel Thompson
Spanish Fork Utah Co Utah
Second Lieutenant
Capt. Thomas C. Morison
Co. B

Enlisted July 16, 1846
Discharged July 16, 1847
Age 73
Disability _____
DU.

Inn. claim on file Reg. File No. 23041
Apr. 29/87 J. H. McIntosh
Clerk.

Received J. H. Vermilyea
March 18, 1887

Jas. H. Vermilyea
Attorney

(3-223.)
No. 23041 one N

23573 Jan 24 28
Carr. Ex'r.
Metzger.

OLD WAR INVALID.

Samuel Thompson
P. O. Spanish Fork, Utah
Utah Utah

Service: Co. C
Mormon Brigade - Mex. War

Enlisted: July 16, 1846
Discharged: July 16, 1847

Application filed: Dec. 11, 1883.

Alleges: Rheumatism

Re-enlisted: _____

Attorney: Jas. H. Vermilyea
P. O. Spanish Fork

Recognized. _____ Contract. _____

Cert. of Dis. Searched for _____, 1887
W. M. O. T.

REJECTED

Zion's Camp¹⁵

ZION'S CAMP was a semi-religious and military organization organized in 1834 for the purpose of rendering aid to the saints who had been expelled from their homes in Jackson County, Missouri, in 1833. In the fall of 1833, after the saints had been driven out of Jackson County, and were locating temporarily in Clay County, Parley P. Pratt and Lyman Wight were sent as messengers by the exiled saints to Kirtland, Ohio, where they gave a report of the persecutions and mobbings to the Prophet Joseph, who asked of the Lord what to do in the matter. In answer to his inquiry he received a revelation on Feb. 24, 1834, in which the Lord commanded him to gather the strength of his house, the young and middle-aged men from the various branches and conferences of the Church in the East and march with them to Missouri, to assist the brethren (who had been driven out of Jackson County a few months previous) to return to their inheritances.

The Lord called for five hundred men to go on this important mission, if they could be obtained, but if not, less would do, only he gave a strict commandment that no less than one hundred men should go (D&C. Sec. 103). Two days later (Feb. 26) Joseph Smith and Parley P. Pratt left Kirtland to obtain volunteers for the purpose named, while other Elders started out two and two on a similar mission in other directions. Before starting, a council was held in which Joseph was accepted as commander-in chief of the armies of Israel and leader of those who should volunteer. The Elders visited the various branches of the Church in the East, pleading the cause of Zion, asking the saints to assist in her redemption by contributing of their substance, and thus relieve the distress of their brethren who had been driven from their homes and now were exiled in a land of strangers, largely dependent upon the kindness and charity of friends for means of living. The response to this call was quite general and the spirit of the Lord also rested upon a number of young men belonging to the Church, who cheerfully volunteered to go on that great and important mission.

They commenced to assemble in Kirtland, Ohio, in April and May, and on the 1st of May more than twenty of the brethren left Kirtland for Missouri, accompanied by four baggage wagons, and traveled to New Portage, a village about thirty miles southwest of Kirtland, which had been selected as the place of rendezvous. They were followed by others, and on May 5th Joseph the Prophet started from Kirtland with about one hundred men, well supplied with clothing and other necessities to carry to their brethren and sisters in Missouri, who had been robbed of nearly all their effects. They had also provided themselves with horses and wagons, firearms, and all sorts of ammunition for war of the most portable kind for self-defense. Sidney Rigdon, Oliver Cowdery and a few of the brethren working on the temple were all that were left in Kirtland, save the aged and the women and children, when the camp started for Missouri.

Joseph's Company arrived at New Portage May 6, 1834, where about fifty other brethren awaited their arrival. On the 7th preparations were made for traveling. All the money in possession of the several members of the Camp was gathered and placed in the hands of Frederick G. Williams, who was appointed paymaster of the company. Zerubbabel Snow was appointed commissary general, and the whole company now consisted of 150 men and 20 baggage wagons, but, before it arrived in

¹⁵ Taken from, *Encyclopedic History of the Church*, by Andrew Jenson, pp 973-75.

Missouri, a number of brethren from Michigan and other parts of the country joined the Camp at different points along the road of travel. The company consisted mostly of young men, and nearly all were Elders, Priests, Teachers and Deacons. On the 7th the company was more fully organized by the Prophet, who divided the whole band into companies of twelve, each company electing its own captain, who assigned each man in their respective company his part and duty, which was generally as follows: Two cooks, two firemen, two tent-makers, two watermen, one runner, two wagoners and horsemen and one commissary. The brethren purchased flour, baked their own bread and cooked their own provisions, which were good, though sometimes scanty. Sometimes they had Johnny-cake, or corn dodgers, instead of flour bread. Every night before time to rest, at the sound of the trumpet, the brethren bowed before the Lord in the several tents, and at the sound of the morning trumpet every man was again on his knees before the Lord imploring His blessings for the day.

The company started from New Portage on the 8th for Missouri. They traveled by way of Chippeway, Mansfield, and Richfield, in Ohio, Vandalia in Indiana, Decatur and Jacksonville in Illinois; crossed the Mississippi River into Missouri, into the Salt River country and arrived in Clay County, Missouri, June 16th. On their arrival at this point they found the Missourians excited and prepared to oppose the Camp. A terrific storm saved the brethren, but cholera broke out among them from which many suffered most severely, and thirteen of the members of Zion's Camp died. Finally a revelation was given, the revelation on Fishing River in which the Lord said that the time had not come for the redemption of Zion, i.e., for the saints to return to their homes in Jackson County. But the Lord said He had accepted the sacrifice made by His faithful servants in undertaking the long march from the East to assist their fellow-religionists. Consequently, Zion's Camp was disbanded and soon afterwards most of the members returned to the East, while a few, such as Wilford Woodruff and others, engaged in missionary labors. Some of the brethren constituting the membership of Zion's Camp murmured on several occasions during the journey, and were much disappointed at the apparent failure of the expedition, but it gave an opportunity for the Church leaders to find out what element to be relied upon was found in the Church even at that early day.

When the members of Zion's Camp were called together in February, 1835, to receive special blessings, twelve men, all former members of Zion's Camp, were chosen to constitute the first Quorum of Twelve Apostles and seventy others from the same band were chosen to constitute the First Quorum of Seventy. It may be said that from the time of Zion's Camp until Pres. Wilford Woodruff's death in 1898, members of Zion's Camp were numbered among the general authorities of the Church, including such men as Brigham Young, Heber C. Kimball, Jedediah M. Grant, Orson Pratt, Parley P. Pratt, Charles C. Rich, Joseph Young, Willard Snow, Lorenzo D. Barnes, Zebedee Coltrin, Luke S. Johnson, and Lyman E. Johnson. For many years after the saints settled in Utah, the members of Zion's Camp held annual reunions, which were always very enjoyable and it also reminded all participants of the Missouri persecutions and the terrible trials through which the early members of the Church passed.

Mary Anderson

by
Irene B. Wrigley
(2001)

Sarah Black, who researched the Anderson line, wrote of her work in a letter to her sister, Abbie, in 1961: “Grandmother said her mother was Mary Anderson, her father John Anderson and Mary’s mother was Lydia Kellogg. I knew they were in Nauvoo, so went to the Nauvoo file and found John and Lydia did their own endowments 26 January 1846. I also found where John Anderson did baptisms for quite a few of his relatives, for his father, Samuel Andros, and his mother, Rachel Hall. Finally, after much hunting, I found John Anderson born the day Grandma had it, 9 March 1796, in Tolland County, Connecticut. But his father is Lemuel Anderson, not Samuel Andros. In this book of vital records I found the Temple record to mistake Lemuel for Samuel and maybe John did call his father Andros. Grandma always said she was a Scot. Well, this Anderson line may have come from a Robert Anderson born in Templemore Parish in Londonderry, Ireland, a Scottish settlement, 21 May 1677.” (Note by Irene B. Wrigley: I have been unable to confirm the Anderson line in Templemore, Londonderry, Ireland.)

Further research showed that the immigrant Anderson was Robert, who lived in Milton, Massachusetts before settling in Mansfield, Connecticut, where the family lived for several generations. Mary’s father John Anderson, was in Lymm, Ohio, when he married Lydia Kellogg who was born in Hartford. The Kelloggs came from England.

We have no information about Mary’s childhood. She was born 5 August 1822 in Lymm, Huron County, Ohio, and probably grew up there. Mary was one of thirteen children born to Lydia and John Anderson, including two sets of twins. The family was among early converts to the Church. Probably they were in Kirtland. John Anderson and Lydia Kellogg and their daughter, Mary, are on a list of Mormons living in Missouri between 1831 and 1841. Mary and Samuel Thompson were married 29 October 1837 when she was just fifteen years old, while they were still in Ohio.

One can easily imagine the plight of the Thompsons, Andersons and other relatives who were driven from their homes with many of the Saints in the fall of 1839 in Missouri where these refugees from persecution were getting resettled in Iowa and in Nauvoo. Joseph Smith had gone to Washington DC, in an effort to get the federal government to take some action in behalf of the driven Saints.

Mary became a mother 9 November 1839 when she was seventeen. Almond Worthy Thompson was born in Nashville, Lee County, Iowa. There is not a town named Nashville in Lee County now, but probably it was near the Mississippi River, not far from Nauvoo where the Saints settled following their expulsion from Missouri.

Samuel Thompson soon moved his family to Macedonia, near Nauvoo. There Sarah Marinda and Lydia were born, 25 September 1841, and 26 November 1843. Belle was born in 1845, but the exact date was not recorded in Macedonia or St. Louis.

Probably her parents lived near Mary and Samuel in Illinois. Marinda told of an occasion when she was a little girl of visiting her grandparents and being given a new dress. She wore the dress all day and got her neck sunburned where it was cut a little low in front.

Since Samuel was said to be one of Joseph Smith's bodyguards, he was probably closely associated with the leaders of the Church in Illinois, and he and his family would have been among those most stunned by the martyrdom of the Prophet and his brother 26 June 1844. They were with the Saints in Nauvoo during the winter of 1845-46 and were among those who received their endowment as soon as the Temple was complete enough, and among those who crossed the Mississippi River into Iowa that winter and spring.

It was while Brigham Young and the main body of the Saints were at Council Bluffs that the call came for men to join the Mormon Battalion. Samuel Thompson was quick to enlist, possibly without consulting his wife.

John and Lydia Anderson were probably with the Saints until they reached Council Bluffs. Mary and her parents apparently left the Church at that time and discontinued their journey west. A family tradition tells that they joined a group called the Hedrikites and settled in Mondamin, Harrison County, Iowa. Later they became affiliated with the Reorganized Church. Mondamin is a few miles north of Council Bluffs.

Samuel allowed the two little girls, ages three and one, to go with their mother, but he sent Almond age seven, and Marinda age five, with the family of his half sister, Lucy Simmons Groves.

Samuel married Druzilla Holt 8 April 1849.

Sarah Black said Marinda later corresponded with her mother and after her mother's death, with her sister, Lydia, who married Alexander Johnson. Marinda knew Belle died young, probably in her early twenties.

We are indebted to Wayne Carroll and his wife, Mary, for the little information we have about Mary Anderson Thompson's life after the separation and later divorce. She remained in Mondamin, Iowa, where she married William Potter on 20 January 1850. She might have had a son by him, as the 1870 census of Harrison County, Iowa, lists Lydia and her husband, Alexander Johnson, with five children and a farm laborer named Franklin Potter, age seventeen, in their home in Raglan Township. Probably Mary's husband William Potter died before 12 August 1859, the date of Mary's marriage to G. A. Williams.

In May or June 1965, Mary Carroll and her daughter, Linda, made a trip through Iowa and stopped in Mondamin. They found Kermit Clark working in his field and were able to visit with him. He said he was the grandson of Lydia Thompson and was surprised and pleased to meet these relatives from Utah. Later he corresponded with Wayne Carroll and gave him all the family information he could.

Lydia and her family were members of the Reorganized LDS Church in Mondamin. She and Alexander Johnson were parents of nine children born between 1861 and 1879. In one letter written in 1965, Mr. Clark mentioned a tintype bereavement card in the name of Mary Williams, printed by a funeral director with the hand written notation listing her age and dates of her three marriages, including the names of the gentlemen. This information was found in Lydia Johnson's family Bible. Mary Anderson died in Mondamin on 16 September 1899 at the age of seventy-seven.

Mr. Clark wrote: “ An older lady born and raised in Mondamin, now eighty-three years old, says she can clearly remember my great grandmother while living with my grandmother and she believes she was known as Grandmother Williams. Uncle John Johnson has also told me of some things that happened during his grandmother’s (Mary Anderson’s) stay in the home.”

In another letter to Wayne Carroll, Mr. Clark wrote: “It is believed that Lydia and her sister, Belle, spent some part of their childhood in the home of their grandparents, John Anderson and Lydia Kellogg; however, no record can be found to substantiate this belief. There is mention made that Lydia traveled as far west as what is now known as Wyoming, but no mention is given as to why, or when she returned to Harrison County, Iowa. There, on 3 March 1861, she was married to Alexander Johnson.”

In another letter he wrote: “My mother died when I was three years old, and since Grandmother lived in Mondamin, I spent a great deal of time in her home. At times she would talk about her family. I learned that her mother, Mary Anderson, lived the latter part of her life with Grandmother. I never learned why the father and part of the family went to Utah and the mother and two daughters stayed in Iowa. Perhaps you can tell me.

“Grandmother Lydia was a very kind person, tall and rather thin. I spent a great deal of time at her house and never did I see her ill tempered or disagreeable. She never remarried after the death of her husband in 1892. She was a devout follower of the teachings of her church and attended regularly until after she became an invalid at about the age of eighty-five.

Mary Anderson Thompson Potter Williams left a large posterity. Almond had thirteen children; Marinda had ten; Lydia had nine. From what we have been able to learn about her, Mary was a grandmother to be proud of. We honor her memory.

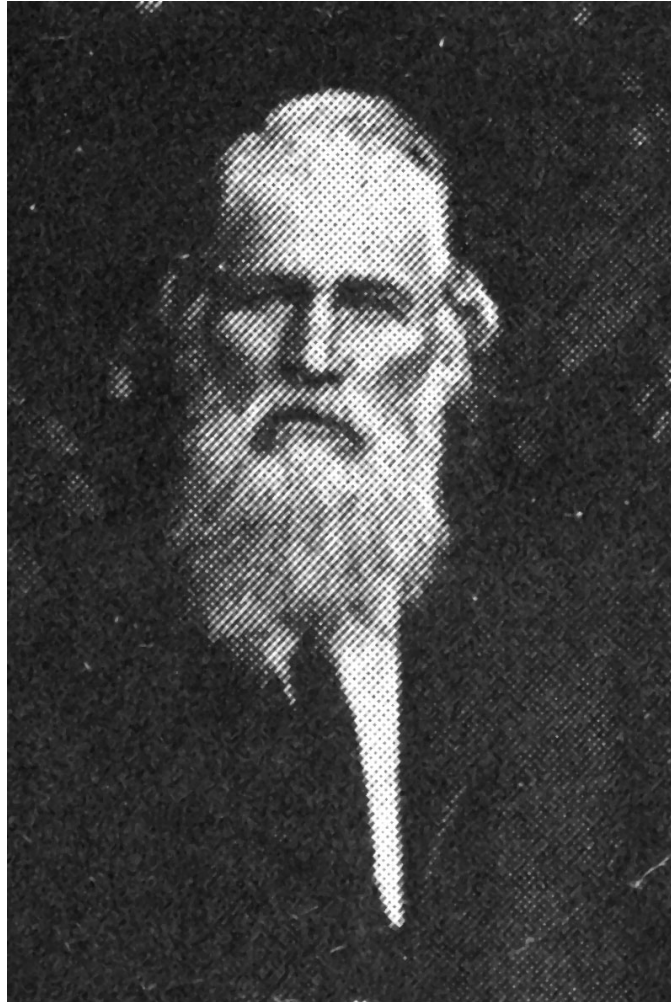
HISTORY
OF
ALMOND WORTHY THOMPSON

(9 March 1839 – 26 December, 1918)

Son of Samuel Thompson,
Pioneer of 1848 with the Elisha H. Groves family

By
Marilda Thompson Lister

With some additions
by
Murland R. Packer



Almond Worthy Thompson

Almond Worthy Thompson was born on 9 March 1839 in Nashville, Lee County, Iowa, a son of Samuel Thompson and Mary Anderson. He was the oldest of four children. He had three sisters, Sarah Marinda, Lydia and Belle.

When Almond was six years of age, his mother and father separated. Almond and Sarah Marinda went with their father, while the mother kept the two younger girls. While living in Nauvoo, their home was a covered wagon. Almond had the care of his small sister even though he was only a child himself.

He had many fond memories of watching the men and women building the temple at Nauvoo. In 1846 the family moved back to the State of Iowa, Lee County, to a Mormon camp called Sugar Creek. Almond often wondered why it was so called, as all he could recall was rabbit

brush. Almond's first love was for the theater. At one time he was given a pass to attend a play he had looked forward to for some time. About half way through the play, the building caught on fire. Many people lost their lives trying to escape and got trampled. Almond started to run for the door when a hand was placed on his shoulder and a man told him to remain seated. After the fire was under control, he quietly left the building. The gentleman that probably saved his life was President Brigham Young.

In March of 1848, the family started for Salt Lake City. His father joined the Mormon Battalion, so the children were cared for by their father's half sister, Lucy Groves.

One day his sister dropped her doll into a deep swift stream of water and cried so loudly that Almond jumped into the stream to retrieve it. As a result Almond had to be fished out with a rope.

One very cold morning he awoke and could not move his head. He thought someone was standing on his hair, but he soon discovered that his long hair was frozen to the ground. That was his first hair cut.

He helped his father erect a sawmill in Mill Creek Canyon. The family moved to Spanish Fork, being some of the first settlers there. When he was fifteen years old, he joined and fought in the Black Hawk War. He received a serious wound and was discharged. In September 1862 [23 October 1863], he married Truelove Ward. They lived in Spanish Fork for three years, then were called to settle Kanosh and later Fayette.

In 1887, Almond moved his family to Ashley Valley, where they lived and farmed for several years, but Spanish Fork remained his home town.

He was the father of thirteen sons and daughters, six of whom died in childhood. For most of her life, Truelove had poor health. For example, with the coming of each child, she became ill and it was necessary for her to leave the children and be cared for by someone else. When the youngest son was sixteen, Almond's wife became ill and was hospitalized for many years. Soon after that, Almond's health failed and he was no longer able to support himself. He lived with his daughter Gertrude until 1914, when he moved to Altonah to live with his son David John Thompson.

Although Almond had not had the privilege of attending formal school, he had a good education and taught Sunday School. He remained close to the Church until his death. He died on 26 December 1918 while visiting his son Morris at Vernal, Utah. He was buried in the Spanish Fork Cemetery, survived by his wife and four sons and one daughter. Truelove died 8 years later, on 14 August 1926.

HISTORY
OF
SARAH MARINDA THOMPSON SPENCER BLACK
(25 September 1841 — 10 July 1914)

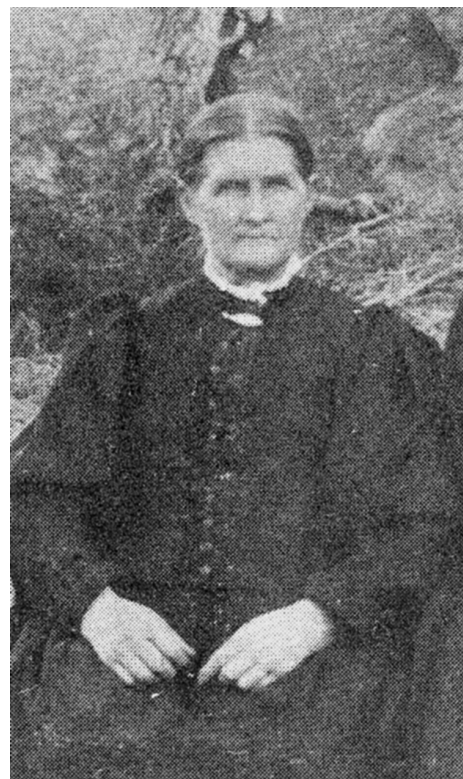
Daughter of Samuel Thompson,
Pioneer of 1848 with the Elisha H. Groves family

By
SARA HANCOCK BLACK
(granddaughter)

With some additions
by
Murland R. Packer



Sarah Marinda Thompson



Sarah Marinda Thompson

Sarah Marinda Thompson was born on 25 September 1841 in Macedonia, Hancock County, Illinois, just a few miles from Nauvoo. Her parents, Samuel Thompson and Mary Anderson, and three grandparents, John Anderson, Lydia Kellogg and Leah Lewis had all joined the church as early as 1832. Her other grandparent, David Thompson, had died in 1822, so he had no chance to hear the gospel. Each of these three grandparents did their own work in the Nauvoo Temple in 1845 and 1846. They had been through the troubles of the Saints in Ohio and Missouri, and at the time of Marinda's birth, were in close touch with the Church. In fact, her father, Samuel Thompson, was one of the guards of the Prophet and was a lieutenant in the Nauvoo Legion. His entire life at this time was spent close to the Prophet.

When the Saints were driven out of Nauvoo, there was a separation in her family. Her mother and her mother's parents would not accept Brigham Young as leader and they stayed in Nauvoo. Samuel took his two older children, Marinda, who was almost five, and Almond Worthy, seven, and left Lydia, three, and Belle, the baby, with their mother. He put his wagon with that of his sister's family, Lucy and Elisha Groves, and they traveled to Winter Quarters. M'indy often told of her child's heart being broken when she was taken from her lovely mother. She and her brother were close all their lives because of the terrible loneliness they suffered together. When they finally reached Winter Quarters, the call came for the Mormon Battalion and Samuel, their father, was among the first to enlist. He was made a Lieutenant in "C" company, and marched away, leaving his two children with

his sister, Lucy Groves, and her husband, Elisha Groves. Aunt Lucy and her family were good to the two children, but they were often lonely.

M'indy later in life often told of walking across the plains. Sometimes the children would get far enough behind the wagons that, when night came, they could not see them and would have to plod on until they caught up. Often they found huge ant hills and, taking a big stick, would dig around the edges to find the brightly colored beads the ants had carried there from some Indian camp. M'indy had a large bottle of these beads, and she gave strings of them to her granddaughters. Her brother was her sole strength on these long marches, and many nights she cried herself to sleep in his arms. They reached the Salt Lake Valley on 22 September 1848, three days before her 7th birthday.

The happiness and the sorrow of those early pioneer days were all hers. She spent many hours in the foothills hunting sago lily bulbs to help fill their empty stomachs. As she dug them, she would eat what she wanted, then carry the rest back to the family.

In 1848, her father came from California, reaching the Salt Lake Valley on 1 October 1848. He was later reaching Utah than most of the Mormon Battalion men, because he had been sent back from California to Pueblo, Colorado, as an escort for men who had been sent there because they were too sick to go on with the Battalion. In order to get their mustering out pay they had to reach California rather than go directly to Salt Lake City, so he made the whole trip back to Pueblo, Colorado to get them and take them to California.

Samuel's mustering out pay helped his sister and her family. It also bought him a saw mill. He set up in Big Mill Creek Canyon. He was granted this site if he would agree to let the saints have lumber at nominal prices. By this time M'indy was almost nine, and she had the cooking and housework to do for her father and brother. She told of standing on a stool to reach the table to set it for meals. Her dish pan was set down on the stool so she could reach it to wash dishes. I imagine her cooking was very sketchy, but there was little to cook in those early days in Utah.

Some time later, Samuel moved his mill to Spanish Fork Canyon, and there he married Druzilla Holt. Aunt Druzilla wasn't very strong, and with childbearing, it left M'indy most of the work to do. Her childhood was not too happy, but she had a strong sense of humor and could always see the funny side of things. Even the most tragic event could be made to sound wry by her telling. Her father was called to the Las Vegas Mission to the Indians, and took his family along. While there he was made President of the mission, but due to the hostility of the Indians, it had to be abandoned. We have a letter from Brigham Young telling him to disband the mission and come home. They stopped off in Washington, in Utah's Dixie. While there, M'indy went to school with George Spencer as the school teacher.

On 2 April 1859, when she was 17, Amasa Lyman was in Washington holding conference.¹ He was performing sealings for couples who wanted to be sealed. George Spencer's first wife, Emily, wanted her husband to take other wives because she firmly believed they would have more glory in the hereafter if they had a larger Kingdom. George said he could hardly take care of the two families he already had, but at Emily's insistence he asked M'indy to stand up and be sealed to him. There was

¹ See *A Mormon Chronicle, The Diaries of John D. Lee, 1848-1876*, Vol. 1, p. 157.

nothing said of marriage and she thought it would be fun to be sealed to their handsome school teacher. And so they were sealed. She thought little of it and went home to her father. Two weeks later she was scrubbing the floor. It was made of wide rough boards and she carried water and threw it on the floor, then scrubbed it with the broom. The water ran down in the wide cracks in the floor. She had her skirt pinned up and was barefoot when George Spencer drove up in a wagon. He told her he had come to take her home. She was determined not to go with this stranger. She had known him only in school as a student. She knew nothing about his family or his background. She refused to go with him. When her father came home he told her that she was married to the man and must go be a good wife to him. She idolized her father, so very reluctantly she went. George Spencer moved her into a log house with his second wife, Mary Ann. There was one long room, and Mary Ann already had one child. Another bed was put in the other end of the room and for years M'rindy and Mary Ann lived in the same house.

The children born to M'rindy and George Spencer were:

1. **Harriet Marinda Spencer**, was born on 4 April 1859 in Washington, Washington County, Utah. She died on 11 February 1926 in Blanding, San Juan County, Utah.
2. **Samuel Morley Spencer**, was born on 10 February 1861 in Moroni, Sanpete County, Utah. He died on 1 August 1932 in Blanding.
3. **Lucy Leah Spencer**, was born on 16 February 1863 in Moroni, Sanpete County, Utah. She died there on 2 January 1865.
4. **Jerusha Irene Spencer**, was born on 1 March 1865 in Moroni, Sanpete County, Utah. She died on 26 February 1942 in Mancos, Montezuma County, Colorado.
5. **Heber Kimball Spencer**, was born on 13 July 1868 in Washington, Washington County, Utah. He died there on 15 January 1869.
6. **Lydia Spencer**, was born on 2 January 1871 in St. George, Washington County, Utah. She died on 11 March 1821 in Blanding, San Juan County, Utah.

When Heber was only a month old, George Spencer was called to go on a Mission, so the families got along the best they could while he went to fulfill the Lord's work. While he was gone, M'rindy, who had been working in a factory in Washington, Utah, continued with this work. She became an expert dyer of the Lindsey-Woolsey fabrics. Mary Ann cared for all the children, and even nursed M'rindy's babies while their mother worked. Then at night M'rindy nursed Mary Ann's baby. It was during this time that the greatest tragedy of M'rindy's life occurred. Her children caught measles. The house was not very warm, and Mary Ann had too many children to care for. The children all took cold and infection set in. It settled in the ears of the three older ones. Lydia wasn't born yet. Heber died with the disease. The infection became worse and left three children with impaired hearing which grew worse until none of them could hear. Samuel had the infection in his eyes too, and his sight grew worse until by the time he was grown he could hardly see at all. To this devoted mother, the trial was almost more than she could bear. She felt the Lord had deserted her, but somehow she kept going.

When George returned from his Mission he found his family in very [trying] circumstances and three children afflicted for life. One of Mary Ann's was mentally below normal. It seemed a poor reward for two years spent giving his life to his Church. He had learned to make cheese while on his mission, and brought home a cheese to show Brigham Young what he could do. President Young said:

You are just the man we need. The United Order in Orderville is getting started. We want a dairy on the bench above Glendale. You take one of your families and go take care of the dairy.

George Spencer was not trained for anything like this. His life had been mostly spent in school. He had graduated from college and gone into medical training intending to become a doctor, but had fallen in love with and married Emily Bush. After this, his father refused to help him with more schooling, but outfitted him for California, which seemed a mecca of wealth following the discovery of gold. When they reached Salt Lake City, Emily was converted to Mormonism and talked George into staying there, where he too was soon converted.

George was very reluctant to go to this dairy, but again, who could refuse any call made by the President of the Church. Emily would not go. Mary Ann was tied up with her afflicted son, so M'rindy was the one to go with him.

The two older children were old enough to help, so they made the trip, around through Arizona, up to Glendale and onto the Mesa above the little settlement. M'rindy was accustomed to hard work and her two children could milk cows so they went to work, doing the best they could. In April 1872, George had to go to town for supplies. On the way back he walked up the canyon. It snowed, and he caught cold and contracted pneumonia. Soon after getting back to the dairy he died, on 12 April 1872.

There was not much time for the bereaved family to mourn. The husband and father had to be loaded into the wagon and taken to town to be buried. It was the first grave in the town of Glendale. No one knows exactly where it is located. M'rindy sent word to the other two wives. Mary Ann soon came to Orderville. Emily stayed in St. George with her children until her death.

M'rindy was left a widow at the age of 30, with three children who could not hear, and a little girl less than two years old. The United Order at Orderville was getting started, so she went into it. She had nothing to put in but a willing heart and her ability to work. She found they needed her skill and experience as a dyer. Sammy, as he was called, could herd cows, build rock fences, carry mud for builders and milk cows. He did many chores and was never a burden. Harriet did house work for many of the women who needed help in time of sickness. Jerusha began carding batts and rolls for spinning when she was nine. By the time she was twelve she was expert with the spinning wheel. She stood all day, from early morning until late at night spinning fine yarn for lady's stockings and coarse yarn for whatever else was needed. Soon the Order was making its own cloth. All the carpet used in the rooms in Orderville and many yards sold in other towns was woven on a loom which Sammy operated. His strong arms wove the carpet close and tight. He could do fine until a warp broke. He felt with his fingers every few strokes to see if a thread was broken, and then he had to have help since he couldn't see well enough to thread the warp. Once the shuttle was threaded, his shuttle flew again.

Orderville was a happy place. Each person had his or her own work. Each felt important. The big dinning room was run by William Morley Black and his helpers. It was well organized, with the food good but never a scrap wasted. The older folks ate at one table, the children at another. Auntie Harmon had charge of the children, and she was very strict with them. Their manners had to be exactly as her English upbringing thought they should be. Before they left the table, each child had to say. "Please Auntie Harmon, I'm done." If a child forgot to say please he was ignored until he remembered. Auntie Harmon was never afraid to slap a child's hands if she felt he needed it. Soon there was an understanding, and meals were a happy time.

After M'rindy had been a widow for two years, William Morley Black asked her to join his already big family. Polygamy was her lot, and she married him in the St. George Temple for time. She was already sealed to George Spencer. She went right on working. At one time, William took her and her children to Lehi where the Order owned a flour mill. They stayed there about two years. The time in Lehi was the only real happiness M'rindy ever knew. Her children loved Lehi. Sammy had a boat. He spent hours at a time on Utah Lake. In the winter he skated all over the lake.

Four children were born to Marinda and William Black:

1. **Mary Belle Black**, was born on 18 April 1875 in Glendale, Kane County, Utah. She died on 30 June 1955 in Salt Lake City.
2. **Amy Jane Black**, was born on 21 June 1877 in Orderville, Kane County, Utah. She died on 15 March 1958 in Salt Lake City.
3. **Eliza Roxey Black**, was born on 18 December 1880 in Orderville, Kane County, Utah. She died on 14 December 1891 in Diaz, Chihuahua, Mexico, four days before her eleventh birthday.
4. **Lewis Almond Black**, was born on 5 March 1884 in Orderville, Kane County, Utah. He died the next day.

William's children idolized their father, and he was good to the Spencer children. They had to leave Lehi and go back to Orderville, shortly before the Order broke up.

Once the Order broke up, William moved his families to Huntington, Utah. There they lived for a time until the Federal officers kept after the men with more than one wife. William took his youngest wife, Louisa, and went to Old Mexico. After a couple of years he sent for his other two living wives, Maria and Marinda. Marinda had been doing the work of a midwife, and during this time she had a chance to study medicine for a year in Salt Lake City. She took it as her call to serve. She took up the work that was her life's work from that time on, wherever she was located. Never did she refuse to help anyone who needed her.

At one time Aunt Martha Gale, who lived in Wellington some distance from Huntington, was to have a baby. It was winter and the wind was howling. Uncle George Gale came for M'rindy. They started out in his wagon. Only a few miles from home, the horses became frightened and ran away, the

wagon overturned on a steep hill. M'rindy's left arm was lying at a crazy angle. As soon as things could be straightened out she got her arm into a bandage the best she could and they went on. She delivered Martha's baby, a very difficult birth. Afterward she went to the doctor in Price and he did the best he could to set her arm. It never was straight again, but it didn't hinder her in her work.

Before they left Huntington, M'rindy's father, Samuel Thompson, came to see her. His wife Druzilla was dead. He was a veteran of the Spanish American war and also of the Indian Wars in Utah, and was receiving a pension. Being Scotch he was very frugal so he had some money. He was generous with helping his girl with extras she might need in the strange land to which she was going. He was proud of her interest in medicine, and subscribed to two of the best medical magazines and bought her two of the very best doctor books. These she studied all her life and was never far behind on the progress medicine was making. Grandpa Thompson loved M'rindy's children and did them many kindnesses they never forgot.

All her life M'rindy corresponded with her mother back in Iowa, who died in 1899, and then with her sister Lydia, who died in 1925. Belle died young, in 1879.

When the letter came from William in Mexico, she was reluctant to go; but finally decided it was her duty. She had her small daughter, Eliza, her son, Sammy, and her two daughters, Mary Belle and Amy. Harriet, Jerusha, and Lydia were married by that time. Harriet married John Morley Black; Jerusha married Joseph Warren Hancock; Lydia married James F. Washburn.

Jerusha wouldn't let her mother go to Mexico without her. So along with William's other wife, Maria, and her children, they sold their homes for what they could get. Mostly they traded for teams and wagons, food for the trip and any supplies they could think of that might be needed.

They left Huntington and all their friends in the early fall. They went by way of Orderville and there rested and repaired wagons or fixed whatever needed fixing and started traveling again. Jerusha had a son born in the wagon as they traveled. Some days they made ten miles, some days they were able to make twenty, according to the country. Some nights they had to make dry camp. Water was scarce, and if they found fresh water they filled all the barrels. If they had to use brackish water they were in trouble.

One night they had to camp by a big old pool of water almost unfit for man or beast. Jerusha's husband, called Jode, and Marinda were always joking. She could get the best of him part of the time. This night he said nothing, just went from one barrel to another and drew out all the good water left from the night before and put it all into two barrels, then had the men fill up the remaining barrels with the blackish water in case they had to make a dry camp the next night. M'rindy went to one of the barrels filled with bad water and drew some out. She was furious to find the water bad. Her tongue was sharp and her wit the terror of most men. A little woman, she never weighed a hundred pounds and stood about five feet high. Her keen blue eyes could snap when she was angry. She hustled to her son-in-law and asked, "Why didn't you have sense enough to save some of that good water? We had some left." With no change of expression he said, "Well, we just poured the bad water on top of the good. You should use the good water from the bottom of the barrels." He took her to one of the barrels of good water and drew out some for her. She gave him a withering look but in a few minutes

came up to him and said, “You got the best of me that time, but you wait, I’ll get even.” She usually did, too.

After a long, hard trip, they reached Colonial Diaz early in January, 1891. Many of their fine animals had eaten locoweed and were almost useless as work animals.² The people were all tired, and some of them were sick. William Black had built an adobe house for his youngest wife, Louisa, one large room with a lean-to on the back. William took Maria and left for Colonial Juarez, where he had a job running a flour mill for a Mr. Stowell. As soon as they could, Jode and M’rindy bought building lots side by side. They had to pay five pesos each for them. A man in town showed them how to make Mexican adobe. Then Sammy and Jode began making adobes. They put up a one-room house for M’rindy and her family, then a one-room house for Jerusha and her three children. They then added another room as a lean-to onto the back of each. There was no timber for roofs, so they had to use long logs of cotton wood from along the river bank to make roofs covered with dirt.

Very soon they had friends among the other Mormon families. M’rindy soon was working among the sick, and as long as they were in Mexico there were women who would never have anyone else deliver them at the time of birth of their children. She went to Mexicans as lovingly as she did to the Mormon women.

Eliza was never a strong child, and she became sick with what they called dropsy.³ For months she could not lie down. She stood or sat for the last weeks of her life. M’rindy, who was always doing good for other people, could do nothing to relieve the suffering of her own child and had to watch this beloved daughter die slowly and painfully. M’rindy always said: “Never make a display of grief. If you have to cry, do it in private where you can do it with dignity.” Sometimes folks thought she didn’t feel as keenly as the ones who carried on, but she cried many times in the night or when she was alone.

Jerusha’s oldest daughter Ellen Irene Hancock, a little girl five years old, died on 20 July 1891 of diphtheria. She died so quickly that they hardly knew she was ill. Eliza Roxey Black died on 14 December 1891, four days before her 11th birthday. William Black was with Maria in Colonial Juarez. Soon after the death of the two children, Jerusha wanted to go back to the States. M’rindy still felt it her duty to stay as close to her husband as she could. There was a new colony being started in the tops of the Sierra Madre Mountains, and Jode wanted to go there. He persuaded Jerusha to go. M’rindy promised that if they liked it up there she would come to them, so they left for the mountains. She and Louisa, William’s youngest wife, were left in Colonial Diaz.

² Locoweed is a common name in North America for any plant that produces swainsonine, a phytotoxin harmful to livestock. Livestock can be poisoned by chronic ingestion of large amounts of swainsonine. Horses are usually affected. The conspicuous symptoms are a lack of muscular control, trembling, easily startled, more or less paralysis and dull spells. Horses are also very nervous.

³ Dropsy is an old term for the swelling of soft tissues due to the accumulation of excess water. In years gone by, a person might have been said to have dropsy. Today one would be more descriptive and specify the cause. Thus, the person might have edema due to congestive heart failure.

One year later, Jode came with a team and wagon to move M'rindy to the new little colony in the mountains. Jerusha's daughter, Sarah Clarissa Hancock, recorded their experience of this move:

We all remember that first night out. I have heard it so many times it is like I had gone through it myself. The wind came up, it was early spring, there was no green vegetation and in the afternoon came up a sand storm. Father [Jode] drove the horses close to the windward side in a gulch and tied them and the cow to the wagon and did the best he could for them. He and mother [grandmother ?] tied the wagon cover as tight as they could and waited it out. By morning the wagon was half buried in the sand, he had to almost dig the animals out but they were all alive.

While he was gone, Jerusha's remaining two children took diphtheria, and when he got back with M'rindy and her children, all grown now, they found a new heartbreak. Sarah Clarissa continues:

The house they owned in Cave Valley was made of logs. Lydia May died on the 5th of December 1892, and Roy [James LeRoy] died the 29th of the same month. Aunt Mary says father went to bring Grandma, Sammy and Aunt Amy. When they got back, mother met them at the door and held out her arms, "See, my children are gone, my children are gone."

Jode had a home all built for M'rindy and her family to move into. Soon she was as busy as always with the little colony of Cave Valley. Jerusha had a daughter born on 31 January 1893 [Sarah Clarissa], just a month after the death of her two children.

They had a happy life in the new town. The land was very fertile. Almost anything they planted grew. But the season was short at the high altitude, and they soon found what they should and what they shouldn't plant. In July or earlier, the rainy season started. It rained every day and the wheat mildewed; so they had to get along with corn, which they did very well.

These people, as always with the Mormons, became quite self-supporting. It was thirty miles to the nearest town and took more than one day to get there. So when they could get to a store they stocked up as much as they could. If anyone needed a spool of thread, some spice or anything else that anyone had, it was common property. As soon as possible, everyone owned cows and made their own cheese and butter. They got sheep and raised all the wool needed by the people of the town, with some left to sell. They raised gardens and field crops, cane and corn, potatoes, and all the common vegetables. A mill was put up to make their own molasses, also a saw and lumber mill, and a small grist mill for grinding corn.

M'rindy's husband soon came to the mountains, but his health failed about this time, so he told her she had Sammy to help her. Their two girls were married and she made a fair living with her work, so he could do nothing more for her. She had never had a man of her own, and she became even more independent than ever. She longed for love but became quite caustic about it. Perhaps because her life had been lived mostly without love, she had nothing good to say about men as a whole, but she loved people and would do anything to help them. Her heart was really very soft and warm. She adored her children and grandchildren. Her neighbors loved her; as she could be depended on to do any work or lead in any cause.

One time she was ill. She had been in bed most of the day and for her that meant she was sick. Late in the evening, a Mexican from six miles away came for her. His wife had been in labor for three days; it looked like she would surely die. M'rindy's daughter, Mary Belle, and her granddaughter tried to get her not to go. But she just dressed, picked up her black bag and, dropping to her knees, she talked to the Lord. She never seemed to think God was far away. To her, he was right there in the room and would help her when she needed him. She prayed aloud for his help to stand that trip on horse back, to have the wisdom and the strength to deliver the woman and to bring the precious life into the world. She was too sick to sit on the horse unsupported, so they tied her on with a sheet so she wouldn't fall off. She delivered a fine baby and saved the mother, with the help of the Lord. Afterward she went to bed right there for a week.

Most men were afraid of her caustic tongue, and yet they all loved and respected her wisdom and sound judgment.

Moses Thatcher owned the land on which these people settled. He told them that if they would take care of his cattle they could have the beautiful little valley but he never did get around to deeding it to them. After some six years, they received notice that they had to get off the land. They all had good homes, fine farms, and they loved the lovely little valley. Most of them moved to a town a few miles away. Some went to the Valley Colonies, and a few just gave up and moved back to the States. M'rindy and her three daughters moved to the little town of Pacheco. Giving up their homes with no compensation was hard; but she often said nothing in her life had been easy and she was used to being picked up and moved on.

There was a house in Pacheco she bought, and her daughter, Mary Belle, moved in with her. Sammy still worked at whatever came to hand for him to do, and M'rindy was kept busy. William Morley Black moved with his wife Maria to Pacheco and built a fine brick home. For a number of years M'rindy and Mary Belle lived together. Then her grandsons and her son-in-law built her a nice little log house. There was a large front room, a bedroom for her, and a lean-to on the back with a bedroom for Sammy, and a kitchen.

She bought more cows, and Sammy built a cellar with a room above it where his loom sat. He worked all day at whatever needed to be done, and then in the evening and early morning he wove carpet. They took orders for carpet from all the colonies. People wanting carpet furnished the rags and the warp. M'rindy charged thirty cents a yard for the weaving. It brought in some cash, as did her nursing.

She made butter and sold it, skimming the milk so closely that Sammy finally rebelled. One night he said he worked hard for the milk and he would have cream if he wanted it. He went to the cellar and skimmed off cream from a whole pan of milk into his bowl and then crumbed in bread. That was his supper. M'rindy was Scotch and she couldn't stand to have him "waste" all that cream; but after that he had new milk for his supper. She wasn't stingy, just very thrifty and saving. She had to be. She had her own living to make all her life. She was president of the Relief Society for a number of years. She never missed going to church and took Sammy with her. He couldn't hear what was said, but he partook of the sacrament and sat in his own spot right at the back of the hall.

M'indy always said she would rather be a half hour early than one minute late, and it is doubtful that she was ever late for anything in her life. She cared for every woman who wanted her in childbirth, and if the husband couldn't pay her fee of five pesos for delivery and care for ten days, for mother and babe, she said the child belonged to her. Many of those children were hers by that token. Everywhere she went she was Aunt M'indy. Years after she was dead people remembered her with love and respect.

Hannah James married Joe Porter. M'indy took care of Hannah while she carried her first child, then when the time came for delivery they found it was a placenta previa. In all her years of experience she had never met up with that before. She told Joe to get the Elders and administer to Hannah, and she got onto her knees and asked God for help. She always said she could do nothing to bring Hannah and the baby through safely. The Lord helped her and both lived. Hannah had one other child under the same conditions. When Joe came for Aunt M'indy again, she got onto her knees. She prayed, "Father in Heaven, I can do nothing to help Hannah. I am powerless with this condition. Without your help, she and the baby will both die." She left to that case with tears in her eyes and a prayer in her heart. Both pulled through. M'indy was in bed for days afterwards.

During all the years she practiced medicine she lost two mothers and three or four babies. She grieved over them, but there was nothing more she could do. In those days it was not unusual for many mothers to die in childbirth.

Three times during those years she made the trip to New Mexico where her two daughters, Harriet and Lydia, lived. She would stay part of the summer. Jerusha washed and cooked for Sammy. He loved his home, and would never leave it even for one night if he could help it. His city lot was cultivated all over. The rocks came up thick each spring, and he had rock fences around three sides of his lot. His garden was lovely, never any weeds. M'indy raised flowers. Her front yards were a riot of color all summer. She had her windows filled with house plants. Sammy had a little dog, and it followed him everywhere he went. At night, however, that dog slept beside M'indy's bed.

The years in Mexico were not without trials; but they had joy too. Her grandchildren were a great comfort to her. She watched over them like an old hen. There was never a dance she didn't attend, partly just because she loved people, but also so she could watch over her grandchildren as they grew up and were old enough to go to dances. Many times they complained that she watched over them too closely, but she always said she didn't trust any man. If her granddaughter went with a young man, she had to know all about him. If she didn't approve she gave them a bad time. In some respects she was as broad minded as anyone I have ever known, but in others she would be called a prude. She taught her children and grandchildren that there should be no familiarity between a boy and girl before marriage. To speak of sex was something she abhorred. In fact, she was a prude about that as well as some other things. But in some things she was far ahead of her time. She knew little fear, and often said there wasn't much she hadn't experienced, so she had nothing to be afraid of.

The government of Mexico was really a dictatorship under Porfirio Diaz, who was president of Mexico during all the years the Mormons lived there until the Madero Revolution which started in

about 1910. It spread over the southern and middle part of Mexico, and by 1912 the Colonies were in trouble from the coming and going of the rebel so-called soldiers. Most of them had never owned a pair of shoes or a horse. Raised as peons, they knew nothing of freedom. When Madera gave them horses and clothes and promised them land, they flocked to his colors. Their flag was a red rag, and each man had a red band around his hat or sombrero. They were a nondescript bunch. In early 1912, one leader had followed another until it was hard to tell who was following whom. Salazar was one of the greedy, mad men who came into the Mormon colonies. The Mormons had the things the Revolution needed--supplies, horses and guns. As long as the Mormons gave these supplies to them there wasn't too much trouble, but the situation kept getting worse, and it finally reached the point where the leaders told the Mormon officials that, if they didn't get out, they would turn their men loose to steal, plunder or rape as they pleased. Finally, on 27 July word came to Pacheco that they would have to leave their homes on the next Tuesday. Everyone thought they would be able to return in a week, although a few seemed to sense when they left that it would be the last. The men and older boys stayed to care for the homes and the horses. Only enough men went to get the women and children to the railroad.

M'rindy felt her heart would break at having to leave her home again; but she had no time for weeping. So many people needed her comforting hand and her cheery smile. The word came during Sunday afternoon meeting that they must leave Tuesday morning at sunup. All day Monday people were working to get ready to leave. Cattle had to be turned out, sheep put out with the cattle, chickens killed and cooked, bread made and suitcases packed. Early Tuesday morning they ate a cold breakfast. M'rindy wound her clock, watered the house plants, then closed the doors and walked to the wagon at the gate. Each Colony was assigned to meet the train on a certain day. Pacheco had to be at the depot at Pearson on Wednesday morning. They reached there late Tuesday night, and the next morning they all crowded into the train.

It was a dismal ride in the heat. The train was so crowded that many had to stand. By the time they reached El Paso in the evening they were all tired out. The people of El Paso had done the best they could, but the town was already crowded with refugees. As the people from Pacheco climbed from the train they saw vehicles waiting for them--carriages, drays, and a few cars. For some of them this was the first time they had seen cars. M'rindy's husband and his wife, Maria, were taken to a hotel. A young woman who was about to have a baby was rushed to a hospital. A Jewish friend and his wife were there waiting to take M'rindy to their home. She wouldn't take Sammy among strangers and wouldn't leave him, so with Mary Belle and her family, she and Sammy climbed into a waiting car. There was no cover over the car and the sun was hot. They were driven all the way through town, out onto the edge of the dessert. The car stopped and they unloaded their bundles and bags. The driver drove away, leaving them standing there in the heat.

Before them was a big shed sort of shelter with wide open gates. M'rindy was exhausted; and the moment when they walked into the shed was one of the few times in her life when despair filled her heart. This was a large old lumber yard. Along each side was a roofed over area about eight feet wide. In the center stood one water tap. In one corner was a small room, which had been used as an office. It had a water closet with a partial wall around it. There was an old wood range and two or three tables standing along the wall. The floor under the roof was about 18 inches high. M'rindy dropped onto this

and sat looking around. She asked her daughter, "How will we live here even for a few days? Every child will be sick. How will we keep clean? Why didn't we just stay home and take our chances!" Sammy sat huddled by her side trying to see what was going on, a figure of utter dejection.

The Bishop of Pacheco soon arrived, and as usual he came to M'rindy for advice. Immediately, as always, she forgot herself and her own troubles in trying to work out some way to help her people meet this new problem. She advised getting two large tubs, keeping one on the stove so they could have hot water and the other to use for washing and bathing.

They managed somehow, and days passed. The people of El Paso sent them bakery goods and fresh produce. The men who had been left at home to care for things were slow coming. They were almost given up for dead. Sammy was so completely lost that he sat around and would eat almost nothing. Finally word came by a man who had ridden out from the Colonies that the rebels were ravaging the Mormon property and there was no hope of going back. M'rindy decided to go to New Mexico. The United States government was providing tickets for anyone who had a place to go among the thousands of refugees. M'rindy asked the Bishop to get tickets for her and Sammy; and she boarded the train for the trip to Farmington, New Mexico. It was a hard trip with Sammy to take care of. At home, where he knew everything, he was never lost; but away he had no idea what to do. Finally they reached Farmington, and her daughter Lydia was there waiting for them. They stayed for two weeks; then teams from the new town of Blanding, Utah came to take them to where Amy and her husband had a fine farm.

M'rindy was one of the few people from Pacheco who had foresight enough to have a little money in the bank. She was able to get it. Some of her friends and her son-in-law built her a nice little house. Sammy began to feel at home. He had cows again. He had his own room, and soon he was adjusting very well. M'rindy made friends and she was as happy as she ever expected to be. Then she took sick with her old stomach trouble. For several long weeks she lay helpless. With her independence, it was hard for her to have even her own daughters wait on her. When the time came, she asked that they and no one else lay her out. In those days there were no morticians in small towns. People made their own coffins and laid out their own dead. On 10 July 1914, she died and was buried in Blanding, Utah. All her life since Sammy had become so dependent on her, she had prayed that he would go before she died. God moves in a mysterious way. We can't question his plans for us. Sammy lived with one sister and then another. The last few years he became entirely blind and lived with his sister Mary Belle. He died on 1 August 1932, eighteen years after his mother.

There is no denying the fact that Sarah Marinda had some ideas all her own. I wish I had saved some of her recipes. Once in a while she would invite all of her family who were there to a "Big Dinner." She made what she called Scotch stew. The dinner consisted of one huge bowl of stew and bread, nothing more. The stew was made with rice, cooked so each kernel stood by itself, raisins, prunes, currants, dried apples, and meat (very little meat) all cooked in the meat broth. It was good and satisfying. We had a jolly time and all were glad to come to her "Big Dinner." For breakfast almost every morning, she made what she called sore finger bread. Instead of making hot biscuits, she stirred the mixture into a thick batter and poured it into a pan and baked it. We broke it off in pieces. I liked

mother's biscuits much better; but I have eaten her sore finger bread many, many times. With butter it was good. Her apple-pan douddy was different than any I have tasted since; but I can't make it like she did. I wish I could. She couldn't make good butter, although she insisted her cream must "ripen." Mother was so careful to wash the cream crock each time it was emptied, but grandma's had to ripen.

M'rindy had a "green thumb" when it came to raising anything. Her flowers were always the brightest in town. Her window plants always bloomed.

She had very definite ideas about right and wrong. No lady ever dressed in men's clothes. Once some friends and I dressed up in her brother's pants for a prank and I was in complete disgrace for weeks. She loved to have me read to her, but she whooped at every love scene. "Humph!" she would say, but she would never let me miss one.

One of her favorite sayings was, "If you get to the point of feeling sorry for yourself, it is time to get at something real hard to do and work it off. Get at something else."

Sarah Marinda was a remarkable woman. Today she would probably make a place for herself in the world. She was many years ahead of her time. Faith in God was a real and abiding thing with her, and she never questioned the words of the leaders of the Church. She had a sharp tongue, but the tenderness of her heart was something everyone knew was there in spite of her sometimes caustic remarks and her sharp wit.

I am proud of her descendants and think they are a monument to her greatness and her tender love.

William Morley Black died on 21 June 1915 in Blanding, Utah.

HISTORY
OF
MARY LEAH THOMPSON
(8 May 1815 — 30 December 1868)
(Daughter of Leah Lewis)

And

WALDO LITTLEFIELD
(24 May 1797 — 29 January 1879)

By
Murland Packer

Mary Leah Thompson was born on 8 May 1815 in Pomfret, Chautauqua County, New York. She was the second of five children born to John David Wesley Thompson¹ and Leah Lewis. Leah had been previously married to Samuel Simmons and had one daughter, Lucy, before Samuel died in February 1809. The first four Thompson children were all born in Pomfret; the last child was born in Fredonia, New York in 1822. Pomfret was first settled around 1806. The town of Pomfret was formed in 1808. The village of Fredonia is in the town of Pomfret and borders Dunkirk, New York. Mary Leah's father, David Thompson, was born in Pelham, Hampshire County, Massachusetts and died in Fredonia, New York in August 1823 at the age of about 52. Leah was then a widow again at the age of 35. She was then alone with six children under 16. Mary Leah was only eight years old. Her mother then married Nathaniel Childs on 25 July 1824, probably in Pomfret. Leah and Nathaniel had three more children, all born in Pomfret, Chautauqua County, New York between 1825 and 1829. I do not know if all the Childs children lived to be adults.

The family all joined the Church about 1832. Their friends all turned against them and they moved to Kirtland, Ohio about 1833. The move was a relatively short one, of about 75 miles southwest along the shore of Lake Erie. Mary Leah would have been about 18 years old.

Lucy, half sister of Mary Leah from the first marriage of Leah, was with the family and married Elisha Hurd Groves in Kirtland, on 16 January 1836. The Kirtland Temple was dedicated three months later. After it was dedicated, Elisha reports that Lucy traveled to Missouri with her "friends" and he walked independently and proselyted along the way. It seems likely that Lucy's "friends" would have included her family. That would have been her mother, Leah, her husband, Nathaniel Childs, five Thompson children and three Childs children. Mary Leah would have been about 21 years old.

Waldo Littlefield was born on 24 May 1797 in Petersburg, Rensselaer, New York, to Josiah Littlefield and Eunice Hunt. His father had served in the war of 1812 receiving a pension from it. Waldo was the 5th child. He married Mercy Higgins on 18 May 1817. They had several children and were living in Pontiac, Michigan when they joined the Church in 1832. In the spring of 1834 Waldo, his son Josiah 15, and his son Lyman Omer 13, marched to Missouri with Zion's Camp. Also in Zion's Camp were Mary's brothers, Samuel Thompson and James Lewis Thompson, her sister Lucy's future husband, Elisha H. Groves, and her step father, Nathaniel Childs.

Waldo stayed in Missouri and for some reason he was divorced from Mercy. By August 1836 he moved with other Saints to settle Caldwell County. He purchased land for a farm about two miles south of Far West. He also formed a partnership with Mr. Calvin Graves, and operated a dry goods store in Far West. The first child of Lucy and Elisha Groves, Mary Leah Groves, was born on 30 October 1836 in Far West. She was apparently named for Mary Leah Thompson, and Mary would probably have been in Far West at that time, with all of Leah's family.

Mary Leah Thompson married Waldo Littlefield in 1837. By the spring of 1838 the county population was more than 5,000. The greatest concentration of Church members was at Far West,

¹ His name is written in several ways. Several years ago I talked to one of his descendants, Clem Hansen of Grant Nebraska. She is through his last child, John Wesley David Thompson. She said that the father and son had the same three given names, but they were in a different order. This has led to some confusion in genealogical work. It appears that they each went by their second name, David for the father and Wesley for the son.

which by that time had 150 houses, four dry goods stores, three family groceries, half a dozen blacksmith shops, a printing establishment, and two hotels. A large and comfortable schoolhouse had been built in 1836, which served also as a chapel and courthouse. The first child of Mary and Waldo was born in Far West, Missouri. Waldo was 41 by this time and Mary Leah was 22.

1. **Joseph Smith Littlefield**, was born on 19 July 1838 in Far West, Missouri. He married Catherine Davidson and died on 10 September 1887 in San Bernardino, California. All of their 11 children were born in San Bernardino.

The Littlefield family joy was short lived. In the fall of 1838 the mobs rose and drove all the Saints from Far West, destroying and stealing their property. Lyman Omer, Waldo's son from his first marriage, wrote about finding his father with his little family after they had been driven from their home:²

A few miles north from Far West, towards my father's rightful home--the 'half-way house.' as it was called --I found that persecuted parent. He had fled with his family from his home, a few miles, and in a retired spot in the woods, had constructed a crude cabin by rolling together some logs. He had put clinking between the logs and filled the openings with moistened earth, as well as he could, to make it warm and protect his family from the cold and piercing winds which were already there as the preludes of winter. My heart sank within me! Was that indeed my father's home? Was there nothing left to him of his home comforts? Nothing to smooth his way or sooth his bodily pains, now that he had performed a weary march over the summit of life and was, with feeble step, descending the downward path that led to his final rest! Was it really true that an honest man, an upright citizen and peaceable neighbor, because of his religious convictions, was forced to seek shelter in a wilderness, there to combat the rugged blasts of winter, as best he could, in the noble endeavor to preserve the lives of wife and dependent children!

With an aching heart I watched his form, already beginning to bend under the effects of a life of weary toil, and discovered in the halting movement of his limbs the growing effects of that rheumatic affliction which, through hereditary at first, had now been inflamed because of the exposures and extra toil forced upon him by a relentless mob. And that shapeless hut was his present abode, and the tyrannical edict was that, before he could again enjoy the sheltering consolations of a comfortable home, he must build it under the protective sympathies of a more loyal people.

A little from that improvised abode was a warmer and more comfortable house, a farm where eighteen acres of splendid Missouri corn and other products had been raised by him that season. All the conveniences there were rightfully his. He had acquired a lawful privilege to possess it in peace. But the cavalry of the mob had trampled down the nutritive substance of his fields and wasted the remunerative increase of the summer toil. He had ventured back under the cover of night--his dreary way being lit by the dim moon--and stole away a few loads of his own corn. This furnished him with bread which kept his family from starving while he remained there. To accomplish this, he dried the corn, shelled it from the cob, and ground it in a large hand-mill which he was lucky enough to have in his possession. This was the only kind of bread he was able to provide for his family under such

² Lyman Omer Littlefield Autobiography

straightened circumstances; but this, with milk, butter and sometimes with meat or the stewed pumpkins purloined from his own enclosure, became quite palatable food. The family was thankful to obtain it, for it kept the deadly wolf from their humble door. Rude and tasteless as was the fare, still I partook of the plain repasts with a thankful heart, because it gave nourishment and strength to my aged father, mother-in-law [step mother], and my brothers and sisters. But the thought that pained me was intensified by the reflection that soon those loved ones must vacate even the comforts afforded by those sheltering logs, and travel the drifted roads of winter to some more humane and hospitable people. In a little time they took their departure and patiently buffeted the storms and endured untold hardships in connection with the many hundreds who fled during the memorable exodus.

Immediately upon the breaking out of the trouble, the firm of Graves & Littlefield notified the firm from whom their goods were purchased that they were obliged to suspend business and wished them to come and take possession of the merchandise and indemnity themselves with the assets to the best possible advantage. This was done and those gentlemen were entirely satisfied that they had been dealing with honest men.

Such were the gloomy prospects under which I found my father and family, and the future was ominous for them and the retiring Saints. I bid them good-bye with a multitude of crowding emotions and returned again to my employment in Liberty [Missouri].

Waldo and Mary lived in that crude shelter with their infant son, until they were driven out of Missouri by the mob during that winter of 1838 - 1839. They fled to Quincy, Illinois, a distance of about 100 miles, in a destitute condition.

Lyman Omer Littlefield also reported on another visit to see his father, while he was living in Quincy, Illinois:

Solitary and alone, Santa Fe and his rider plodded along the weary road, meeting with nothing but kind treatment, but of course the people were not informed that I was a Mormon. When within about forty miles of Quincy, I found that Santa Fe's back was so sore to endure the saddle and rather than be detained several days so near my friends, I offered a young man the outfit if he would take me immediately to the Mississippi River opposite the city of Quincy, which proposition he accepted. Saddling two fresh horses we mounted them and one day's ride landed me at the place agreed upon. My escort returned and I crossed the river where I was soon made happy in the society of many of my exiled friends. I found my father and family quite comfortably situated on a farm he had rented, about one and a half miles east from the city. The account of suffering to which they were subjected after their departure from that temporary Missouri cabin, was painful for me to listen to. It is needless to recount those hardships now. Suffice it to say they were much similar to those experienced by most other families of the Saints who endured the constant succession of perils incident to a compulsory march of so large a number of people, ill provided for during those cold winter months.

Mary and Waldo had another child while they lived in Quincy, Adams County, Illinois:

2. **Sidney John Littlefield**, was born on 11 August 1840 in Quincy, Adams County, Illinois. He married his cousin, Lucy Lucretia Thompson (daughter of James Lewis Thompson). Sidney died in March 1897 in Henrieville, Utah.

It must have been shortly after the birth of Sidney that they moved to Nauvoo. They lived near Mary's mother and other family members in Nauvoo.³

3. **Sarah Phelps Littlefield**, was born in 1843 in Nauvoo. She died in 1859 at the age of 16, probably in Parowan, Utah.⁴

Mary Leah's mother, Leah Lewis, died in Nauvoo, Hancock County, Illinois on 3 November 1843. She was only 56 years old.

4. **David Orson Littlefield**, was born on 5 February 1845, in Nauvoo, Hancock County, Illinois. He died on 18 November 1898, in Henrieville, Garfield, Utah.

Leah Lewis and four of her daughters from three marriages were among the first members of the Relief Society,⁵ which was organized by Joseph Smith on 17 March 1842 and operated in Nauvoo until 16 March 1844. Lucy Groves and Mary Leah Thompson Littlefield joined on 19 May 1842. Leah and Patience Dolly Childs joined on 23 June 1842. Sarah Thompson Phelps joined on 31 August 1842.

Waldo and Mary went to the Nauvoo Temple on Christmas Day 1845, to receive their endowments and they were sealed there on 21 January 1846, just prior to being driven out of Illinois. It was probably in February 1846 when they crossed the Mississippi River on the ice, to start their travel west, where they could be free to worship as they chose. They stayed at the temporary camp at Sugar Creek on the west side of the Mississippi River for about two weeks and then traveled with the Saints to Council Bluffs, Iowa on the Missouri River. They were assigned to plant crops and help others prepare for the westward trek. They remained there about six years, farming and outfitting others.

³ Nauvoo Land and Record Center.

⁴ The records I have, show that their daughter, Sarah Phelps Littlefield, died in 1859 at the age of 16. If this is correct, she must have died in Parowan. Some records show that she was buried in Kanarra, but Kanarra was not even settled until 1861. No records exist of early burials in Kanarra.

⁵ *Women of the Nauvoo Relief Society*, by Maurine C. Ward, pp 90, 111, 132, 151 and 170.

Their next child was born there:

5. **Edwin Waldo Littlefield**, was born on 5 December 1850 in Pottawattami County, Iowa. He died on 4 March 1911 and was buried in Richfield, Utah.

Waldo and Mary crossed the plains in 1852, in a wagon train under the leadership of Isaac A. Stewart. The company consisted of 245 individuals and 53 wagons. They left on 19 June 1852 and arrived in the Salt Lake Valley on 22 September 1852. They had five children ranging in age from 14 to 2 years.

They proceeded south to Parowan where they settled for a few years. There were 392 people living in Parowan in 1852.

Another child, their last, joined the family in Parowan:

6. **Samuel James Littlefield**, was born on 25 February 1855 in Parowan, Iron County, Utah. He married Elizabeth Ellen Thompson on 29 March 1882 in Cannonville. They were sealed on 19 May 1886 in St. George, Utah. Samuel died on 17 July 1905 in Henryville, Utah.

Waldo and Mary were reported in Harmony as early as 1854.⁶ They apparently moved around a lot at that time. By 1859 they seemed to be living in Fort Harmony and stayed there until moving to Kanarra with Elisha H. Groves, William R. Davies and others when it was started in 1861. The Quarterly Conference of Seventies of Iron County held a meeting on 3 December 1859. The minutes include the following:

*Meeting was called to order by President Rogers. Singing and prayer by W. Littlefield. Br. Littlefield said that he had been away from this place a long time, and was glad to get back once more. Wished that he had stayed here instead of going away. He had not been prospered since he left, and he felt that the hand of the Lord had been against him. We had better be in the gentile world, unless we intend to live the religion we possess. He had concluded to settle down here again and hoped that his brethren would over look his wanderings and faults and give him their prayers and faith.*⁷

Waldo and Mary moved to Kanarra about 1861 where they had many family members. Mary's sister Lucy was there as was her brother, James Lewis Thompson. It was in Kanarra that their son, Sidney, married his cousin, Lucy Lucretia Thompson, the daughter of Mary's brother, James Lewis Thompson.

Mary Leah died in Kanarra on 30 December 1868, and was buried there. She was only 53 years old. Waldo was 71 and lived another ten years.

In 1875 there were reports of vast quantities of available land in the area of what is now Cannonville and Henryville. A group of families in Kanarra decided to move to that area and take

⁶ *Pioneer Indexes Washington Co. Utah 1852-1879*, compiled by Wesley W. Craig and Roberta Blake Barnum.

⁷ *Waldo Littlefield*, by Kay Swenson Ream and others, 2001.

advantage of the free land. These included James Lewis Thompson and his extended family and Waldo Littlefield and his sons. Waldo was probably traveling with this group moving to Henrieville in 1876. Waldo was 79 years old when they all left Kanarra in May of 1876. A more detailed description of that move from Kanarra is contained in the history of John Orson Thompson.

Waldo died on 29 January 1879 in Henrieville, Utah.

BIOGRAPHY OF WALDO LITTLEFIELD⁸

[WALDO D. LITTLEFIELD] who was the son of Josiah and Eunice Littlefield, who was the son of Daniel Littlefield, was born on the 24th day of May 1797 in the State of New York. Rensselaer County, in the town of Petersburg, which was afterwards called Grafton. His father moved him to Oneida County, New York about the year 1809 and in the year 1817 on the 18th day of May was married to Mercy Higgins. From thence he moved [to] Cortland County, in the year 1830 and stayed there six months, from thence he removed to Oakland County, Michigan Territory. And in the year 1832 he was baptized into the Church of Jesus Christ of Latter-day Saints by Elder Jared Carter and by him ordained a Deacon in said church at the same time. And in the year 183 [4] he went to Clay County, Missouri in the “Zions Camp” and there remained until the year 183 [6], when he removed to Caldwell County and in the winter of 1838 and 39 he was expelled from the state with the Church of Christ under the exterminating order of Governor Boggs and came to Quincy, Illinois and was ordained an Elder in the Quorum of Seventies in the year 1840 and in the year 184 [?] he removed to Hancock County. And in the year 1844 he was ordained one of the Presidents of the Eleventh Quorum of Seventies at the General Conference of the Church held at Nauvoo on the 8th day of October at the organization of said quorum.

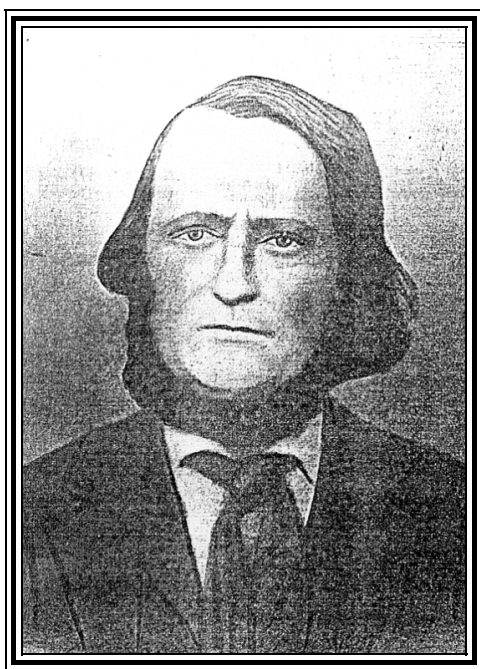
SOURCES OF INFORMATION

1. *History of Iron County Mission and Parowan, Utah*, by Mrs. Luella Adams Dalton
2. Lyman Omer Littlefield Autobiography
3. *Life of Waldo Littlefield*, by Spencer L. Stephens
4. *Mary Leah Thompson Littlefield*, by Heber Littlefield
5. Family records
6. Information provided by Clem Hansen of Grant, Nebraska
7. *History of Waldo Littlefield*, by Kay Swenson Ream
8. *Women of the Nauvoo Relief Society*, by Maurine C. Ward, p. 151
9. *History of Joseph Wallace Thompson*, by Eleh T. Shumway Lazenby
10. *Annals of the Southern Utah Mission*, (manuscript) by James G. Bleak.

⁸ Taken from the History of Waldo Littlefield, by Spencer L. Stephens. Source: *Seventies Record*, 11th Quorum, Biographical sketches, LDS Church Archives, Pg. 10. Grammar has been standardized.

HISTORY
OF
JAMES LEWIS THOMPSON
(22 January 1818 — 25 March 1890)
Son of Leah Lewis

And his wife
MATILDA DELILA WILLIS
(16 February 1819 — 20 February 1905)



James Lewis Thompson



Matilda Delila Willis

by
Murland R. Packer

I think Grandmother Matilda's life epitomizes great faith. One can see it in her loyalty to the Church and its great principles that she had embraced. One can see it in the calmness of her eyes in the picture I have of her, a picture I treasure very much. For you, her descendants, to know about her is to love her.

— Eleh Thompson Shumway Lazenby (great granddaughter)

Matilda Delila Willis was born on 16 February 1819 in Gallatin, Stimner County, Tennessee, the seventh child of John Willis and Jane Kirkpatrick. The Willis family was among early converts to The Church of Jesus Christ of Latter-day Saints. Membership records indicate that Elder **Elisha Hurd Groves** baptized Matilda in 1833, when she was about 14 years old. The family gathered with the Saints in Kirtland Ohio. It was Margaret Jane, Matilda's sister, who married their cousin, William Wesley Willis; and, their daughter, Mary Lucretia Willis, married Samuel Groves.

James Lewis Thompson was born 22 January 1818 in Pomfret, Chautauqua County, New York to John David Wesley Thompson and Leah Lewis. This family was also among early converts to the newly organized Church. On 9 February 1833, Elder John P. Greene baptized 15-year-old James. Elder Green was on a mission with his brother-in-law, Brigham Young. Samuel Thompson, brother of James, was baptized at the same time by Brigham Young.¹ It is believed that the entire family was baptized at that time. The Thompsons then traveled from New York through Pennsylvania to Kirtland, Ohio, probably in the fall of 1833.

Because of the persecution of the Saints in Missouri, Joseph Smith organized a group of 200 volunteers in Ohio, early in the spring of 1834, to march to the aid of their brethren. This organization came to be known as Zion's Camp. Leah's family was represented in this group by her husband at that time, Nathaniel Childs (45), her sons Samuel Thompson (21) and James Lewis Thompson (only 16), and her future son-in-law, Elisha Hurd Groves.

James gives the following account:

I was laboring at the foundation of the Lord's house, which was being built at Kirtland, Ohio, when Oliver Cowdery came from Missouri with tidings that the Saints were being driven from their homes and despoiled of all of their substance.

Brother Joseph . . . had gathered together the strength of the Lord's house, gathered them up to Kirtland to go and redeem Zion. I participated in that expedition.

The men were heavily armed, well provisioned and marched the entire 1000 miles. It was a remarkable march for unseasoned infantry, and the order and dispatch with which the expedition was carried out attests to the organizing and commanding genius of the Prophet. A battle was avoided when they reached Missouri. Zion's Camp entered Clay County peaceably on 3 July 1834. It was then disbanded and the members given leave to return home. Thus ended the attempts to restore the Saints to their lands in Jackson County. Zion's Camp had apparently failed in that mission. But it had

¹ See *Church History in the Fullness of Times*, p. 75.

nevertheless been of great value in other ways, and in the minds of its members was a glorious experience. It provided training, trials and experience for future Church leaders.

The form of organization used for Zion's camp was later the pattern used in guiding the great Exodus to the Rocky Mountains. Brigham Young and others received their training for the leadership positions they would later assume. From members of this Camp was chosen the first Quorum of Twelve Apostles and the first Quorum of Seventy. The willingness of these 200 men to give their all, even to their life's blood, is a lasting monument to their faith and courage.

A special conference was held in Kirtland, after the return of Zion's Camp, on 18 February 1835. The first Quorum of Twelve was selected and sustained. Two weeks later, on 28 February 1835, the first Quorum of Seventy was organized. Samuel Thompson was one of those sustained.

It was in Kirtland that Matilda and James met. Their families later left Ohio together and traveled in a company of Saints to Missouri. James and Matilda were married on 5 October 1837, at Far West in Caldwell County, Missouri by Harvey Green. James was 19 and she was 18. They eventually had ten children, five girls and five boys. Only five of them lived to adulthood.

After arriving in Missouri, the Thompsons settled in Adam-Ondi-Ahman, Daviess County, where Matilda gave birth to her first child on 15 October 1838. The baby boy, whom they named John David, lived only thirteen days after his birth.

The Thompsons were among Church members who suffered through the continual threats and harassments of the mobs. In the harsh winter of 1839, Governor Lilburn Boggs signed the order to remove the Saints from the state of Missouri. James gave this account:²

[Pages missing] . . . everything that would make life desirable such was Christianity at that time when brother Joseph and the Elders of Israel had passed through the states of New York and Pennsylvania to the different branches of the Church in that region of country and had gathered together the strength of the Lord's house, gathered them up to Kirtland to go and redeem Zion. I participated in that expedition.

I shared in the hardship and toil of that journey and I was acquainted with the death, sorrow and suffering upon that occasion when the Saints were driven out of the state by the order of that cruel Mobocratic Christian Governor, and with a cruel Mobocratic Christian state to back him. I was there, taken from a bed of sickness, almost a bed of death, laid in a wagon with my companion, neither of us able to help ourselves, taken to a place of safety, laid down by the side of a log with naught but some poles and cowhides to shelter us from the storms of heaven at the inclement season of the year. In this distressed situation, I saw the armies of the state of Missouri pass through our place and many of them black as the ace of spades, black as powder could make them. They formed a hollow square on three sides of a ten-acre lot and a few old men, sick men in distress, compelled to march out into that square, about thirty in number, and lay down their arms. What a victory for a sovereign state in the great American union. I saw the Saints floundering through the mud leaving that inhospitable land, or rather inhospitable people. We gathered at Nauvoo and ere we had time to drive the wolf from our door, being robbed and plundered of everything to make life comfortable. The spirit of mobocracy ran riot.

² Taken from, *James Lewis Thompson, by Himself*, by Eleh T. Shumway Lazenby. This was taken from a little notebook in which James had written his own life story. Other pages were ,missing.

The Thompsons left Missouri and set up a house and farmed across the river from Nauvoo located in Lee County, Iowa. Both James and Matilda had brothers, sisters, and parents living in Nauvoo; visits back and forth were frequent.

The growth and development of the city of Nauvoo was phenomenal. James worked on the building of the temple, was ordained as a president of the Seventh Quorum of Seventies, and was assigned to work on the construction of the Nauvoo House with his brother, Samuel. Matilda joined the Female Relief Society, and she gave birth to three more children. Leah Jane was born in Nauvoo, and Lucy Lucretia and John Orson were born across the river in Nashville, Lee County, Iowa.

James related that he was in Nauvoo when Joseph and Hyrum Smith were assassinated and brought back to Nauvoo. James recorded:

Our leaders were incarcerated in prison and their lives taken by the hand of an infuriated mob. Their bodies were brought to Nauvoo entwined in the arms of death, bathed in their own blood. I was there and saw them and saw Israel mourn as a mother would mourn for the loss of her tender offspring.

Before James and Matilda left Nauvoo, they received their temple endowments and were sealed on 9 January 1846.

James describes their flight from Nauvoo:

When Israel fled from the face of the serpent, took their journey to the wilderness to seek an asylum amidst the savages and beasts of the forest, was floundering through the mud on that awful journey, I was there. With a company of seventy or eighty men we built houses, molded nails and did odd jobs for black and white to gain a little mite [money] of something to sustain Israel.

The Thompson's became members of a company of seventy-five to make the exodus across the Mississippi River into the state of Iowa. James and Matilda reached Mt. Pisgah by June 1846, where he helped to build cabins and plant fields.

They then traveled on another 125 miles to Council Bluffs. They were probably traveling with his brother, Samuel, and his sister, Lucy Groves. They were all in Council Bluffs before 13 July 1846 when Brigham Young met with Captain James Allen, Colonel Thomas L. Kane and others who had come to recruit soldiers for the Mexican War. They then attended a general meeting where many of the Church leaders spoke and convinced the Saints that the quota of 500 soldiers must be sent. Four companies of soldiers enlisted that day.

James wrote in his history:

When the flag of our glorious country, that permitted these things, waved its graceful folds in the camp of Israel with its requisition for five-hundred men to go, and serve in the war with Mexico, I was there, and it was understood that it was necessary for that requisition to be complied with, to prevent the effusion of blood.

James enlisted in the Mormon Battalion as a Private in Company "C" under the command of Captain James Brown. James' brother, Samuel, also enlisted in Company "C" and James' brother-in-

law, Lt William Wesley Willis, the husband of Matilda's sister, Margaret Jane, was a member of Company "A." Mary Lucretia Willis, the daughter of William Wesley Willis, later married Samuel Elisha Groves, son of Elisha H. Groves.

James left Matilda and three children to be cared for by kind neighbors, family members and Church leaders. He marched away with his company on 20 July 1846 for Fort Leavenworth, Kansas. There were 549 soldiers and about 100 women and children. His Pension File records that the September 1846 and October 1846 muster rolls list James as being sick.

James was discharged on 16 July 1847, at Fort Moore in Los Angeles, California. He came to Salt Lake City in the Levi W. Hancock Company, arriving in the Valley on 11-16 October of 1847. He traveled with a company of 32 ex-battalion comrades and pioneers to Salt Lake City. They were starving and threadbare, but after only a few days he pushed on to Winter Quarters to meet his family, arriving in December of 1847. He was probably with a group of 32 men (only 26 are known) who left Salt Lake City on 18 October 1847 and arrived in Winter Quarters on the 11th of December.

James writing about his experience in the Mormon Battalion related the following:

I volunteered with my brethren, went and served my country, was acquainted with the hardship, toil, sickness, pain and distress and the many indignities heaped upon that body of men in that service. We served until our time was expired, was discharged in that distant country far from the place where I left my companion with three helpless children, to make my way as best I could, almost naked, without means to make me comfortable, to pursue a journey of thousands of miles through desert wilderness country and a great portion of it in the dead of winter, to suffer from cold, hunger, fatigue and distress, and from all of this, the Lord my Father in Heaven was with me, preserved me and opened my way before me to return and again behold my family which I had left in such trying and distressed circumstances.

These words came from a man who was devoted to his wife and children as well as to his Church. It is noted that James was exceptionally well educated and eloquent. He would have been taught by his mother, Leah, who was well educated and a school teacher. James had been home schooled along with his brothers and sisters. The Thompsons remained in Council Bluffs until 1852. Two children, James Brigham and Mary Matilda were born there.

In April 1852, the Thompson family was assigned to the Isaac Bullock Company to head west. Isaac Bullock had recently been seriously injured in a steamboat accident on the Missouri River. The group left two weeks after Bullock's accident, and it took almost seven months rather than the average of four months for the party to reach the Salt Lake Valley in November 1852.

When James and Matilda came into the Salt Lake Valley, they settled in Spanish Fork (first referred to as Palmyra), with most of the Bullock company. Samuel Thompson, his brother, was already living in Spanish Fork. James and Matilda helped build up that part of Utah County. Four more children were born during their time in Utah County, and four precious girls were buried there. Two of those young girls, ages one and three, died in the same month. The cause of these deaths it not known, but the heartbreak cannot be imagined. The family remained in Spanish Fork for nine years.

James was involved in the Walker Indian War in July 1853, while they were living in Spanish Fork.

After leaving Spanish Fork, James and Matilda moved to Kanarra, Utah in the fall of 1861³ and lived there until 1876. They did not have time to build a little cabin to protect them through the winter so they dug back into the hillside and made a little shelter, a dugout. There were several families living in similar “houses.”⁴ Snow had fallen early in the mountains that year so they could not reach the forests for lumber. They gathered what material they could, to board up the front of their dugout and make a door. They put a metal stovepipe up through the top to protect them from the smoke of their fire.

James was in charge of providing coal for the town. No more details of that work have been found. Kanarra had been settled in early 1861. It was here, in Kanarra, that their oldest child, John Orson Thompson, married Lucy Maria Groves who was the youngest child of Elisha and Lucy Groves. They were married in Kanarra on 27 December 1863. He was 19 and she was 15. They would have lived in meager conditions. They built a dugout into the hillside for a house. No doubt they depended on their families and neighbors. A little over two years later they were blessed with their first child, a son they named after his father, John Orson Thompson, Jr. He was born on 21 February 1866.

In that same year, probably in April of 1866, there was a terrible wind storm which caused the sandy soil to blow and drift. The wind storm took its toll on the settlement. The storm raged for three days with such ferocity that no one could even open a door. When it was over, the cemetery was left with some caskets sitting on top of the ground. When the wind subsided, the neighbors rushed to the home of John Orson Thompson who lived in the dugout. The ground over his home was level and the only indication of his house was the stove pipe sticking up from the ground about eight inches high. They started digging for the family immediately. When they dug them out, they found that as the sand rose higher, the stove pipe was pushed higher. It was their only source of air. William R. Palmer reported that they were nearly dead with asphyxiation. Their bodies were blue and appeared lifeless by the time they were rescued from their dugout.⁵

In the *History of Kanarra*, written by William Charles Reeves about 1950 at the age of 83, he says:

In the early days of the town James Thompson built and operated a shingle machine on the creek by the first Red Knoll south of the mouth of the Kanarra Creek.

The Thompsons were then on the move again. This time they were among the original few to settle Garfield County. All of the James Lewis Thompson family moved there at the same time. Cannonville was the first area they resided, in 1876. James and Matilda farmed along with their four living sons, John Orson, James Brigham, William Samuel, Joseph Enoch, and a married daughter, Lucy and her husband, John Littlefield. See the history of John Orson Thompson for details of the move to Garfield County.

Local residents obtained special items from Indians — particularly Navajos. South of Cannonville, following the Paria River to the Colorado River, was Lees Ferry, the only crossing of the

³ From the history of John Orson Thompson, by Eleh T. Shumway Lazenby.

⁴ See the history of John Orson Thompson for more details of this incident.

⁵ Taken from the history of John Orson Thompson, by Eleh T. Shumway Lazenby.

Colorado for miles. As a result, many Navajo Indians followed a well-worn trail between the Utah and Arizona territories that led them through the community of Cannonville. They liked to trade at the local store, and brought their mats, rugs, and blankets — all beautifully woven from fibers of yucca, cane straw and wool. They often brought mustang ponies that they caught from wild herds and then broke and trained to trade. Residents of Cannonville and the Indians usually got along quite well, and the white settlers became accustomed to the frequent presence of the Indians.

Matilda Willis Thompson did not view Indians as a threat. Nine Indians rode up to her home one day when she was kneading bread. Forcing their way through the door, the Indians demanded food. She said they would have to wait until she finished baking the bread, but one eager intruder reached for a handful of dough. Matilda quickly grabbed a knife and brought it down, just missing the man's arm. She told him that if he tried that again, she'd cut his hand off. She demanded that he and his friends go outside and wait. Amid the laughs and jeers of his companions, the offending Indian retreated to wait outdoors as he was told. Matilda finally brought out two freshly baked loaves and some meat for her uninvited guests and watched as they ate it with pleasure. From then on the Indians showed great respect for this frontier woman and would even leave some venison at her door when they happened to be passing by.⁶

Within two years (about 1878) the land around Henrieville had irrigation water available, so James and Matilda moved from Cannonville to farm in Henrieville.

James and Matilda were active in the Church, and they often traveled to St. George to do temple work for their deceased ancestors. The Thompson grandchildren learned a lot from their grandfather, James Lewis Thompson. In later years he would often preach great sermons as he worked, by relating his experiences and bearing witness to the truthfulness of the gospel he had embraced. The children would often gather around to hear him.

James applied for a Survivor's Pension on 28 April 1887. He reported that he was suffering from "infirmities due to old age and cancer of the nose." Matilda applied for a Widow's Pension on 3 June 1890, less than three months after James died. She reported that she was suffering from rheumatism, asthma, heart disease, and general debility."

James was made the Branch President of Henrieville, under the Cannonville Ward. Henrieville remained the home of James and Matilda until his death in Henrieville on 25 March 1890 at the age of 73. Up to that time burials were made in the Cannonville cemetery. James had selected a plot for the Henrieville cemetery. Edwin and Samuel Littlefield donated the site for the cemetery. James was the first person buried in the Henrieville Cemetery, in Garfield County, Utah.⁷ Nearly everyone in the ward was in attendance at his funeral, as well as those from the neighboring communities of Cannonville and Georgetown. Speakers that day were William J. Henderson and Seth Johnson who expounded on his faithfulness and virtues. Their daughter, Lucy Lucretia Thompson, died one year later, on 9 May 1891 at the age of 48. She was the last of their five daughters to die.

⁶ George W. Thompson, "Cannonville History" manuscript, 1994.

⁷ Henrieville History, by Vernon A. Condie, Park Ranger, Bryce Canyon National Park, as told by Zella Willis.

Matilda was then 71 and dependant on her sons for her care. She left for Idaho with three of her sons: James Brigham, William Samuel and Joseph Enoch. All of her daughters had died. Her oldest son, John Orson, remained in Henrieville.

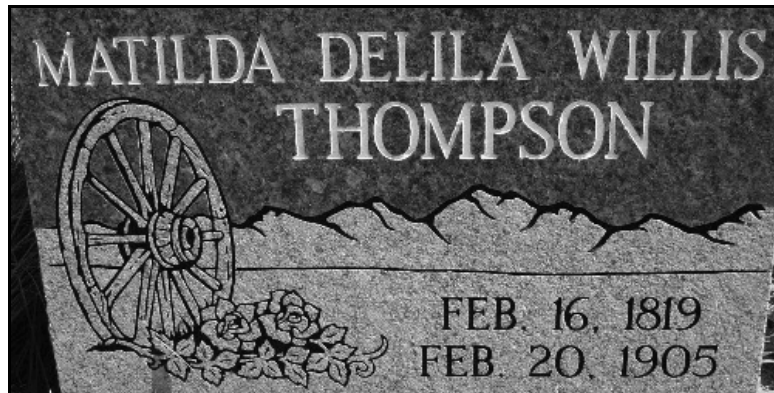
The 1900 census shows that Matilda was living in Woodville, Idaho, located near Idaho Falls, with her youngest son, Joseph Enoch and his family. A short time later the three boys were together in St. Anthony, Idaho and were engaged in farming and logging.

Matilda was an avid reader and could frequently be found with a candle in one hand and a book in the other, reading far into the night. She also enjoyed piecing quilts. Matilda did not like the color red, and she didn't like to be teased about her red hair.

Matilda Delila Willis Thompson died on 20 February 1905 at the age of 86 and was buried in the Wilford City Cemetery near St. Anthony, Fremont County, Idaho.

The children of James and Matilda were:

1. **John David Thompson**, was born on 15 October 1838 in Adam-On-di-Ahman, Daviess County, Missouri. He died on 28 October 1838 in Adam-on-di-Ahman at the age of 2 weeks.
2. **Leah Jane Thompson**, was born on 1 December 1840 in Nauvoo, Hancock County, Illinois. She died on 20 February 1858 in Spanish Fork, Utah County, Utah at the age of 17.
3. **Lucy Lucretia Thompson**, was born on 24 December 1842 in Nashville, Lee County, Iowa. She died on 9 May 1891 in Henrieville, Garfield County, Utah at the age of 48.
4. **John Orson Thompson**, was born on 8 August 1844 in Nashville, Lee County, Iowa. He died on 31 October 1906 in Duchesne, Duchesne County, Utah at the age of 62.
5. **James Brigham Thompson**, was born on 12 October 1848 in Council Bluffs, Pottowattamie County, Iowa. He died on 23 June 1919 in Idaho Falls, Bonneville County, Idaho at the age of 70.
6. **Mary Matilda Thompson**, was born on 7 June 1850 in Council Bluffs, Pottowattamie County, Iowa. She died on 13 March 1854 in Spanish Fork, Utah County, Utah at the age of 3 1/2.
7. **Lydia Dolly Thompson**, was born on 8 April 1853 in Spanish Fork, Utah County, Utah. She died on 26 March 1854 in Spanish Fork, Utah County, Utah at the age of 1.
8. **Margaret Elizabeth Thompson**, was born on 7 January 1855 in Spanish Fork, Utah County, Utah. She died on 28 March 1856 in Spanish Fork, Utah County, Utah at the age of 1.
9. **William Samuel Thompson**, was born on 26 January 1856 in Spanish Fork, Utah County, Utah. He died on 30 October 1914 in Victor, Teton County, Idaho at the age of 57.
10. **Joseph Enoch Thompson**, was born on 25 July 1858 in Spanish Fork, Utah County, Utah. He died on 7 February 1922 in Ogden, Weber County, Utah at the age of 63.



PATRIARCHAL BLESSING

Cannonville, Iron County, Utah

10 February 1879

A blessing by Patriarch Joseph L. Heywood upon the head of James L. Thompson, son of David Thompson and Leah Lewis. Born Pomfret, Chautauqua County, New York, 22 January 1818.

Brother James, I place my hands upon thy head in the name of the Lord Jesus and by the authority of the Holy Priesthood seal upon thee a father's blessing. Thou art a legal heir to the Holy Priesthood through the lineage of thy progenitors and to the blessings of Abraham, Isaac and Jacob through thine obedience to the gospel. All thy toils and sufferings are had in remembrance before the Lord to be testified of in due season.

Thou shalt be blessed with wives and children and with the fruits of the earth in great abundance. Thine enemies shall have no power over thee. The Lord shall bless thee for the integrity of thy heart, thy mind shall be lit up from time to time by the power of the Holy Ghost to enable thee to instruct thy family and the Saints of God. Thou shalt be renewed from time to time and thy system be invigorated inasmuch as thou shalt strive to be temperate in all things. I seal upon thee the Gift of the Holy Ghost of Revelations and inspired dreams and no good gift shall be withheld from thee for thou shalt be numbered among the Sons of God. Thou are of the blood of Ephraim and thine inheritance shall be upon the land of Zion. I seal thee up unto Eternal life with the blessings of Eternal lives with a Kingdom and a glorious crown in the morning of the first resurrection in the name of Jesus of Nazareth, Amen.

INDIVIDUAL AFFIDAVIT

Thompson, James P. [L.]

Quincy, Adams County, Illinois, May 7, 1839

A bill of damage sustained against the state of Missouri for being expelled from the state by order of the governor:

Eight acres and a half of corn	\$85.00
One cow and calf	25.00
For four months lost time	100.00
And the chance of 80 acres of land with 5 acres improved and a house	100.00
Two sheep	8.00
Eleven hogs	<u>20.00</u>
	\$338.00

S/ James P. [L] Thompson

(Sworn to before C. M. Woods, C.C.C., Adams County, Illinois, 8 May 1839)

Sources of Information:

1. Correspondence from Joy Thompson Johnson.
2. Personal history written by James Lewis Thompson, Eleh T. Shumway Lazenby, FHL #929.273Sh92.L, Vol. 5.
3. Nauvoo Seventies Hall records in Nauvoo.
4. Nauvoo Temple Endowment register.
5. *Mormon Battalion*, by Norma Ricketts.
6. History of Spanish Fork in the book, *Memories That Live, Centennial History of Utah County*.
7. *Golden Nuggets of Pioneer Days, A History of Garfield County*.
8. Journal of Albert King Thurber in *Treasures of Pioneer History*.
9. *Five Hundred Wagons Stood Still*, by Shirley N. Maynes, pp. 483-486.
10. *A Concise History of the Mormon Battalion in the Mexican War -1846-48* by Sgt, Daniel Tyler.
11. *Roster of Company "C"* pp 121 and 122.
12. *Journey from California to Salt Lake to Iowa* - pp, 305 - 342.
13. Family Group Sheet - LDS Family History Library.
14. *History of Waldo Littlefield*, by Kay Swenson Ream.
15. *Pioneer Pathways*, Vol. 5, DUP, pp 272, 319-321.
16. *James Lewis Thompson*, by Willa Bagley, DUP History Collection.
17. *Matilda Delila Willis Thompson*, by Joy Thompson, DUP History Collection.
18. *Pioneers and Prominent Men of Utah*.

HISTORY

OF

SARAH THOMPSON

(20 March 1820 — 31 January 1896)

Daughter of Leah Lewis

And her husband

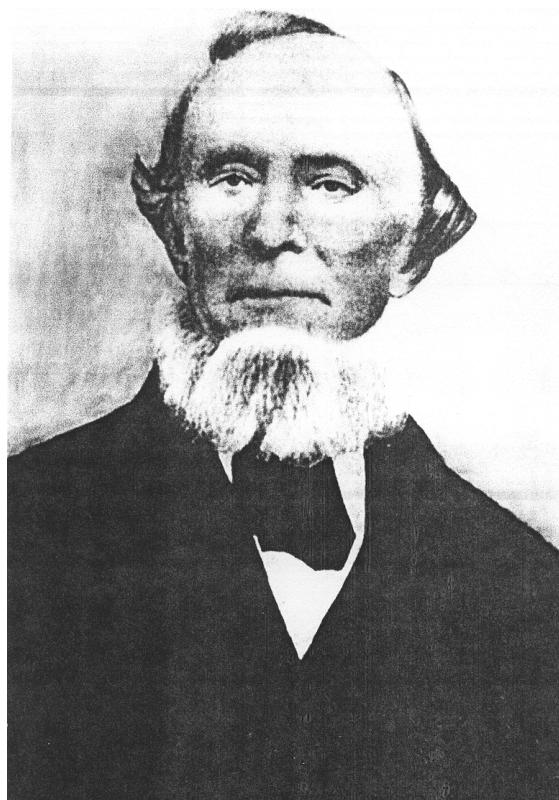
MORRIS CHARLES PHELPS

(20 December 1805 — 22 May 1876)

by
Murland R. Packer



Sarah Thompson



Morris Charles Phelps

Sarah Thompson was born on 20 March 1820 in Pomfret, Chautauqua County, New York. Her parents were John David Wesley Thompson and Leah Lewis. When she was three years old her father died, leaving her mother with seven small children. In spite of poverty Sarah succeeded in acquiring sufficient education to be able to teach school. She was taught by her mother, as were her siblings.

The gospel came to their home at the age of eleven years. All the members of her family joined the Church of Jesus Christ of Latter-day Saints. Their friends then turned against them and from then on, their trials began. They were driven from place to place and finally forced to flee to the Rocky Mountains. She was a brave and courageous woman.

When quite young she taught school. It was customary for the teacher to board among the parents of their pupils, which she did, and in so doing she learned many of the plots and schemes of the mobs to assassinate the saints. She kept the saints posted on what was happening. One time she was followed for five miles, but her horse being the fastest, she made her escape. When the final plot came for the general round-up of the Mormons, she made a dash on horseback to give the alarm.

Another time when teaching school, she went to a home to collect her salary and the people refused to pay and said their intentions were to drive all the Mormons out and take the crops that had recently been harvested. While talking, a voice spoke to her and told her to leave the next morning as soon as she arose. Early the next morning, she rode her horse under the cover of darkness, just as

horsemen were approaching the farm to kill her. Again, her life had been saved by the promptings of the Holy Spirit.

At the time of the Haun's Mill massacre, 1838, she lived only a few miles from the mill. Some of those who were fortunate enough to get away, came to her home. While the mob was going through the country, they crossed the creek where Sarah and all the women were washing clothes. She told many times how they looked. She said they were painted and disguised in every way imaginable. She said some of the women fainted but she stood up and shouted, "Hurrah for the captain!" Two of the men rode up to her and asked if she was not afraid of them. She said, "No, I wasn't raised to be afraid of hoot owls." They asked her if she didn't recognize them and she said she did not. They told her that she should as they were her old neighbors. She then asked them what they intended to do and one man replied, "Kill everyone on the creek." Sarah asked what they had done that they should be killed. Their reply was that they did not know, they were only obeying orders. On two different occasions she was chased by the mob and they tried to shoot her but their guns refused to fire.

One time, after they had been driven from their home, she had been herding the cattle down a muddy road all day in a steady rain. She was soaked to the skin, cold, tired and hungry after plodding in the mud all day. She had on a bonnet that was quilted so as to put cardboard slats in it. The rain had softened the slats and the front of her bonnet flapped in her face. As she was passing a farm house, a lady saw her and invited her in the house to warm herself and dry her clothes. She was taken into the parlor by the fireplace. Two young ladies were sitting there with their boy friends. When they saw Sarah, they all burst out laughing. She was nearly in tears, but she looked them in the eyes and said, "You must have been born in the woods."

Sarah, her mother, and her sisters were charter members of the first organization of the Relief Society in Nauvoo that was organized by the Prophet Joseph Smith.

Sarah married Morris Charles Phelps, a widower with five children, on 27 March 1842 in Nauvoo. Morris was born on 20 December 1805 in Northampton, Massachusetts. He married Laura Clark on 28 March 1826. They had five children: Pauline, Mary, Harriett, Joseph and Jacob. They had been baptized in August 1831. They left their home 14 October 1831 and moved to Missouri. Morris went on a mission with Elisha H. Groves in September 1834. After several years of being driven and plundered by the mobs, they settled in Macedonia, 25 miles east of Nauvoo. Laura died there on 9 February 1842.

It was less than two months later when Morris married Sarah. She was 22 and he was 36. Sarah had an instant family. It was only a year later when the youngest of Morris' first family, little Jacob, was accidentally scalded to death. One cannot imagine the heartbreak in the family.

A short time after Sarah was married, Morris was called away and a young woman came to stay with her. They moved everything into one room to make it appear like the house was vacant. One night a mob made a raid on the little town. Some entered her home (the vacant room), built a fire in the fireplace and spent the night. Sarah and those with her heard them tell the awful things they had done to the helpless. She had piled everything against the door so that it couldn't be easily opened. The mob wasn't aware that someone was in the other part of the house.

Morris and Sarah continued to live in Macedonia. Their first child, Laura Ann was born there on 16 February 1843.¹ Later that year they moved to Nauvoo for safety, after Sarah and the children had a narrow escape from mob violence. Laura Ann died on 21 January 1844 in Nauvoo. Sarah Diantha was born in Nauvoo on 25 February 1845 and died three days later. They were both buried in Nauvoo.

After Sarah Diantha died, Sarah had trouble with her breast. Dr. Wooley said it would have to be taken off but she refused, saying she would rather die first. The brethren fasted and went to the temple and prayed until they had a testimony that she was healed. While they were praying, her breast started draining and continued until the core fell out of the sore.

Pauline and Mary went away to work as they were experts in spinning and weaving cloth. These skills were in demand and they earned as much as one dollar a day. Pauline later married Amasa M. Lyman and Mary married Charles C. Rich; both were apostles.

Morris was a carpenter. He started to build them a house in Nauvoo, but was unable to complete it after Joseph and Hyrum were murdered. He then worked diligently to complete the temple.

As a young woman, Sarah was loyal to the Church and all the leaders. She was personally acquainted with Joseph Smith the Prophet, and during her life she never tired of relating the stories of the early rise of the Church, the wonderful manifestations as well as the persecutions they had to endure. The last time she saw the Prophet was when he was being taken to Carthage jail. She said quite a number of people were standing in groups along the sidewalks. He stopped to get a drink of water and, turning to them to tell them goodbye. He said, "Remember, if I never see any of you again, I love you."

She was at the meeting when Sidney Rigdon made his claim as rightful leader of the Church. She, with hundreds of others declared that when Brigham Young arose to speak, the mantle of Joseph Smith was upon him so much that he looked like Joseph and his voice was the voice of Joseph. The Saints were assured that Brigham Young was their leader.

Sarah and eight other women gave birth on a cold winter night, on 26 February 1846, on the west bank of the Mississippi River. They had just crossed over the frozen river on the ice, and the wagons were huddled together to protect the Saints from the wind. This was Sarah's third child and first son. They named him Hyrum Smith Phelps. They stayed near Nauvoo until 14 June 1846 when they began their westward journey. They first stopped at the home of William O. Clark for a few weeks to make preparations for the travels ahead. They then moved west to Mt. Pisgah, where they spent two years before moving on to Winter Quarters for three more years. Martha Ann was born while they were at Winter Quarters, on 18 October 1848. It was 1851 before they made the trip across the plains. Morris was appointed captain of a company of 63 wagons and teams bound for Salt Lake City, arriving there on 27 September 1851.

They settled in Alpine, Utah and suffered many hardships along with the other saints. Sarah's son Hyrum said she never knew what it was to have a good time but always enjoyed herself by doing good to others. He said, "I never knew her to have a house of her own that had anything better than a

¹ Laura was named after his first wife.

dirt roof and floors." He went with her many times up the canyon to gather service berries to dry, to make something extra for Christmas. He said he had gone to bed many times while she mended and washed his clothes.

In 1864, President Brigham Young called them to help settle Bear Lake, Idaho. They settled in Montpelier. Sarah's daughter, Olive, tells of their severe hardships there. Their livestock, with the exception of one cow and one horse, died of starvation and cold. By this time Morris had taken another wife, Martha, so Sarah did the weaving and spinning while Martha did the house work and tended the children.

In 1870 Eliza R. Snow came to Idaho and organized the first Relief Society. Sarah was chosen president. About 1873 Apostle Charles C. Rich came and set Sarah apart to be a nurse and midwife.² She was promised by Brother Rich that she would never lose a mother if she would be true and faithful. She was no doubt faithful, because she delivered 580 babies and never lost a mother.

The extreme cold bothered Morris, so he spent the winter of 1875-76 in St. George. He returned home, to Montpelier, on the 17 May 1876, with a very bad cold. Exhaustion and pneumonia took his life on 22 May 1876. This left Sarah alone, as her children had all married by this time.

Sarah was faced with another great trial when her husband died. From then on, she placed herself in the loving and merciful care of her son, Hyrum. When he left for Arizona, Sarah went with him to pioneer in a land that was blessed with plenty of sunshine but very little rain. She never complained, but just tried to feel how wonderful it was to not undergo the severe winters they had suffered in Bear Lake, Idaho.

On 5 October 1878, Sarah left Montpelier en route to Arizona. She traveled with her son, Hyrum, with his two families, her two youngest daughters, Amanda Phelps Dana and her husband George Dana and his brother Charles and also Olive Phelps Bingham, with her husband, Perry Bingham, and several other couples. They were weary of the long, cold winters, and they had heard glowing reports of the climate of Arizona. It was a long, tiring journey. They arrived in Mesa, on 17 January 1879. Sarah continued to live with Hyrum's families for the remainder of her life.

When the Relief Society was organized in Mesa, she was chosen to be the first president. She also continued her calling as a midwife. She was one who truly loved her neighbor as herself. She was loved by all who knew her and was affectionately called Aunt Sarah.

Many trials came her way, but she never complained. It seemed that all the trials she passed through only strengthened her testimony of the truthfulness of the gospel that was so dear to her.

² June R. Rowley reports, *From Grandma With Love*, p. 130, that Sarah was trained as a midwife by Eliza R. Snow.

Some things I remember about my grandmother, Sarah Thompson

By Barbara Ann Phelps Allen
(granddaughter)

Sarah lived with us most of the time, but as a midwife she was gone a lot. She was a large woman and weighed about 210 pounds. Mother did all of her sewing. I think she used the same pattern for all her dresses. It was what is now called a princess style.

She had asthma and the only relief was to smoke a plug of tobacco. (Sarah used to let Barbara Ann light her pipe for her, until Hyrum found his daughter taking a few extra puffs.) I slept with her most of the time. I remember on the coldest nights she would sleep with her feet out from under the covers. About 4 a.m. she would begin to cough and wheeze, and in order to get relief she would get up and smoke her pipe.

When she was called out in the winter to deliver a baby, we would hear the rumble of a wagon at a distance and it never failed to stop at our house. Wind or rain, it was all the same. Mother would get up and help her get off. When she left she would be wrapped in a heavy shawl. Sometimes she would go before she was needed and stay a week or two after. When her job was finished, she would nearly always be given a five dollar gold piece.

She did her spinning in the summertime under the shade of a tree, and often the passing Indians would stop and watch her. After the yarn was spun she would knit socks. She always knit while she made soap. It would take all day long to make a batch of soap. She told of her experience in making soap while crossing the plains. She said one day as they traveled along, she was walking beside the wagon when she came across the bones of a buffalo that still had marrow in them. These were called green bones. She gathered them up and then went around to all the camp and collected ashes. She put the ashes in a kettle of water and brought it to a full boil. Then she poured the lye water from the ashes into another kettle and added the bones. This she boiled until it became soap. She said that after the women in the camp saw her soap they were all on the lookout for green buffalo bones.

Sarah used to make straw hats for the Barnett boys. She would get a bundle of wheat straws, select the ends of a uniform size, soak them in water and braid with six straws. When the hat was finished it was larger than anyone could buy.

She was a great reader. It seemed to me like she read the Deseret News from cover to cover as well as story papers and novels.

She dearly loved the Prophet Joseph Smith. In the wintertime we would sit around the fire and listen to her tell of the suffering and persecution of the Saints. In her later years she seemed to live in the past.

She was quite a superstitious woman and would tell spooky stories such as evil spirits lurking around her room at night, and also if one would turn out of a funeral procession they would be the next one to have a death in their family. The night her daughter Amanda died (at the age of 37), an owl hooted on the roof of the house just above her bed. She called mother and asked her if she had heard it. Mother said she did. I heard it too and was certainly frightened. She worried and said she knew she would hear bad news and she did.

She had a very dear friend, Grandma Everett. The last time she talked to her they agreed that the one that died first would tell their folks on the other side how they were getting along. They both died during the month of January 1896. Grandma Everett died on the first day and Sarah on the thirty first day.

Sarah was loved by everyone who knew her and was known as Aunt Sarah. She fulfilled well the calling made to her when she was set apart as a mid-wife.

Sarah Thompson Phelps was the mother of seven children:

1. **Laura Ann Phelps**, was born on 16 February 1843 in Nauvoo, Illinois. She died on 31 January 1844 in Nauvoo, Illinois
2. **Sarah Diantha Phelps**, was born on 25 February 1845 in Nauvoo, Illinois. She died on 28 February 1845 in Nauvoo, Illinois.
3. **Hyrum Smith Phelps**, was born on 26 February 1846 on the west bank of the Mississippi River, across from Nauvoo, Illinois. He died on 23 April 1926 in Mesa, Arizona.
4. **Martha Ann Phelps**, was born on 18 October 1848 in Winter Quarters, Nebraska. She died on 28 July 1865 in Montpelier, Idaho.
5. **Charles Wilks Phelps**, was born in 1852 in Alpine, Utah. He died in Alpine, Utah.
6. **Amanda Angelia Phelps**, was born on 27 April 1854 in Alpine, Utah. She died on 18 November 1891 in St. Johns, Arizona.
7. **Olive Esephenia Phelps**, was born on 24 November 1856 in Alpine, Utah. She died on 16 April 1932 in Los Angeles, California.

SOURCES

1. History of Sarah Thompson and Morris Phelps, by Barbara Ann Phelps Allen, (granddaughter).
2. www.morrisphelps.org
3. The book, *The 1851 Mormon Trail Emigration and Captain Morris Phelps*, by Bruce R. Peterson, Farmington, Utah (and St. Charles, Idaho) may be reviewed for additional information. He may be reached at bpeter5858@aol.com. Bruce is also writing a book on the life of Morris Phelps.

HISTORY
OF
PATIENCE DOLLY CHILDS
(27 September 1827 — 2 May 1860)
Daughter of Leah Lewis and Nathaniel Childs

And Her Husband
WILLIAM HOLT
(Unknown — 6 December 1888)

And William's 2nd wife,
VIGDIS BJORNSDOTTER
(27 April 1824 — 2 December 1913)

by
Murland Packer

Patience Dolly Childs was born on 27 September 1827 in Pomfret, Chautauqua, New York. She was the eighth of nine children born to her mother, Leah Lewis. Her father was Nathaniel Childs. The family was living in Nauvoo, Illinois, when her mother died. Patience was cared for by her older brothers and sisters, coming West with them in 1852 and settling in Spanish Fork, Utah.

Patience Dolly married William Holt on 28 July 1853 in Salt Lake city, Utah. William Holt was the brother of Druzilla Holt who had married Samuel Thompson in 1849. William was 32 and Patience was 25.

Patience and William were the parents of five children:

1. **William Nathaniel Holt**, was born on 6 September 1854.
2. **John Childs Holt**, was born on 20 February 1856.
3. **Dolly Patience Holt**, was born on 30 June 1857. She died two months later, August 1857, in Spanish Fork, Utah.
4. **Samuel Holt**, was born on 30 October 1858.
5. **Mary Leah Holt**, was born on 1 May 1860 and died at 4 months, September 1860.

Their daughter, Dolly Patience, died at one month, and Patience Dolly died just one day after the birth of her last child, Mary Leah, on 2 May 1860 in Spanish Fork, Utah County, Utah. She was 32 years old. The baby was cared for by an aunt, then died at the age of four months.

The 1860 census was taken on 22 May 1860. It shows William, 5, John, 4, and Samuel, 1. It also shows Mary Leah, 21 days old and a 21-year-old female, Jane Stewart, as a domestic. She must have been hired to take care of the children. William is shown as a wagon maker.

Those who knew Patience Dolly said she was very cultured. She had beautiful auburn hair and was very attractive. Patience Dolly and her two little girls were moved from the old Pioneer Cemetery to the cemetery at Spanish Fork in 1889.

William married Vigdis Bjornsdotter eleven months after the death of Patience Dolly, on 14 April 1861 in the Endowment House in Salt Lake City, Utah. Vigdis was 37 years old.

Vigdis Bjornsdottir Holt was born in Hjallenes, Rangarvallasysla, Iceland on 27 April 1824, the daughter of Bjorn Gisslasson and Hildur Philippusson. She was one of fourteen children. Like other children in Iceland, she was taught to read and write at an early age. When a very young girl, her parents sent her to Copenhagen, Denmark, where she entered a hospital and school to study medicine and take a course in obstetrics.

About this same time, two of her friends, Gudmundur Gudmundsson and Thorarinn Hafliðasson were studying in Denmark and became converts of the Church of Jesus Christ of Latter-

day Saints. After her return to Iceland where Gudmundsson and Haflidasson were then proselyting, Vigdis accepted the gospel and was baptized on 27 May 1855. A small company of Latter-day Saint converts left Iceland for America that same year and upon their arrival in Spanish Fork, Utah, founded the first permanent settlement of Icelanders in America. Two years later, in 1857, Vigdis left her home and loved ones in Iceland for the sake of this new religion and made her home in Spanish Fork. Immediately upon establishing residency in Spanish Fork, Vigdis became the doctor, midwife and nurse, not only among her own people but to many other families in this small pioneer community. The medical skill she had acquired in Denmark was put to good use in setting bones, treating various kinds of diseases and attending the births of hundreds of infants. She was probably the doctor who attended Patience Dolly with the birth of her daughter, Mary Leah.

In possession of the family is a record of the children brought into the world as late as 1904, by Vigdis, who was then in her eightieth year. She kept a faithful record of births where she had served as midwife. Ofttimes she would tie her satchel on the back of a saddle and ride miles, day or night in all kinds of weather, to answer the call of those who needed her skilled services. For many years she was the only doctor among the people of her own nationality in Spanish Fork.

Vigdis was small in stature with blue eyes and light brown hair. She was extremely industrious, and almost to the end of her life she raised sheep, carded wool, and wove cloth from which many of her dresses were made. She also performed the many duties of a doctor whenever there was illness. She was loved and respected by everyone.

Vigdis lived to be eighty-nine years of age, passing away on 2 December 1913, at her home in Spanish Fork. The following tribute was paid her by her neighbors:

We loved her because of her noble, self-sacrificing character, her undaunted faith and her love for those whose life did not hold an overflowing cup of happiness. Vigdis B. Holt, or "Aunt Wickie" as she was known by many, was one of those who thought little of herself, but was always ready to do a kind and obliging deed for another. We shall always remember her noble character.

— Kate B. Carter

Solveig Thordis Sveinnsdottir's daughter, Sina, tells the following story:¹

Solveig lived in Spanish Fork. "On June 4, 1884, a baby boy was born to Solveig. They named him Anthon Parley. Vigdis Bjornsdotter Holt, the Icelandic doctor, was in attendance at his birth. He came into the world with his legs twisted underneath him and his feet were tight against his body. By all indications he was going to be a crippled child. Vigdis managed to get his legs straightened and for ten weeks came every morning, massaged his legs and back with olive oil, and wrapped them quite tightly with strips of heavy cloth. Anthon made a miraculous recovery and walked at the age of thirteen months. In later years Mrs. Holt, her voice quivering with emotion, told him 'My dear boy, it was not I who saved you from being a cripple-- it was the good Lord.' Each morning she and Anthon's mother would kneel and ask our Heavenly Father for divine guidance and pray that he would recover."

Vigdis was not blessed with children, but the descendants of William Holt loved her as if she were their own mother. Samuel Holt was only three years old when his father married Vigdis, so she was the only mother he knew.

William Holt died on 6 December 1888 in Spanish Fork, Utah County, Utah.



Vigdis

SOURCES

1. *Pioneer Women of Faith and Fortitude*, Vol. II, pp. 1401-1402.

¹ *Our Pioneer Heritage* (DUP), p. 503, Vol. 7.

HISTORY
OF
THOMAS JOHN REES
(5 March 1816 — 24 March 1882)

And his wife

MARGARET DAVIES
(1 November 1818 — 23 May 1898)

Step daughter of Rachel Morris Davies' sister, Martha

Author unknown

With additions
by
Murland R. Packer

Thomas came from an Anglican (Church of England) background, but Margaret was raised in a nonconformist (not belonging to the Anglican, state church) household. Thomas was a coal miner. The couple was married in Merthyr Tydfil on 10 September 1836. Thomas was twenty. Margaret was seventeen. At the time of their marriage, Margaret was a schoolteacher. According to two of their grandchildren, Thomas was illiterate when they met, and Margaret later taught him to read and write.

Margaret's nonconformist background¹ seems to have drawn her to the message of the LDS missionaries. Margaret was one of the first LDS converts in south Wales, being baptized on 13 July 1843. She must have been one of the early converts of William Rees Davies and his wife Rachel. Rachel's sister, Martha Morris had married Henry Davies² in 1829. Margaret was the daughter of Henry Davies and his first wife, Sarah. Sarah had died when Margaret was seven. Margaret had undoubtedly been raised by Rachel's sister, as she was about eleven years old at the time of their marriage. It seems likely that William and Rachel would have remained close to Margaret and her family for the rest of their lives.

Thomas Rees was baptized eight months after his wife, on 10 February 1844. At the time of Thomas' baptism, the couple had three children: two boys, Henry and Alfred, and a daughter named Ann. Henry was the oldest, being six years old. Margaret gave birth to Sarah, their fourth child, on 10 May 1844. Five additional children--Eleanora, Helena, Nephi, Maria, and Lenora--would be born into the family in Merthyr Tydfil between 1846 and 1853.

Feeding his family on a miner's wages must have proved difficult for Thomas, especially in the depressed economy of the 1840s. One evidence of the family's poverty is the early age at which Henry, the oldest son, entered the colliery (coal mining). Henry began working in the coal mines by the time he was nine years old. Another evidence of their poverty was the length of time the family remained in Merthyr Tydfil after joining the LDS Church. The concept of gathering with the Saints in America was a preeminent part of the message taught by the Mormon missionaries in nineteenth century Britain and Wales. The converts were encouraged to save their money in anticipation of emigration. Despite their dedication to the gospel, the Rees family remained in Merthyr Tydfil for more than twelve years before joining the company led by Captain Dan Jones in 1856.

The cost of emigration by handcart in the 1850s was approximately nine pounds per person. With the birth of each child, the cost of emigration increased for Thomas and Margaret. While attempting to save funds for their anticipated emigration to Zion, the Rees family continued to be active and involved in local Church affairs. For example, in 1846, Thomas attached his name to a published letter that denounced the activities of an apostate in the Merthyr Tydfil area. Later, Thomas served as President of the White Lion Branch. All of the Rees children were baptized as they reached

¹ Nonconformist background meant that her family did not believe in the government sponsored church, which was the Church of England, or Anglican Church.

² Davies is a very common name in Wales. There is no known relationship between William Rees Davies and Henry Davies.

their eighth year, beginning with Henry in June of 1845. Their third son (and seventh child) was named Nephi in 1849, for the Book of Mormon prophet.

One incident, dating from 1848, demonstrates how deeply Thomas and Margaret were committed to the Church. In a letter written to the Welsh Church periodical, *Prophet of the Jubilee*, Thomas described the miraculous healing of his son Henry, after a colliery accident:

Two months ago, my eleven-year-old boy was crushed between the trams in Cyfarthfa Colliery, so that the bones of his leg were broken in two places. He was carried to my house; and according to the rules of the works, the doctor hired by the works came there soon, and set the bones in place, and put splints around the leg. The doctor said the bones were broken in two places. Soon after the doctor left I administered to the boy . . . and he was eased of all pain at that time, and the boy testified that he was completely well, and earnestly begged to take off the splints and get up from his bed; but we refused him this, lest we be punished by the doctors, as we and several other Saints who had been divinely healed had been threatened. The third day the doctor visited him again, and after looking at the leg, with great surprise he testified that the bones had knitted already. Again the doctor admitted that the bones had been broken in two places, and that he had never seen such healing before . . . [Henry] begged every day to get up and go outside, assuring us that he was quite well. Then we allowed him to go around, provided he took a stick in his hand and took care not to let the doctor see him outside . . . On the eleventh day the doctor came and asked where the boy was. My wife answered that he was in the field playing with the boys . . . [The doctor] refused to take off the splints, nonetheless. The next day the boy went past the shop of the doctors on his way to Merthyr, and they looked at him through the window in astonishment, and as soon as they took the splints off his leg, the boy went back to work completely well, where he has been working since that time until the present.

Faith promoting incidents of this type worked to strengthen the resolve of the family to gather with the Saints in Utah.

They sailed on the Samuel Curling.

The ship record includes the following:

Rees, Alfred (14) Rees, Ann (17) Rees, Eleanora [or Helena] (9) Rees, George (16) Rees, Hannah (28) Rees, Isaac (32) Rees, John (Unknown) Rees, Lenora (2) Rees, Margaret (37) Rees, Maria (5) Rees, Nephi John (6) Rees, Sarah Jane (12) Rees, Thomas John (40) Rees, Ann (14)

The Samuel Curling sailed from Liverpool on 19 April 1856. A square-rigged vessel, the Samuel Curling was 207 feet from bow to stern and displaced 1468 tons. The vessel was owned by four men from Maine, including the captain, Sanders Curling. Built of oak with iron and copper

fittings, the vessel carried three masts. This was the second time that Church agents had chartered the Samuel Curling for an emigration company. The Samuel Curling was the fifth vessel chartered by Church agents for the 1856 emigration, and it carried 707 Latter-day Saints. Their leader was Dan Jones. According to Church records, 279 of the emigrants were passengers who had purchased their own fares. The remaining 428 Saints had their fares paid by the Perpetual Emigration Fund (PEF). This fund was developed as a means of bringing the poor to Zion. Members in Utah contributed to the fund in order to help the needy families in Europe. The families who then traveled with PEF money were expected to repay the fund after they settled in Utah, and they signed a bond to that effect. Most of the Saints traveling with PEF money in 1856 were destined to become members of the handcart companies, including the Rees family.

According to Dan Jones, the voyage of the Samuel Curling was uneventful, although they experienced two weeks of rough weather. Two infants were born, and six infants died during the voyage. Writing to the *Millennial Star*, Jones described their shipboard organization and routine:

[We] continued to be quite a devotional people. At 5 a.m. each day the bugle called the men out to clean their wards, and then to retire on deck while the ladies were dressing for morning prayers, at a quarter to six o'clock. At dusk the bugle called all hands to prayer again, by wards, and it pleased me much to see, by the almost universal willingness to go below, that the call was duly appreciated, nor was the scene less interesting to see seven hundred Saints on their way to Zion, pent up in so small a space, all bow the knee . . .

Our evenings, after meetings until bedtime, were spent in singing the songs of Zion; after which the men retired on deck, while the females retired to a better place . . .

Two wards at a time have a half hour for cooking breakfast, three quarters for dinner, and half an hour for supper, reversing alternately, and the intervals between meals for baking, &c. This dispenses with the throng around the galley, and each knows his turn by seeing the number of his ward over the door. . .

The Samuel Curling arrived in Boston on 23 May 1856. From Boston, most of the company proceeded by train to Iowa City, Iowa under the direction of the Church agents. Many of these immigrants, including the Rees and Jenkins families, traveled in cattle cars, and people would bellow at them from alongside the tracks as the train passed. Prior to leaving Britain, the families had been instructed to bring the "smallest practicable amount of luggage" in anticipation of using handcarts to cross the plains.

Upon reaching Iowa City, the Welsh emigrants from the Samuel Curling were formed into a single handcart company. Because the carts were not completed when they arrived, the Welsh Saints helped construct their handcarts and did not leave Iowa City until 23 June 1856.

This was the first year handcarts were used. Two earlier handcart companies had left Iowa City on June 9th and June 11th which had taken all of the available handcarts. Two more handcart companies, the Willie and Martin companies, arrived later and had to wait even longer for construction of handcarts. The Willie company did not leave until July 15th and the Martin company did not leave until two weeks later. Both of these companies suffered greatly and had a great loss of life in the winter snows. They were only saved by the rescue parties sent out from Salt Lake City.

They were part of the Edward Bunker Company
Departure from Iowa City: 23 June 1856
Arrival in Salt Lake Valley: 2 October 1856

Company Information: 3rd handcart company.

About 290 individuals, 58 handcarts and 3 wagons were in the company when it began its journey from the outfitting post at Iowa City, Iowa. This company left Florence, Nebraska on 30 July.

This Welsh company was the third handcart company to depart in 1856, and the last group to reach Utah safely before the arrival of winter. They left Iowa City on Saturday, 23 June 1856, under the direction of Edward Bunker. A native of New England, Bunker was a veteran of the Mormon Battalion who had crossed the plains between Iowa and Utah three times prior to 1856.

Returning from a three-year mission to Great Britain, Captain Bunker found the journey difficult because of the language barrier. He wrote that:

The Welsh had no experience at all [handling mules or oxen] and very few of them could speak English. This made my burden very heavy. I had the mule team to drive and had to instruct the teamsters about yoking the oxen. The journey from the Missouri River to Salt Lake City was accomplished in 65 days. We were short of provisions all the way and would have suffered for food had not supplies reached us from the valley.

After twenty-two days on the trail, the company paused at Florence, Nebraska on Saturday, 19 July to rest and repair their handcarts. They had sustained some damage to their carts and other equipment as a result of storms in Iowa. The company then resumed their journey on Wednesday, 30 July, reaching Salt Lake City sixty-five days later on Thursday, 2 October 1856. The company was on the trail for ninety-seven days, and the total journey from Liverpool to Salt Lake City had required 167 days.

Henry Davis Rees celebrated his nineteenth birthday four days prior to their departure from Iowa City. Because his seventeen-year-old sister, Ann, was an invalid, she rode across the plains in the handcart while Henry and his father, Thomas, pushed. Margaret and the six younger children walked. Ann died five years later at the age of twenty-two.

After the arrival of the Bunker handcart company, the Welsh emigrants dispersed throughout the territory. Thomas Rees settled his family in Ogden in 1856. Mariah Davies, half sister of Margaret, had previously settled in North Ogden. That may have been the reason for their settlement there.

In the spring of 1857, Thomas Rees left his pregnant wife living in a dugout in Ogden with seven children and traveled to California on a cattle drive with his son, Henry. Both men remained in California for a time, searching for gold. Upon returning, they found that Margaret and the children had relocated to Spanish Fork. The family had abandoned their home in Ogden at the approach of Federal troops, moving south as directed by Brigham Young in 1858.

A number of Welsh families gathered in Spanish Fork at the time of the move south, including the Jenkins family. Upon his arrival in Spanish Fork, Henry D. Rees resumed his courtship of Margaret Jenkins.

As teenagers in Merthyr Tydfil, Henry and Margaret had been involved in a Church-sponsored singing school. Henry would walk Margaret home at night. While crossing the plains, Henry would carry Margaret across the streams. The couple were married in Spanish Fork the following winter in the dugout home of Nathaniel Edmunds, on 29 March 1859. The groom sold his gun for thirty dollars in order to pay for a wedding dinner and dance. Henry was just short of his twenty-second birthday, and Margaret had recently turned twenty-one.

That same spring, the newlyweds were called to help settle a new town in Sanpete County, called Coalbed. The reason for this call was Henry's experience as a coal miner. Several other Welsh families in Spanish Fork also moved to Coalbed at that time, including Henry's parents and the family of Nathaniel Edmunds.

John E. Rees and John Price had learned from an old Indian that there was "rock that would burn" in the mountains on the west side of the Sanpete Valley. Rees and Price sought out this coal deposit, and began working the site in 1857. The two men discovered that the coal deposit they found was good for black smithing. Rees and Price then sought permission from Church leaders to establish a settlement on the site.

Under the leadership of Rees and Price, about fifteen families established the first community in Coalbed in the spring of 1859. This early settlement was situated close to the mountains, with all the homes built on a north-south line along a single street. Most of the homes were built on the west side of the street. Corrals were constructed on the east side of the street to secure livestock. Behind the homes to the west, the settlers erected a small fort for protection from the Indians. The town was evacuated for a time during the Sanpete Indian troubles of the 1860s. The families dismantled their log homes and moved to Moroni during the Indian troubles. Several of the men from Coalbed fought against the Indians, including Henry D. Rees and Nathaniel Edmunds. Nathaniel Edmunds was present when Chief San Pitch was captured. Edmunds was also wounded, being shot in the ear. After peace was established, most of the families returned to Coalbed in 1868, including the Rees and Edmunds families.

Upon returning after the Indian troubles, the town site was relocated a little further east. On this new site, streets were laid out in square blocks of five acres. Lots on each block were a quarter of an acre. South of town, the best pasture and farm land was divided into ten-acre lots and fenced. Several new families joined the community at this time, including William Lamb. The settlement also received a new name--Wales.

Writing to the *Deseret News*, William Lamb's son, Henry, described the town of Wales in 1870. Henry's impressions of the community are interesting:

The mountain streams were small at first, but have gradually increased from season to season, so that it is decided to allow sixty families to locate here within a year of this date [April 1870]. Already the names of thirty have been received.

The settlement is situated on a pleasant and healthy site and bids fair, ere long, to become a thriving and prosperous town. Fuel, consisting of coal and wood, and lime stone of a good quality, are abundant, and the range for stock is excellent, and notwithstanding the ravages of grasshoppers a good crop of wheat was raised last year.

Since their return, the inhabitants have built an adobe schoolhouse, twenty by thirty feet, in which, during the last Winter there was a good day school taught by Jonathan Midgley, also a Sunday School taught by Henry Rees. Last September, a Female Relief Society was organized. This Winter a Gardners' and Farmers club and library have been commenced, and the post office re-established, under the name of Wales. . . . The people are busy putting in their crops, and think to raise a crop, although grasshopper eggs are plentiful around our field. The health of the people is good. We have organized a co-operative store, which we expect will be in full blast in a few days.

Coal was the principal source of revenue for the community during the first decade, although most of the families also supplemented their income with crops and livestock. As coal production increased in the early 1870s, a company was organized in Salt Lake City for the purpose of building the Sanpete Valley railroad from Nephi to Wales. However, despite being the cause of settlement, coal production did not long remain the community's means of support, even after the completion of the railroad line.

With the development of the extensive coal fields in Carbon County, Utah, the profitability of mining in Wales declined steadily. Most of the families in the community were either forced to find other sources of income or relocate to another settlement. The majority of the families remained, including Thomas Rees and Henry Rees.

Both the Rees and Edmunds families remained prominent in Wales. Thomas Rees' wife, Margaret, was the first Relief Society President. A family tradition tells that Margaret was at least partly responsible for there being no plural marriage in Wales. According to her granddaughter, Helena, "Margaret met with a group of women in Wales and stated that she did not know how they felt about plural marriage, but she would see to it that her Thomas did not take a second wife while she was alive, and he didn't!" Thomas died in 1882, two weeks after his sixty-sixth birthday. Margaret died sixteen years later in 1898. She was 79 years old.

HISTORY
OF
EBENEZER MORRIS
(3 May 1820 — 10 May 1852)

(A possible relative of Rachel Morris. He was baptized
in Wales, one year after the William Davies family)

And his wife
MARY MARGARET REES

Assembled by
Murland R. Packer

The earliest known records of the Penydarren Branch in South Wales were kept by Edward Roberts.¹ William Rees Davies, his wife Rachel Morris Davies, and two of his sons were the first to be baptized in South Wales, on 19 February 1843. Ebenezer Morris was also on that list, having been baptized 18 February 1844. It seems possible that he was a convert of William and Rachel, and since Rachel's maiden name was Morris, he may have been a relative. I have not been able to find a connection. Maybe someone else will find one. This short history is included here because of his close ties to Rachel and William. It also shows the dangers and trials of people at that time.

Ebenezer Morris was born on 3 May 1820 in Merthyr Tydfil, Glamorganshire, South Wales. He married Mary Margaret Rees on 8 June 1840 in Georgetown, Merthyr Tydfil, Glamorganshire, South Wales.²

The following newspaper report of a horrible accident in the coal mines reminds us of the risks of earning a meager wage in those days. Ebenezer and his two sons were killed, along with 16 other members of the Church, when a total of 67 men and boys were killed by an explosion. His two sons were only 10 and 11 years old, yet it was necessary for them to be working to help support the family!

The following news report described the accident:

Cwmbach Mine Explosion, 10 May 1852

ABERDARE
DREADFUL COLLIERY EXPLOSION
SIXTY-SEVEN LIVES LOST

It is our painful duty this day to record another of those most disastrous accidents, as it respects the destruction of human life, which have so frequently occurred in South Wales, especially in the neighborhood of Aberdare.

It appeared that, on Monday morning last, about a quarter past nine o'clock, the awful occurrence took place in the Aberdare Valley. The scene of the dreadful accident in the Middle Dyffryn pit, belonging to Thos. Powell, Esq., of the Gaes. The men, on the morning in question, went to their work as usual; and they worked up to within a few minutes after nine, when, from some cause as yet unexplained, an explosion took place, which destroyed a large portion of the workings underground. The news spread through the vicinity like wildfire, and drew anxious thousands in the course of the day to visit the place. The confusion and distress were indescribable, and the scene altogether harrowing;

¹ See the history of William Rees Davies.

² This information was all found on, www.welshmormonhistory.org.

there were wives seeking lost husbands, mothers inquiring for missing sons, and children crying and bewailing the loss of fathers.

To the credit of the people be it said, everyone was prepared to risk all, even life itself, to save the poor fellows that were down in the pit, and their exertions to this end were unremitting; and, as will be seen, altogether unattended with success. By about two o'clock p.m. they had succeeded in getting out 25 men alive, but two of these have since died, and many of the remaining 28 are much injured. And oh! What an awful sight, at intervals during the day, to see one after another brought up from the pit and claimed by their bereaved relatives. We believe the number of bodies recovered is about 67.

There were also three horses killed, and three saved alive, and one missing, supposed to be under the fall. The men who worked this horse (the hauliers) are also missing.

This is the 5th accident that has occurred within three-quarters of a mile of this place during the last seven years, in which no less than 167 men and boys have met with their deaths, exclusive of minor accidents.

The number now killed, however, exceeds anything of the kind ever experienced in South Wales before; and, as mining operations in this district are now carried forward on a gigantic scale, it is to be hoped that some measures will be adopted to prevent a similar sacrifice of human life in future.

The coroner's inquest was held on view of the bodies on Tuesday, and was adjourned to next week, to enable the necessary notice to be given to the Secretary of State. Since then the Government Inspector has arrived, and has been over the works. Mr Struve, of Swansea, has also been there.

It is understood that the Duffryn colliery was well ventilated, the proprietor having spared no pains or expense in the attempt to guard against accident, and all the hands were regularly supplied with Davy lanterns, the constant use of which was strictly enjoyed upon them. How the explosion was caused it is therefore difficult to guess at, unless it be that some one of the colliers, many of whom are notorious for their recklessness, opened his lantern for the purpose of getting a fuller light to work by, or else struck a lucifer match for the purpose of lighting his pipe. A letter says, "so reckless are many of the young hands that many boys, when they see a small string of fire-damp streaming along, will set fire to it merely for the purpose of seeing it go off." The sensation which has been created in the immediate neighbourhood of the Duffryn works is described as being of the most exciting and painful character.

Among those early on the spot were George Overton, Esq., coroner of the district; the Rev. Mr. Griffith, vicar of the parish, who laboured incessantly and energetically in attendance on the wounded throughout the day; Mr. Dawes, surgeon to the works, and the superintendents and sergeants of police from Merthyr and Newbridge, as well as Aberdare. The proprietors, agents, and men from all the numerous iron and coal works in the valley, evinced every readiness to give assistance, while the immediate agents of the work went down into the pit and shared the dangers of the men engaged in the work of saving the living and recovering the bodies of the dead.

Four of the bodies of the unfortunate men who met their death at this colliery on Monday last were brought to Neath by the Vale of Neath Railway train, at three o'clock Wednesday afternoon. They were met at the station by a numerous assemblage of people, who accompanied the remains to their last resting place. Two of the men belonged to Neath, and were interred in the yard belonging to

Zoar, a Welsh Independent Chapel; and the other two, who are father and son, were taken to Pontrhydyfen, to be buried amongst their friends and relations at that place. Hymns were sung in front of the procession, and the funeral cortege was one of the most melancholy ever witnessed.

Reported by the Cambrian, 14 May 1852:

Among the sixty-seven lives lost were nineteen members of The Church of Jesus Christ of Latter-day Saints:

Ebenezer Morris, age 32, the president of the Cwmbach Branch. He had been sent there with his family to serve a mission.

David Morris, age 10, son of Ebenezer Morris

John Morris, age 11, son of Ebenezer Morris

David Jenkins, age 36. His widow, Anna Evans Jenkins, and his five children later came to America and settled in Samaria.

Thomas Evans, age 41

Thomas Phillips, age 30

Thomas Pritchard, age 36

Edward Davis, age 34

David Davis, age 14, son of Edward Davis

Daniel Mathews, age 18

Thomas Rees, age 29 (possibly age 23 or 13)

Jenkin Rosser, age 22

Rees Hopkins, age 50

John Hopkins, age 15, son of Rees Hopkins

Charles Marks, age 11

Lewis Jones, age 42

William Jones, age 16, son of Lewis Jones

John Jones, age 14, son of Lewis Jones

William Samuel, age 16